

*Dig Deeply for Solid Foundations* --Many who are serving as gospel ministers need to study the Word. Revelation means something revealed, which all are to understand. Dig deep for the truth. Plead with the Lord for an understanding of His Word. Those who feel their need of the special help of God will ask Him who is the Source of all wisdom to supply their necessities. Ask Him to enlighten your understanding, that you may know how to give light to others. Put your mind to the tax. Never rest satisfied with a partial knowledge of the truth, pieced out with some weak suppositions. *Ms. 174, 1899, pp. 7, 8.* ("Thoughts on Daniel and the Revelation," March 3, 1901.) [Cf: 1MR38.03] p. 1, Para. 1, [1899MS].

*Iron and Clay--Mingled Church Craft and State Craft.* We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious Sabbath, and will mingle their religious faith with the observance of this child of the Papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of church craft and state craft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves. *Ms. 63, 1899, pp. 12, 13.* (Untitled Manuscript, April 22, 1899.) [Cf: 1MR51.01] p. 2, Para. 1, [1899MS].

*Pillars Will Hold Weight* --We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them. *Letter 207, 1899, p. 2.* (To Elder S. N. Haskell and Elder G. A. Irwin, December 15, 1899.) [Cf: 1MR53.03] p. 2, Para. 2, [1899MS].

*Third Angel's Message Being Blanketed--1899--* The light came to me clear and distinct that the medical missionary work was absorbing too much, while a more definite work in special lines was being neglected, that you were gathering into your arms a class of work that is never ending, which was eclipsing the work that needs to be done in every city,--the proclamation of the soon coming of Christ. The third angel's message was being blanketed. *Letter 55, 1899, pp. 2, 3.* (To Dr. J. H. Kellogg, March 24, 1899.) [Cf: 1MR59.03] p. 2, Para. 3, [1899MS].

*Thoughts on Daniel and the Revelation* --The canvassing work is one of the Lord's appointed agencies for extending the knowledge of the truth for this time. Canvassers have an important work to do. The Lord can and will work through them if they will earnestly prepare themselves to do what they can. The effort made to circulate Christ's Object Lessons is demonstrating what can be done in the canvassing field. To those who

are working with this book, I would say, After the immediate necessity is met, do not lose your zeal, feeling that there is no further need for special effort. Sell the book wherever you can, and bring our larger books to the notice of the people. [Cf: 1MR60.05] p. 2, Para. 4, [1899MS].

Especially should the book Daniel and the Revelation be brought before people as the very book for this time. This book contains the message which all need to read and understand. Translated into many different languages, it will be a power to enlighten the world. This book has had a large sale in Australia and New Zealand. By reading it many souls have come to a knowledge of the truth. I have received many letters expressing appreciation of this book. [Cf: 1MR60.06] p. 3, Para. 1, [1899MS].

Let our canvassers urge this book upon the attention of all. The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time. Those who embrace the truth now, who have not shared in the experiences of those who entered the work in the early history of the message, should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents. [Cf: 1MR61.01] p. 3, Para. 2, [1899MS].

Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find Daniel and the Revelation an invaluable help. They need to understand this book. It speaks of past, present, and future, laying out the path so plainly that none need err therein. Those who will diligently study this book will have no relish for the cheap sentiments presented by those who have a burning desire to get out something new and strange to present to the flock of God. The rebuke of God is upon all such teachers. They need that one teach them what is meant by godliness and truth. The great, essential questions which God would have presented to the people are found in Daniel and the Revelation. There is found solid, eternal truth for this time. Everyone needs the light and information it contains. [Cf: 1MR61.02] p. 3, Para. 3, [1899MS].

Those who are destroying the earth have had a long probation. For six thousand years God has borne with the ignorance and wickedness of men. In every possible way He has tested and tried them, seeking to lead them to return to their loyalty, and be saved. But they refuse to listen to His entreaties. War and bloodshed have been, are still, and will continue to be. War is popular. To kill and destroy is in the sight of the world to be brave, worthy of a reward. [Cf: 1MR61.03] p. 3, Para. 4, [1899MS].

The time is near when Jesus will take the kingdom and possess the kingdom under the whole heavens. He will judge among the nations and rebuke among many people. Wars shall cease unto the ends of the earth. [Cf: 1MR62.01] p. 3, Para. 5, [1899MS].

Can we not see the corrupt condition of our world? Is not the terrible wickedness, which is continually increasing, sufficient to lead us to use every Christian activity in presenting to the world those books which contain the most beneficial instruction. God, the great moral Governor of the universe, desires His people to arouse and use their influence to lead others to understand what is coming upon our world.

The Lord calls for workers to enter the canvassing field. He desires the books upon health reform to be circulated. Much depends upon the question of health reform. Unless our churches occupy a higher platform upon this subject, they will not be able to appreciate the truth for this time. [Cf: 1MR62.02] p. 3, Para. 6, [1899MS].

God desires the light found in the books of Daniel and Revelation to be presented in clear lines. It is painful to think of the many cheap theories picked up and presented to the people by ignorant, unprepared teachers. Those who present their human tests and the nonsensical ideas they have concocted in their own minds, show the character of the goods in their treasure house. They have laid in store shoddy material. Their great desire is to make a sensation. [Cf: 1MR62.03] p. 4, Para. 1, [1899MS].

The truth for this time has been brought out in many books. Let those who have been dealing in cheap sentiments and foolish tests, cease this work and study Daniel and the Revelation. They will then have something to talk about that will help the mind. As they receive the knowledge contained in this book, they will have in the treasure house of the mind a store from which they can continually draw as they communicate to others the great, essential truths of God's Word. [Cf: 1MR62.04] p. 4, Para. 2, [1899MS].

The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King? [Cf: 1MR63.01] p. 4, Para. 3, [1899MS].

Speaking of this great event Paul says, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in His times He shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting" (1 Timothy 6:13-16.) [Cf: 1MR63.02] p. 4, Para. 4, [1899MS].

Young men, take up the work of canvassing for Daniel and the Revelation. Do all you possibly can to sell this book. Enter upon the work with as much earnestness as if it were a new book. And remember that as you canvass for it, you are to become familiar with the truths it contains. As you ponder these truths, you will receive ideas that will enable you not only to receive light, but to let light shine forth to others in clear, bright rays. [Cf: 1MR63.03] p. 4, Para. 5, [1899MS].

Now is come the time of the revelation of the grace of God. Now is the gospel of Jesus Christ to be proclaimed. Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the first, second, and third angels' messages. The students in our schools should carefully study Daniel and the Revelation, so that they shall not be left in darkness, and the day of Christ overtake them as a thief in the night. I speak of this book

because it is a means of educating those who need to understand the truth of the Word. This book should be highly appreciated. It covers much of the ground we have been over in our experience. If the youth will study this book and learn for themselves what is truth, they will be saved from many perils. [Cf: 1MR63.04] p. 4, Para. 6, [1899MS].

We read in Peter, "There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Peter 2:1, 2). [Cf: 1MR64.01] p. 5, Para. 1, [1899MS].

Many of these teachers who bring in heresies, and thus undermine the faith of some, are regarded as men of God, who walk in the light, and are seeking to deliver the church from wrong practices. But they are the servants of sin. [Cf: 1MR64.02] p. 5, Para. 2, [1899MS].

We need intelligent canvassers, who are also evangelists, canvassers who will do all the good they possibly can as they visit from house to house. Canvassers may do a good work for God. The Lord has given great light to the world in the books Great Controversy, Patriarchs and Prophets, and Desire of Ages. These books should be pressed in everywhere. Those who handle these books should educate themselves for the work. As canvassers dwell upon the precious truths contained in these books, seeking to get the light before as many as possible, they are letting the light shine into many minds, and they may say, We then, as workers together with Him, beseech you that ye receive not the grace of God in vain. [Cf: 1MR64.03] p. 5, Para. 3, [1899MS].

"(For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offence in anything, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, By honour and dishonour, by evil report and good report: as deceivers, and yet true; As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things" (2 Corinthians 6:2-10). [Cf: 1MR64.04] p. 5, Para. 4, [1899MS].

Many who are serving as gospel ministers need to study the Word. Revelation means something revealed, which all are to understand. Dig deep for the truth. Plead with the Lord for an understanding of His Word. Those who feel their need of the special help of God will ask Him who is the Source of all wisdom to supply their necessities. Ask Him to enlighten your understanding, that you may know how to give light to others. Put your mind to the tax. Never rest satisfied with a partial knowledge of the truth, pieced out with some weak suppositions. Harken to Me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. . . .For the Lord shall comfort Zion: He will comfort all

her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isaiah 51:1, 3). *Ms.* 174, 1899, pp. 1-8. ("Thoughts on Daniel and the Revelation," March 3, 1901.) [Cf: 1MR65.01] p. 5, Para. 5, [1899MS].

*A Distinctive Work* --The Lord gave me special light in regard to the establishment of a health reform institution, where treatment of the sick could be carried on on altogether different lines from those existing in any institution in our world. It must be founded and conducted on Bible principles, and be the Lord's instrumentality, not to cure with drugs, but to use Nature's remedies. Those who have any connection with this institution must be educated in health-restoring principles. *Letter* 205, 1899, p. 1. (To Dr. J. H. Kellogg, December 19, 1899.) [Cf: 1MR66.02] p. 6, Para. 1, [1899MS].

*Head Physician to Be Free from Smaller Responsibilities* --The head physician in any institution holds a difficult position, and he should keep himself free from smaller responsibilities; for these leave him no time for rest. He must not gather to himself work that he should not do. He should have sufficient reliable help; for he has trying work to perform. He must bow in prayer with the suffering ones and lead his patients to the great Physician. If as a humble suppliant he seeks his God for wisdom to deal with each case, his strength and influence will be greatly increased. With a sense of God's pure truth in his heart and mind, he is better qualified to perform critical operations, which mean life or death to the afflicted ones. [Cf: 1MR68.01] p. 6, Para. 2, [1899MS].

A personal religion is essential for every physician if he would be successful in watching the diseased. He needs a power greater than his own intuition and skill. God would have physicians link up with Him, and know that every soul is precious in His sight. He who depends upon God, realizing that He alone who made man knows how to direct, will not fail as a healer of bodily infirmities. *Letter* 205, 1899, p. 8. (To Dr. J. H. Kellogg, December 19, 1899.) [Cf: 1MR68.02] p. 6, Para. 3, [1899MS].

*For a Thousand Generations* --"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations" (Deuteronomy 7:9). A thousand generations will bring us through all the trials of this life to the victorious end, when the reward will be given to God's commandment-keeping people. "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which He sware unto thy fathers: and He will love thee, and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He sware unto thy fathers to give thee. . . . And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee" (Deuteronomy 7:12-15). [Cf: 1MR112.01] p. 6, Para. 4, [1899MS].

Shall we not teach our children that willing obedience to the will of God proves whether those claiming to be Christians are Christians

indeed? The Lord means every word He says. Christ died that the transgressor of the law of God might be brought back to His loyalty, that He might keep the commandments of God, and His law as the apple of His eye, and live. God cannot take rebels into His kingdom; therefore He makes obedience to His requirements a special requirement. Parents should diligently teach their children what saith the Lord. Then God will show to angels and to men that He will build a safeguard round about His people. Fathers and mothers should feel that there is most sacred missionary work to be done in their own home, in their own family, that the members of the family may become missionaries in every sense of the word. *Ms.* 64, 1899, pp. 3, 4. ("Words to Parents," April 25, 1899.) [Cf: 1MR112.02] p. 6, Para. 5, [1899MS].

[At the time when this letter was received by Mrs. Henry, she had tendered her resignation as an officer of the Women's Christian Temperance Union. Regarding this she wrote to Mrs. White on February 3, 1899 as follows: [Cf: 1MR126.02] p. 7, Para. 1, [1899MS].

"I cannot begin to tell you how thankful I am that the Lord sent the word to me just in time to prevent me from taking the final step which would have severed my relation to the W. C. T. U. This was one of the most remarkable manifestations of the personal and constant care of God over His children which I have ever had. . . . The message coming just at that opportune time, and so clearly from the Lord that I could have no question concerning it, I simply wrote withdrawing my resignation." [Cf: 1MR126.03] p. 7, Para. 2, [1899MS].

Mrs. Henry continued with the organization, and it was largely due to the influence of her work and her appeals that the work in behalf of the Sunday law was quite generally dropped by that organization. Her work, both for the ladies of this organization and for the women of the denomination proved a great blessing until her untimely death in January, 1900. Many words of encouragement were written to her by Mrs. White, such as the following]: [Cf: 1MR126.04] p. 7, Para. 3, [1899MS].

I was greatly pleased with your letter, in which you give me the history of your experience with the W. C. T. U. When I read it, I said, "Thank the Lord. That is seed sowing which is of value." I am pleased, so much pleased. The Lord has certainly opened your way. Keep it open if possible. A work can be accomplished by you. Preserve your strength for such efforts. Attend important gatherings when you can. . . . [Cf: 1MR126.05] p. 7, Para. 4, [1899MS].

There are very many precious souls whom the Lord would have reached by the light of truth. Labor is to be put forth to help them to understand the Scriptures. I have felt an intense interest in the W. C. T. U. workers. These heroic women know what it means to have an individuality of their own. I desire so much that they shall triumph with the redeemed around the great white throne. My prayers shall rise in your behalf that you may be given special opportunities to attend their large gatherings, and that your voice may be heard in defense of the truth. *Letter* 231, 1899, pp. 1, 2. (To Sister Henry, December, 1899.) [Cf: 1MR127.01] p. 7, Para. 5, [1899MS].

*Turn not from Message-Filled Books--* My heart aches as I see those who profess to be looking for Christ's coming devoting their time and

talents to circulating books that contain nothing concerning the special truth for our time--books of narrative, books of biography, books of men's theories and speculations. The world is full of such books; they can be had anywhere; but can the followers of Christ engage in so common a work, when there is crying need for God's truth on every hand? It is not our mission to circulate such works. There are thousands of others to do this, who have as yet no knowledge of anything better. We have a definite mission, and we ought not to turn from it for side issues, employing men and means to bring to the attention of the people books that have no bearing upon the present truth. *Ms. 122*, 1899, pp. 19, 20. ("The Canvasser and His Work," 1899.) [Cf: 1MR167.02] p. 7, Para. 6, [1899MS].

Brethren, we have little time in which to work. Certainly we need to stop complaining about each other, and lay our whole hearts open before God, that we may receive the Holy Spirit. Years ago the time came for the Holy Spirit to descend in a special manner upon God's earnest, self-sacrificing workers. The Lord will greatly bless His tried and chosen ones if they will cooperate with Him. When the Holy Spirit came down in the day of Pentecost, it was like a rushing, mighty wind. It was given in no stinted measure; for it filled all the place where the disciples were sitting. So will it be given to us when our hearts are prepared to receive it. *Ms. 2*, 1899, p. 1. ("The Need for Greater Consecration," January 24, 1899.) [Cf: 1MR175.04] p. 8, Para. 1, [1899MS].

When the Third Angel's Message shall go forth with a loud voice, the whole earth shall be lightened with His glory, the Holy Spirit is poured out upon His people. The revenue of glory has been accumulating for this closing work of the Third Angel's Message. The prayers that have been ascending for the fulfillment of the promise, the descent of the Holy Spirit, not one has been lost. Each prayer has been accumulating, ready to overflow and pour forth a healing flood of heavenly influence and accumulated light all over the world. *Letter 96a* 1899, p. 2. (To Sister Henry, July 19, 1899.) [Cf: 1MR180.02] p. 8, Para. 2, [1899MS].

In the sixth chapter of Acts, we are shown how, when men were to be selected to fill positions in the church, the matter was brought before the Lord, and most earnest prayer was offered for guidance. The widows and fatherless were to be supported by contributions from the church. Their wants were not to be relieved by the church, but by special donations. The tithe was to be consecrated to the Lord, and was always to be used for the support of the ministry. *Letter 9*, 1899, p. 2. (To those Occupying Important Positions in the General Conference, January 24, 1899.) [Cf: 1MR191.03] p. 8, Para. 3, [1899MS].

The Plan of Redemption-- God designs that the plan of redemption shall come to His people as the latter rain: for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's Word and with contrite hearts praying for wisdom, for greater

lengths and breadths and heights of that knowledge which God alone can give. [Cf: 1MR195.03] p. 8, Para. 4, [1899MS].

Hundreds of commentaries have been written upon the gospel by men who are called great, and as we near the closing scenes of this earth's history still more wonderful representations will be made. We need to study the Scriptures with humble, contrite hearts. Those who will devote their powers to the study of God's Word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths. *Ms. 75, 1899, pp. 4, 5.* (Untitled Manuscript, May 11, 1899.) [Cf: 1MR196.01] p. 8, Para. 5, [1899MS].

The work of advocating the principles of health reform is not to be a haphazard work; it is a work which is deep and broad and high, an essential work, the credentials of which are its practical workings. Because we are health reformers, we are not to make a raid upon people's habits and practices. This is striking too directly at the gods they worship. Instead, we are to offer them something better. Why have we established health reform institutions? That we may give people a practical demonstration of the principles we advocate. . . . [Cf: 1MR223.02] p. 9, Para. 1, [1899MS].

The heavenly angels are intensely interested in those who are fighting the good fight of faith. Our Saviour is watching earnestly the warfare between good and evil agencies. Satan is working constantly to bring in interests that will so absorb men's minds that they will lose eternity out of their reckoning. Those in high places are so deeply taken up with that which concerns common, worldly enterprises that they have no sense of their spiritual needs. For this reason the Lord has directed the establishment of institutions upon a plan entirely different from that followed by the world. [Cf: 1MR223.03] p. 9, Para. 2, [1899MS].

It is God's will that sanitariums shall be erected. These institutions are to be conducted on gospel principles. The gospel is to give character to every sanitarium that shall be established among Seventh-day Adventists. . . . [Cf: 1MR223.04] p. 9, Para. 3, [1899MS].

Every sanitarium established among Seventh-day Adventists should be made a Bethel. Those who are connected with this branch of the work should be consecrated to God. . . . [Cf: 1MR223.05] p. 9, Para. 4, [1899MS].

The light upon health reform must be given to the world. Educate, educate, educate, in the sanitarium and out of it. Lead all with whom you come in contact to think of Jesus, the Way, the Truth, and the Life. *Ms. 165, 1899, pp. 10, 11.* ("Words of Counsel to Ministers and Physicians," December 26, 1899.) [Cf: 1MR224.01] p. 9, Para. 5, [1899MS].

The whole world is the Lord's vineyard, and He would have every part of it worked. Those who have been placed as stewards of the Lord's goods should see that everything is managed in such a way as to bring the Lord the greatest revenue. A wise steward will not select a few portions of the vineyard and absorb in them the means which God has intended for the entire field. He will open the eyes of his understanding to see the necessity of equalizing the work, that beauty and harmony and solidity may be seen in every part. [Cf: 1MR229.01] p.



9, Para. 6, [1899MS].

"It is the spirit of selfishness," said the Teacher who was giving us instruction, "which leads men to absorb everything in that work which is under their own supervision, that their portion of the field may be enriched to the neglect of other portions. This is a species of selfishness which many do not discern. Large accumulations are drawn to one section of the world as though that were the only part which the Householder designs to have worked." [Cf: 1MR229.02] p. 9, Para. 7, [1899MS].

God designs that not one thread of selfishness shall be woven into His work. Every man's work is to be done with reference to his fellow laborers; for all have their appointed work. The vineyard must be cultivated, vines must be planted, that crops may be gathered. To every man is not committed the same task, and the work in the different lines must be done in unselfishness. The minds of the workers are first to be molded by God through His appointed agencies; the Word of the Lord is to be communicated to men, to supply their minds with suggestions and methods for working the field in such a way as to present to God the very best returns from all parts of His vineyard. . . . [Cf: 1MR229.03] p. 10, Para. 1, [1899MS].

The Lord sees that things are swaying heavily in medical lines, while the work in other branches is calculated to give wrong impressions which will not easily be effaced from the mind. . . . [Cf: 1MR229.04] p. 10, Para. 2, [1899MS].

The so-called medical missionary work gathers into the net both good and bad; and the larger proportion of these will not stand as overcomers by the blood of the Lamb and the word of their testimony. It is very necessary that we keep before the degraded the law of God, as the standard of righteousness. "Holiness unto the Lord" must be our standard, else the work of rescuing this class will lower their ideas of what God requires in practical character building. There can be no such thing as a cheap class of Christians who like Moab, keep their scent in themselves, because they have not changed from vessel to vessel--from character to character. [Cf: 1MR230.01] p. 10, Para. 3, [1899MS].

The time has come for us to have a decided understanding of what shall be comprehended in medical missionary work,--what shall go forth by pen or voice to be discredited, and what to be exalted. As the train of human reasoning is heard, it will be made apparent that the character must be determined by the inward work of grace upon the heart. If the law of God is written in the heart, men will prove the excellence of their resolutions. Their conduct will be after the divine similitude. . . . [Cf: 1MR230.02] p. 10, Para. 4, [1899MS].

No advice of sanction is given in the Word of God to those who believe the third angel's message to lead them to suppose that they can draw apart. This you may settle with yourselves forever. It is the devisings of unsanctified minds that would encourage a state of disunion. The sophistry of men may appear right in their own eyes, but it is not truth and righteousness . . . . The children of God constitute one united whole in Christ who presents His cross as the center of attraction. All who believe are one in Him. Human feelings will lead

men to take the work into their own hands and the building thus becomes disproportionate. The Lord therefore employs a variety of gifts to make the building symmetrical. Not one feature of the truth is to be hidden or made of little account. God cannot be glorified unless the building, "fitly framed together groweth unto an holy temple in the Lord" (Ephesians 2:21). A great subject is here comprehended, and those who understand the truth for this time must take heed how they hear and how they build and educate others to practice. *Ms.* 109, 1899, pp. 1, 2, 5, 6, 9, 10. ("The Need of Equalizing the Work," August 3, 1899.) [Cf: 1MR230.03] p. 10, Para. 5, [1899MS].

I have been shown that there was too much reaching out in medical missionary lines, that this work was swelling to such large proportions, that there was danger of making the General Conference bankrupt, as it almost is now. . . . [Cf: 1MR231.01] p. 11, Para. 1, [1899MS].

Unwise management has been manifested by those who have erected school buildings and sanitariums, when the General Conference was already involved many thousands of dollars in debt. Had these men possessed sanctified eyesight, they would have seen that the money used in these enterprises was needed in foreign fields. These matters call for careful consideration. There are fields all white to the harvest, and yet the standard of truth has never been lifted in them, although the need has been kept before the people. The vineyard takes in the whole world, and every part of it is to be worked. God's workers must view matters sensibly, and with eyes anointed with heavenly ointment see things afar off in destitute fields as well as in America. When they do this, they will be impressed with the work that is needed to be done. . . . [Cf: 1MR231.02] p. 11, Para. 2, [1899MS].

The medical missionary work is just as much a necessity in this part of the world as it is in America. If we had one quarter of the money here [Australia] that you have had to handle in Battle Creek, we could place those who have received an education in medical lines where they could work to good advantage. The General Conference, at the solicitations of Dr. Kellogg and A. R. Henry, established an institution in \_\_\_\_\_, which cost eighty thousand dollars. Twenty thousand dollars would have erected a sanitarium here, and the brethren in this field would have given to the extent of their ability to furnish the building. This would have placed us several years in advance of where we now stand. God sees all this. [Cf: 1MR231.03] p. 11, Para. 3, [1899MS].

The Lord does not work with partiality. There is a work to be done in Australia which you have neglected in order to multiply your advantages in America. God says to you in America, "Bind about your spreading interests. Share your facilities with those who need your help in establishing the work in the needy portions of the vineyard." This is the message God gives me for you who are pushing the work so heavily in one line to the neglect of other fields which stand ready to be worked. There are not funds enough among Seventh-day Adventists to sustain so large a work. The workers in other portions of the world need the means that they may prepare to work still in other parts. [Cf: 1MR232.01] p. 11, Para. 4, [1899MS].

It is God's design that those fields which have abundant facilities

shall share their advantages with more needy fields. This is the principle ever to be observed in all our institutions. God requires that there shall be less planning and devising for buildings in America and in Battle Creek, and that the means shall flow into fields where there is nothing to rely upon, where the work is carried on under great disadvantages for want of facilities. But the spirit of selfishness has been manifested in centralizing so much. Into the fields where there is already an abundance of facilities, the workers have gathered from every possible resource. Again I would say to those who have influence, "Do the work that has been neglected." *Letter 149, 1899, pp. 1-4.* (To Dr. J. H. Kellogg, September 25, 1899.) [Cf: 1MR232.02] p. 11, Para. 5, [1899MS].

I must caution you to restrain the influence you may exert in a wrong direction, under the name of the medical missionary work. Be careful lest this work become the body, rather than the arm of the body. Your conclusions must be guarded. Your plans in any one line must not become all-absorbing. Your large plans for rescuing the unfortunate will gather to you responsibilities which you will be unable to carry. You make desperate efforts to push forward a line of work which will make-- which is already making, I may say--the medical missionary work the all of the gospel. The men in the ministry are demerited, while medical missionary enterprises are extolled. The Lord has instructed me to tell you that we must consider the work in all its bearings, that it may be proportionate, and not one-sided. Many men are being drawn into the medical missionary work who should be engaged in the ministry. . . . [Cf: 1MR235.03] p. 12, Para. 1, [1899MS].

My brother, you need to call a halt. God has given you a work to do. He has honored you by placing you in the position which you now hold, and uniting with you men who will cooperate with you in the interests of that line of work for which the sanitarium was brought into existence. This institution has a work to perform as the Lord's appointed agency, and God is working with and through you. He designs that this work of health reform shall be an entering wedge, to prepare the way for the saving truth for this time, the proclamation of the third angel's message: but it is not to eclipse that message, or hinder its designed success, for then you work against truth. This message is the last warning to be given to a fallen world. The medical missionary work is to occupy its rightful place, as it ever should have done, in every church in our land. . . . [Cf: 1MR235.04] p. 12, Para. 2, [1899MS].

The sanitarium was brought into existence to call men to a knowledge of the only true God, and Jesus Christ whom He has sent, to educate as Christ Himself was directed, teaching them the laws of the kingdom of God. This is, and always will be, the only true higher education. . . . [Cf: 1MR236.01] p. 12, Para. 3, [1899MS].

True medical missionary work will exalt every agency that God has set in the church to preach the gospel, for this was the work of Him who made man, and lent him talents to use, an intellect to originate, a heart to be the seat of His throne, affections to flow out in blessing all with whom he shall come in contact, a conscience to convict of sin, of righteousness, and of judgment, because he is worked by the Holy Spirit of God. . . . [Cf: 1MR236.02] p. 12, Para. 4, [1899MS].

My brother, I tell you in the name of the Lord that the medical missionary work is to be the arm, and not the body. The idolatrous world must have the message. I have been shown that many who are now being educated in medical lines should be giving the last warning to the world. God will be the instructor of His workers. Letter 86, 1899, pp. 1-6. (To Dr. J. H. Kellogg, June 5, 1899.) [Cf: 1MR236.03] p. 12, Para. 5, [1899MS].

The church of Christ is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock. He places His people in church capacity, and makes them responsible for the medical missionary work which should be done. They are to minister to the sick and the needy. [Cf: 1MR236.04] p. 12, Para. 6, [1899MS].

Many have chosen to work in medical missionary lines to the neglect of other work. Appeals have been made for medical missionary workers, and they have considered this a call from God, and have thought that it would be wicked for them to refuse to go. But God does not design that this work shall become all-absorbing. There is a great work to be accomplished in our camp meetings, where all, rich and poor, educated and ignorant, are to hear the message of warning. Every child of God should have sanctified judgment to consider the work as a whole and the relation of each part to the other. . . . [Cf: 1MR237.01] p. 13, Para. 1, [1899MS].

We are not to build the tower without first considering what it will cost, and what effect the expenditure will have on other portions of the field. This large planning is closing the way for the erection of necessary buildings in other places. . . . It is not as though we as a people had hoarded up wealth; for we have been constantly drawn upon, and must continue to impart. The immense buildings which have been reared by the people in Battle Creek and other places bear witness against them; for while they have every facility, other portions of the Lord's vineyard lie barren and desolate. Some places must be centers, in which workers can be prepared for the different fields. We must have centers for the education of the youth. This will require more facilities than may be needed in other places. But in every undertaking let us count the cost. [Cf: 1MR237.02] p. 13, Para. 2, [1899MS].

I have been called to behold things nigh and afar off, and and at the sight my head is dizzy, and my heart sick. God has not ordered things as they now stand. Are we not too fond of doing, when God would have us stand as minute men, watching and praying, prepared to do what He commanded through consecrated agencies? Men who want to do something for God say, "We will do this or that," and so a line is marked out for all to follow. Thus selfishness is growing all the time. Man is grasping all the advantages possible, bringing in all the material he can obtain for the work he wants to do, while he deprives his fellow workers of that which they need. Let not the men in responsible positions grow selfish and ambitious to accumulate buildings in one locality. The command is given, "Look not every man on his own things, but every man also on the things of others" (Philippians 2:4). If men would work in Christ's lines, they must yoke up with Him in meekness and lowliness of heart, pleading earnestly, "Lord, teach me Thy way. What is Thy purpose and will?" and asking at every step, "Am I trying to live for God or for myself?" [Cf: 1MR237.03] p. 13, Para. 3, [1899MS].

Work we must, and work cheerfully. We often neglect to work at the very time when our help is most needed and when a prompt attendance to duty would bring glory to God. Men interpose self between God and the work He could have done. My brethren, cut away from your large plans for any one place, and give a portion of your facilities to the more destitute fields. Consider that the Lord is impartial in all His work. If you will place your mind where God can come in and control, if you will prepare Him a place and give Him an opportunity to work, currents of life and truth will flow to all the barren places of the earth. [Cf: 1MR238.01] p. 13, Para. 4, [1899MS].

Men bring upon themselves great and unceasing responsibility, and tax both brain and body, in seeking to carry the many plans they have devised. This is one of the greatest disadvantages we have to meet, and one the solving of which will wear out the human energies. Activity is needed in God's cause, but let not this talent be misdirected. When men learn to be servants of Jesus Christ, they will understand that in every church, workers are to be set to work to take the oversight of things. Pastors and teachers are to work intelligently in their lines, instructing church members how to work in medical missionary lines. When the professed followers of Christ have an indwelling Saviour they will be found doing as Christ did. They will have no opportunity to rust through inaction. They will have enough to do. And the work which they do under the auspices of the church will be their greatest means of communicating light. The man who is working according to God's plan will pray, "Let it be known this day in my work for suffering humanity that there is a God in Israel, and that I am Thy servant. Let it be seen that I am working not according to my own impulse and wisdom, but according to Thy Word." When man places himself in this attitude, and realizes that he is working out God's plan, and that God is working out His plan through him, he is in possession of divine power, which knows nothing of defeat. All the power of counter agencies is of no more account than the chaff of the threshing floor. [Cf: 1MR238.02] p. 13, Para. 5, [1899MS].

We must recognize God's absolute ownership of us. Our mind, our talents, our skill and money, are to be put to the best use to advance His work, that His character may be revealed in clear lines in every part of the world. God has given to every man his work, and He does not excuse those in high positions who get out of their place, and through some neglect get their work into a tangle. Let each man stand at his post of duty, and keep in right relation to God. There is important work to be done, and no man is to neglect his work in order to take hold of the work which belongs to another. God is not honored by such a course. There are some workers who feel superior in wisdom. They feel that they do not need to seek counsel from God. Nor do they consider whether their fellow workers have facilities with which to work. God needs all-sided men, men who will keep the windows of their soul heavenward, and let His light shine into chambers of the mind. The Lord has a large interest in His servants, and especially in those who are lowly in heart. . . . [Cf: 1MR239.01] p. 14, Para. 1, [1899MS].

God expects every man to be faithful in his stewardship. Self is not to be glorified. The man who is faithful to his trust will not stop to consider if he is going to be honored by any course of action, but will ask, "Will God be honored?" His soul will be filled with a holy desire

to see God magnified. When something tries his patience, he will pray, "My soul, wait thou only upon God; for my expectation is from Him" (Psalm 62:5). [Cf: 1MR240.01] p. 14, Para. 2, [1899MS].

We are very eager to have our work present a good appearance, and if our plans and methods receive approbation, we are satisfied. If they languish, we groan in spirit. We cannot see afar off. The water must run freely in our pools, if other pools have to go dry as the hills of Gilboa. It is not easy for us to remember that the great fountain is from God. . . . [Cf: 1MR240.02] p. 14, Para. 3, [1899MS].

God will show us many ways in which we can work. Sometimes matters will so shape themselves that we cannot doubt they are of God. At others they will run contrary to our ideas and feelings. The Lord surprises us sometimes by revealing our duty in lines altogether different from what we have planned for, and we declare, "It is not so. This is untrue." But nevertheless, it is true to the letter; and the message will not come to men again until they can discern the work of God. When they are ready to see and comprehend, the Lord will speak to them again. If we would have divine supplies, if we would keep step with the divine plan, we must move under divine guidance. The Lord wants us to yield to His molding, to be emptied of self and surrendered to God, that Christ may pervade the soul. The fire can only burn when we purify the altar according to the Word of God. *Ms.* 115, 1899, pp. 1-8. ("Words of Exhortation," 1899.) [Cf: 1MR240.03] p. 14, Para. 4, [1899MS].

The sanitarium will be a memorial for God, if it is conducted in all lines as it should be. Many who come to the sanitarium will receive their impression of the truth, as did Sister Henry. She was one of God's precious ones, and through your skill which has been given you of God, His truth was magnified. This is as it should be. All the influence you can give to the sanitarium is none too much. [Cf: 1MR242.02] p. 14, Para. 5, [1899MS].

The medical missionary work might better be named the Missionary Health Restoration Work. *Letter* 77, 1900, p. 5. (To Dr. J. H. Kellogg, December, 1899.) [Cf: 1MR242.03] p. 15, Para. 1, [1899MS].

Women, as well as men, are needed in the work that must be done. Those women who give themselves to the service of the Lord, who labor for the salvation of others by doing house-to-house work, which is as taxing as, and more taxing than standing before a congregation, should receive payment for their labor. If a man is worthy of his hire, so also is a woman. [Cf: 1MR263.02] p. 15, Para. 2, [1899MS].

God has entrusted talents to His servants, and He expects them to see that mistakes can be readily made. Make no mistake in neglecting to correct the error of giving ministers less than they should receive. When you see persons in necessity who have been placed in positions of trust, let God move upon your heart to set things right. The tithe should go to those who labor in word and doctrine, be they men or women. *Ms.* 149, 1899, p. 3. ("Paying Women Workers," October 24, 1899.) [Cf: 1MR263.03] p. 15, Para. 3, [1899MS].

I received your statement in reference to the royalties on books. . . . There is, and ever will be, a flood of books issued if a large

remuneration is given to authors. The little story books written are not a great tax on the writers, neither are books of this character of vital consequence to the world. A difference must be made in the books written. They cannot be classed together. . . . [Cf: 1MR266.02] p. 15, Para. 4, [1899MS].

The publishing house should receive their share of the profits from the books published. This should be proportionate to the work they do in getting out notices, etc. But let the publishers be careful not to claim that they are the ones who do the greatest amount of work in preparing these books for the market. Let the authors take a reasonable sum for their work, but they are not to sell their right to any institution. This will not be a blessing to the institution. [Cf: 1MR266.03] p. 15, Para. 5, [1899MS].

Let men and women who have a burden to produce books, work to bless the cause of God by the use of their pens. Let them work, and if they have an income from their work, let them make use of that income to do their part in uplifting the standard of truth where God shall direct. Let them seek counsel from God. Let them believe the promise of Christ that He will send the Comforter to teach them all things and bring all things to their remembrance. *Letter 43*, 1899, pp. 1, 2; 11, 12; 17. (To Brethren Irwin, Sisley, Smith, and Jones, March 11, 1899.) [Cf: 1MR267.01] p. 15, Para. 6, [1899MS].

The publishing institution was built up by sacrifice, but by the example men in responsible places have given to the people this spirit has been lost. The Lord has not stirred hearts to give for the advancement of the cause, and selfishness has leavened the churches. Unfaithful stewardship has been revealed in the payment of large wages to men who have made God's work and cause a matter of merchandise by which to enrich themselves. . . . [Cf: 1MR270.02] p. 15, Para. 7, [1899MS].

If they had called together the men of the conferences and demanded an investigation of matters--which it was their right to do--decisive measures would have been taken to stop the existing evil. But this was not done. [Cf: 1MR270.03] p. 16, Para. 1, [1899MS].

Had they changed the order of things, and brought in the same principles which were revealed in the work when the first buildings were erected, the spirit of self-sacrifice would have been retained, and the work have moved onward and upward. God's people would have understood that the way and work of the Lord cannot prosper when His people are unwilling to sacrifice self. Heavenly intelligences would have helped them to climb to higher levels to understand by experimental knowledge that they were to be laborers together with God. God desires that His people shall be conquerors, moving bravely through all difficulties. God is faithful. He will make His people complete in Him. [Cf: 1MR270.04] p. 16, Para. 2, [1899MS].

There has been a mistake all round; and it is a great work to come back from every wrong path and choose the right. *Ms. 86*, 1899, pp. 5, 6. ("The Review and Herald and the College Debt," June 18, 1899.) [Cf: 1MR271.01] p. 16, Para. 3, [1899MS].

Standing in important positions of trust are selfish, covetous men,

who are receiving higher wages than they should take. Less wages would be far better for them and for their children; for this would lead them to economy and self-denial. But each week's record in the books of heaven shows that there are men in their selfishness who are ready to grasp every dollar they can obtain, while men working in much harder fields, and with far fewer advantages, work for half of what these men receive. [Cf: 1MR271.02] p. 16, Para. 4, [1899MS].

It is not for the spiritual advantage of any man to take such large wages. In doing so he deprives his fellow laborers who work fully as hard as he of the means they should have for the work in other parts of the field. The covetous man sees the many fields unworked. He sees that money is needed to lift the standard of truth in new places. But he does not consider the necessities of those who break these unworked fields. He takes the highest wages he can obtain, because, as he supposes, his position entitles him to them. [Cf: 1MR271.03] p. 16, Para. 5, [1899MS].

It would be well for the workers in receipt of large salaries to study the principle of equality. When they empty their hearts of selfishness, and humble themselves before God, they will see that during the many years they have been taking from the treasury their unrighteous wages, others, who have done just as much and as faithful work, have been receiving just one half the amount. Had they loved God supremely and their neighbor as themselves, they would have seen a large work to be done in fulfilling the commission of Christ to preach the gospel to all the world, and they would not have dared to use the means which God designed for destitute fields. Those men who place so high an estimate on their own merits and service will be surprised to see in the day of final rewards that they are regarded as least, while those who have worked earnestly and faithfully and unselfishly, with small wages, receive the highest reward from Him who makes no false estimate. *Ms.* 113, 1899, pp. 6, 7. ("The Wages of Unrighteousness," August 11, 1899.) [Cf: 1MR271.04] p. 16, Para. 6, [1899MS].

Sanctification through the truth bears fruit to the glory of God. Under its power men are stripped of the ambition that contends for the supremacy, stripped of the selfishness which leads men connected with our institutions to grasp in their covetousness, all they can obtain from the treasury in large wages, when they know that their brethren, laboring just as hard in fields where the wear and tear is great, and often under heavy pressure of circumstances, do not receive much more than half of what they receive. The men in our institutions who have placed such a high estimate upon their own services are not sanctified by the Holy Spirit. They have not that sanctification which gives them sensitive consciences, leading them to love God supremely and their neighbor as themselves. Their influence and example are detrimental. They do that which they would not wish their brethren to know,--they grasp from the treasury. They are blind, and cannot see that by so doing they are depriving others of the wages they should receive. Their selfishness shuts them away from the sanctification of the Spirit of God. . . . [Cf: 1MR272.01] p. 17, Para. 1, [1899MS].

Those in our institutions who grasp at the surplus means disqualify themselves to understand what it means to be a partaker with Christ in His suffering. The barbed arrows of the Lord, sent by an angel's hand, come to such ones; but they are not wounded. So far have they departed



from correct principles that they are blind. They listen to convincing truths, spoken with great earnestness, but still they do not reform; for they have turned aside and warded off every salutary impression. [Cf: 1MR272.02] p. 17, Para. 2, [1899MS].

If they would be content with lower wages, their spiritual danger would be far less. A reform must take place in their lives, else they will never see the King in His beauty. Their experience in this life will decide their eternal destiny. In earnest, authoritative, solemn tones, the voice of the great Teacher has been making appeals to them, but still they are not converted. They have not turned from false, unscrupulous principles. *Ms.* 94, 1899, pp. 2, 3, 6. ("To Do Justly, to Love Mercy, and to Walk Humbly with Thy God," July 18, 1899.) [Cf: 1MR273.01] p. 17, Para. 3, [1899MS].

Do not talk about your meager wages. Do not cultivate a taste for expensive articles of dress or furniture. Let the work advance as it began, in simple self-denial and faith. Let a different order of things come in. *Letter* 94, 1899, pp. 12, 13. (To "My Brethren in Responsible Positions," June 16, 1899.) [Cf: 1MR277.02] p. 17, Para. 4, [1899MS].

There is nothing that converts the people like the medical missionary work. This work makes the path straight before us, and bears the impress that it is of God. Jesus is in the work, and He cannot be hid. *Letter* 76, 1899, p. 5. (To "Dear Brethren in America," April 26, 1899.) [Cf: 1MR305.02] p. 17, Para. 5, [1899MS].

*Enlightening Item on the Duration of the Opposition after 1888.*-- The first difficulties with Brother \_\_\_\_\_ were created by the confusion that came into Battle Creek from the Minneapolis meeting. Two years of opposition were brought in, and at two general conferences a spirit prevailed among some of our leading men which was not inspired by God. *Letter* 183, 1899, p. 1. (To Brother Hyatt, November 9, 1899.) [Cf: 1MR313.02] p. 17, Para. 6, [1899MS].

*Holy Spirit Will Work With Power.*-- We have the assurance that in this age of the world the Holy Spirit will work with mighty power, unless by our unbelief we limit our blessings, and thus lose the advantages we might obtain. . . . [Cf: 1MR364.01] p. 18, Para. 1, [1899MS].

In times past holy men of old spake as they were moved by the Holy Spirit. In ancient times the prophets searched what the Spirit of God which was in them signified. The Spirit was not then given in power because Jesus was not yet glorified. Dating from the day of Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaidens. In every hill country, every lowland, every valley, humble workmen for the Lord are to be raised up. The divine, sacred influence of the Holy Spirit working in our world is to be as signs and wonders, because God's people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined and perfected in character under the Holy Spirit's working. Humble and contrite, they submit to the molding and fashioning of the Spirit, and they will know what His eternal fullness means. [Cf: 1MR364.02] p. 18, Para. 2, [1899MS].

*Need for Enlarged Faith.*-- We need an enlarged faith. The Lord desires His will to be done in the hearts of all who believe in Him. But many who might be laborers together with God will never be, because they cling to their imperfections of character. One clings to a cherished fault. Still another enjoys his hereditary and cultivated defects, and makes it his life work to build himself up and glorify himself, until at last he is found to be filled, not with the Holy Spirit, but with self. [Cf: 1MR364.03] p. 18, Para. 3, [1899MS].

The great day of the Lord is right upon us, and God calls for messengers who will be worked by the Holy Spirit, who will not want to work the Spirit. Such messengers will be guided by the Spirit, molded, refined, and beautified in righteousness because they are willing to be worked. But those who are satisfied to carry with them a vast amount of selfishness, fault-finding, suspicion, distrust, and strife, will be so deceived that they will not know their short measurement. They are filled with their own doings. They have not the least idea of what it means to be crucified with Christ. To humble self is an experience strange to them. Before they can serve God acceptably, self must die. Christ's words, "Ye must be born again" (John 3:7), "Except a man be born again, he cannot see the kingdom of God" (John 3:3), must come home to them with power. [Cf: 1MR364.04] p. 18, Para. 4, [1899MS].

Nicodemus, to whom these words were addressed, was a master in Israel, a member of the Sanhedrin; and a learned counselor. Yet when Christ told him of the new birth, he said, "How can these things be?" (John 3:9). Christ answered, "Art thou a master of Israel, and knowest not these things?" (John 3:10). [John 3:11-16 is quoted]. [Cf: 1MR365.01] p. 18, Para. 5, [1899MS].

Why do we not have more of the faith that works by love and purifies the soul? There is a work to be done in every one of our institutions. Genuine conversion is needed, conversion of heart, mind, soul, and body. Self should die daily. Said the great apostle, "Though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 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" (2 Corinthians 9:3-5). Into this work every individual needs to put all the intensity of his entire being. Personal religious experience is needed in every church. Why? Because those who are not under the working of the Holy Spirit will not stand amid the perils of the last days. [Cf: 1MR365.02] p. 18, Para. 6, [1899MS].

*Need for Conversion.*-- Genuine conversion is needed. . . . God's Word declares, "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth" (2 Corinthians 10:17-18). The success of the ministry of Elias was not due to any inherited qualities he possessed, but to the submission of himself to the Holy Spirit, which was given to him as it will be given to all who exercise living faith in God. In his imperfection man has the privilege of linking himself up with God through Jesus Christ. [Cf: 1MR366.01] p. 19, Para. 1, [1899MS].

Candidly and seriously we are to consider the question, Have we humbled ourselves before God, that the Holy Spirit may work through us

with transforming power? As children of God, it is our privilege to be worked by His Spirit. When self is crucified, the Holy Spirit takes the broken-hearted ones, and makes them vessels unto honor. They are in His hands as clay in the hands of the potter. Jesus Christ will make such men and women superior in mental, physical, and moral power. The graces of the Spirit will give solidity to the character. They will exert an influence for good because Christ is abiding in the soul. [Cf: 1MR366.02] p. 19, Para. 2, [1899MS].

Unless this converting power shall go through our churches, unless the revival of the Spirit of God shall come, all their profession will never make the members of the church Christians. There are sinners in Zion who need to repent of sins that have been cherished as precious treasures. Until these sins are seen, and thrust from the soul, until every faulty, unlovely trait of character is transformed by the Spirit's influence, God cannot manifest Himself in power. There is more hope for the open sinner than for the professedly righteous who are not pure, holy, and undefiled.-- [Cf: 1MR366.03] p. 19, Para. 3, [1899MS].

*Receive the Holy Spirit in Fullness.*-- I am instructed to bear a message to those who minister by holding forth the Word of God to others. You must be converted. This is surely what you need. The spiritual anointing of the Lord will never come to self-sufficient men and women. Many who are in God's service, proclaiming the truth by pen and voice, are not worked by the Holy Spirit. Self has grown to large proportions. Until the soul is emptied of self and the Holy Spirit takes possession, you will be unready for the coming of Christ. You will certainly be weighed in the golden scales of the heavenly sanctuary and be found wanting. [Cf: 1MR367.01] p. 19, Para. 4, [1899MS].

God's promise is to us and to our children, and to all that are afar off, even as many as the Lord our God shall call. We may claim this promise for ourselves, and receive the Holy Spirit in His fullness. Then shall not we who preach the word be clothed with the power of God? Shall we not be in truth His messengers? . . . [Cf: 1MR367.02] p. 19, Para. 5, [1899MS].

Who is willing to take himself in hand? Who is willing to lay his finger upon his cherished idols of sin, and allow Christ to purify the temple by casting out the buyers and sellers? Who is prepared to allow Jesus to enter the soul and cleanse it from everything that tarnishes or corrupts? The standard is, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). God calls upon men and women to empty their hearts of self. Then His Spirit can find unobstructed entrance. Stop trying to do the work yourself. Ask God to work in and through you until the words of the apostle become yours, "I live; yet not I, but Christ liveth in me" (Galatians 2:20). [Cf: 1MR367.03] p. 19, Para. 6, [1899MS].

The whole being must hunger and thirst after righteousness. The soul's desire must be to be drawn to God, to be bent in perfect conformity to His will. Then the cold, hard heart will be melted by the grace and love of God, which appear in power. God will be glorified through the human instrumentalities. Self is the great hindrance to this work. . . . [Cf: 1MR367.04] p. 20, Para. 1, [1899MS].

[James 4:1-10 and James 3:14-18 are quoted.] [Cf: 1MR368.01] p. 20, Para. 2, [1899MS].

These lessons every church member should learn. There is need of close self-examination in the light of the Word of God, that we may do the work essential to be done. [Cf: 1MR368.02] p. 20, Para. 3, [1899MS].

Having complied with the Word of God, do not depend on your feelings for evidence of acceptance with God. "Faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). If you have complied with the conditions, believe God, whether or not you feel any different. Christ declared, "As the Father gave me commandment, even so I do. . . . If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 14:31; 15:10). Let all who understand the abiding claims of the law of God, yield implicit obedience to every requirement given in the Word. The convictions of the Holy Spirit are warnings which it is dangerous to disregard. [Cf: 1MR368.03] p. 20, Para. 4, [1899MS].

*The Two Houses.*-- Christ declares that those who do His words are like a man who built his house upon a rock. This house the tempest and flood could not sweep away. Those who do not do Christ's words are like the man who built his house upon the sand. Storm and tempest beat upon that house, and it fell, and great was the fall of it. It was an entire wreck. The result of professing to keep the law of God, yet walking contrary to the principles of that law, is seen in the wrecked house. Those who make a profession while failing to obey cannot stand the storm of temptation. One act of disobedience weakens the power to see the sinfulness of the second act. One little disregard of a "Thus saith the Lord" is sufficient to stop the promised blessing of the Holy Spirit. By disobedience the light once so precious becomes obscure. Satan takes of the mind and soul, and God is greatly dishonored. [Cf: 1MR368.04] p. 20, Para. 5, [1899MS].

"If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword" (Isaiah 1:19-20). These words are true. Exact obedience is required, and those who say that it is not possible to live a perfect life throw upon God the imputation of injustice and untruth. [Cf: 1MR369.01] p. 20, Para. 6, [1899MS].

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). A neglect to feed the hunger of the soul leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig tree, destitute of fruit. Rely upon no human being for words of comfort. Seek the Lord most earnestly, while you read His rich promises and apply them. Then you will not be consumers but providers. [Cf: 1MR369.02] p. 20, Para. 7, [1899MS].

The indwelling Saviour is always revealed by the words. The Holy Spirit does not abide in the heart of the man who is peevish if others do not grasp his ideas and plans, which appear to him to be the sum and substance of everything desirable. From the lips of such a man there come scathing remarks, which grieve the Holy Spirit away, and produce attributes which are Satanic rather than divine. The Lord would have those connected with His work speak at all times with the meekness of

Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given an example in His precious life. Christ took our nature that He might set us an example, showing those who receive Him the fruit they must bear. [Cf: 1MR369.03] p. 21, Para. 1, [1899MS].

The Lord requires those who serve Him to show by word and action that they are sons of God. To show by the daily life that we are members of the royal family, children of the heavenly King, is of more value in God's sight than all learning, all wisdom, all high attainments. Any other course of action is dishonesty to the family of God, and will certainly be divorced from it. [Cf: 1MR370.01] p. 21, Para. 2, [1899MS].

When a man is filled with the Holy Spirit, the more severely he is tested and tried, the more clearly he proves that he is a true representative of Christ in word, in spirit, in action. Christ declares, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). What is the promise to every true believer? "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). Might we not better, my brethren and sisters, take ourselves to task for our unlikeness to Christ? He says, "Ye are my witnesses" (Isaiah 43:10). What kind of witnesses are we for truth and righteousness? Are we striving with all our God-given powers to reach the measure of the stature of men and women in Christ? Are we seeking for His fullness, ever reaching higher and higher, trying to attain to the perfection of His character? [Cf: 1MR370.02] p. 21, Para. 3, [1899MS].

When God's servants reach this point, they will be sealed in their foreheads. The recording angel will declare, "It is done." They will be complete in Him whose they are by creation and by redemption. [Cf: 1MR370.03] p. 21, Para. 4, [1899MS].

*No Life Without Growth.*-- There is nothing in the natural world that has life but what grows and produces fruit. And in the spiritual world there is no life without growth in grace. Spiritual impulse is not growth. Impulse is feeling, and to depend on feeling is to be as changeful as circumstances. The professed Christian who does not draw life from Christ's life is not a doer of the Word. He is a paralyzed member, only connected in name with the body. At times fitful, convulsive movements will be seen, with no permanent activity. Let no one think that the grace of Christ inspires these shortlived, impulsive actions. [Cf: 1MR370.04] p. 21, Para. 5, [1899MS].

Many people are the subjects of impressions which are not reliable. Many have what they think are good impressions, wonderful exaltation of feeling, but the life does not represent an abiding Christ. They do not draw life from the Source of all life. They are not drinking of the living Water, which springs up into eternal life. God's grace is the living water of which we must drink. It quickens the whole being into spiritual life, the life of the Son of God. [Cf: 1MR371.01] p. 21, Para. 6, [1899MS].

Personal religion means perfect conforming to the life of Christ. When we possess this religion, we shall show sound, spiritual growth,

because we are partakers of the divine nature, having escaped the corruption that is in the Lord's vineyard. We must be laborers together with God, else we shall fail in the work of overcoming, and our irreligious influence will cause other souls to fail. No soul is lost that does not draw other souls down with it. Let everyone who names the name of Christ depart from all iniquity, that Christ may not be ashamed of us. [Cf: 1MR371.02] p. 22, Para. 1, [1899MS].

In the name of Jesus Christ of Nazareth, I appeal to church members to arise and closely criticized themselves. Feel that this work is so important that you cannot engage in criticizing others. Reveal an indwelling Saviour. Then you will understand what it means to be a true missionary. You will bring a Christlike intensity into your work, and many souls will be saved through your earnest prayers and interested labors. *Ms. 148, 1899, pp. 2-14.* ("The Need of Self-Surrender," October 8, 1899.) [Cf: 1MR371.03] p. 22, Para. 2, [1899MS].

The Saviour is present in the sick room, in the operating room; and His power for His name's glory accomplishes great things. *Ms. 159, 1899, p. 5.* ("The Privileges and Duties of a Christian Physician," December 13, 1899.) [Cf: 1MR387.02] p. 22, Para. 3, [1899MS].

It is our privilege to use every God-appointed means in correspondence with our faith, and then trust in God, when we have urged the promise. If there is need of a surgical operation, and the physician is willing to undertake the case, it is not a denial of faith to have the operation performed. After the patient has committed his will to the will of God, let him trust, drawing nigh to the great Physician, the Mighty Healer, and giving himself up in perfect trust. The Lord will honor his faith in the very manner He sees is for His own name's glory. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (Isaiah 26:3, 4). *Ms. 67, 1899, pp. 6,7.* (Untitled manuscript, April 25, 1899.) [Cf: 1MR387.03] p. 22, Para. 4, [1899MS].

All our powers are for use. They are not to be wasted, but trained for the glory of God. We are to do Him service. In every season of worship we are to cultivate the voice, overcoming all harshness and strange accent. We advise every student in our school who has an ear for music to make the most of his opportunity for learning how to improve the voice. The Lord expects everyone to do his best. *Ms. 68, 1899, p. 3.* ("Diary," April 25, 1899.) [Cf: 1MR392.02] p. 22, Para. 5, [1899MS].

You do not need the excitement of theaters and plays to while away your time. You have a character to form after the divine similitude. If you will believe with all your heart, you will be worked by the Holy Spirit. Then you will never hunger for cheap, earthly amusement. The grace of God will be your helper, your strength.-- *Letter 171, 1899, pp. 4-5.* (To Harmon Lindsay and his wife Annie, Nov. 2, 1899.) [Cf: 2MR9.03] p. 22, Para. 6, [1899MS].

The Holy Spirit alone is able to work with us, in us, and through us, giving us a character which God can approve. The Lord loves His people. With the growth of the Christian life there will come the want of a deeper and more perfect experience. Nothing can meet the necessities of sinful, erring men but the perfect sacrifice of Christ. . . . [Cf:

2MR12.01] p. 23, Para. 1, [1899MS].

Every church has need of the Holy Spirit's searching power. This alone can enable them to seek peace, to pursue that course which will bring peace to their own souls, to be faithful witnesses to Christ, testifying by their circumspect course of action that they have the mind of Christ. . . . [Cf: 2MR12.02] p. 23, Para. 2, [1899MS].

We can be saved only by forming characters like the character of Christ. The indwelling of the Holy Spirit will be shown by the outflowing of heavenly love. The Lord Jesus is our Sinbearer. God covers the repenting sinner with His forgiveness, and hides the sin from the sight of God by clothing him with the perfection of righteousness. The more perfectly we are transformed to the image of God, the greater will be our hatred for sin; and we will work to save the sinner. . . . [Cf: 2MR12.03] p. 23, Para. 3, [1899MS].

If you seek the blessing of God every day, you will be blessed every day. The Lord gives the Holy Spirit, and supplies all providential opportunities and facilities.-- *Letter 20, 1899, pp. 2, 7, 9.* (To Philip Wessels, Feb. 3, 1899.) [Cf: 2MR12.04] p. 23, Para. 4, [1899MS].

He died on the cross as a sacrifice for the world, and through this sacrifice comes the greatest blessing that God could bestow--the gift of the Holy Spirit. This blessing is for all who will receive Christ. . . . [Cf: 2MR13.01] p. 23, Para. 5, [1899MS].

"As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Christ was empowered to breathe into fallen humanity the breath of life. Those who receive Him will never hunger, never thirst; for greater joy than that found in Christ there cannot be. Study the words spoken by the Saviour from the mount of blessing. How the divine nature shone through His humanity as His lips uttered the benedictions upon those who were the objects of His mercy and love! He blessed them with a fullness that showed that He was drawing from the inexhaustible store of the richest treasures. The treasures of eternity were at His command. The Father committed the riches of heaven to Him, and in the disposal of them He knew no bounds. Those who accept Him as their Saviour, their Redeemer, the Prince of life, He acknowledged before the heavenly host, before the worlds unfallen and before the fallen world, as His peculiar treasure. . . . [Cf: 2MR13.02] p. 23, Para. 6, [1899MS].

Christ drew the people to Him. He was unfolding truths of the highest order. The knowledge He came to impart was the gospel in all its richness and power. The Sinbearer, He is alive to all the horrors which sin brings upon the soul, and He came to this world with a message of deliverance. [Cf: 2MR13.03] p. 23, Para. 7, [1899MS].

What is Christianity? God's instrumentality for the conversion of the sinner. Jesus will call to account everyone who is not brought under His control, who does not demonstrate in his life the influence of the cross of Calvary. Christ should be uplifted by those whom He has redeemed by dying on the cross a death of shame. He who has felt the power of the grace of Christ has a story to tell.-- *Ms. 56, 1899, pp. 1, 2, 3, 6.* ("Following Christ," April 7, 1899.) [Cf: 2MR13.04] p. 24,

Para. 1, [1899MS].

God will bless all who will thus prepare themselves for His service. They will understand what it means to have the assurance of the Spirit, because they have received Christ by faith. The religion of Christ means much more than the forgiveness of sin. It means taking away our sins, and filling the vacuum with the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self and blessed with the abiding presence of Christ. We need the vital qualities of Christianity, and when we possess them the church will be a living, active, working church. There will be growth in grace, because the bright rays of the Sun of Righteousness pervade the chambers of the mind.-- *Ms. 2, 1899, pp. 2, 3.* ("The Need of Greater Consecration," Jan. 24, 1899.) [Cf: 2MR17.01] p. 24, Para. 2, [1899MS].

God designs that the plan of redemption shall come to His people as the latter rain, for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's Word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give.-- *Ms. 75, 1899, p. 4.* (Untitled, May 11, 1899.) [Cf: 2MR17.02] p. 24, Para. 3, [1899MS].

If we obtain the victory we must be earnest ourselves and plead with God for His Holy Spirit. We must talk and pray in faith that we may have the precious anointment of the Holy Spirit. . . . [Cf: 2MR24.02] p. 24, Para. 4, [1899MS].

We do not exercise that faith, perseveringly claiming the Holy Spirit. I tell you, we must have the baptism of the Holy Spirit. It is for us, and we must have it. We are living in that time of this earth's history when we must meet to pray for the special blessing upon us individually, and then we shall be in Christ, and through Christ victorious. We are too easily satisfied with limited, special, far-between blessings. We are to lay hold of God by faith and labor to bring souls to Christ. We are too dull in our doctrinal discourses upon the truth as it is in Jesus. Present the truth for this time as an important message, from another world. Lift Him up, the Man of Calvary. Come in consecration to holier ground, and still holier. Preach the truth with the power of God sent down from heaven. Let the truth take hold of the spiritual part of our own nature, and then the current of divine power will be communicated to those whom we address.-- *Letter 230, 1899, pp. 1, 2.* (To G. B. Starr, Dec. 3, 1899.) [Cf: 2MR24.03] p. 24, Para. 5, [1899MS].

The reason why the Holy Spirit does not work among us . . . is the unbelief in God and the lack of confidence in one another. This was the work of the power of darkness to lead us to suspect our brethren and stand apart as criticizers.-- *Letter 7, 1899, pp. 1, 2.* (To Elder and Mrs. S. N. Haskell, Jan. 22, 1899.) [Cf: 2MR26.03] p. 25, Para. 1,



[1899MS].

"Ye are laborers together with God." The spiritual powers God has given man are to be exercised. Sin, reigning in the mortal body, has kept man working at cross purposes with God, but the man who accepts Christ has consecrated his highest powers to God for the benefit of his fellow men. The Holy Spirit was given to call into exercise the higher powers entrusted to man, and he who yields himself to the control of His Spirit lays hold of Christ with the living grasp of an earnest, definite faith, an intensity of love that nothing can quench. His life is bound up with Christ. His religion is not made up of selfishness and covetousness. His study is, where does the Kingdom of God need building up most? . . . [Cf: 2MR32.02] p. 25, Para. 2, [1899MS].

The Holy Spirit attending the worker, together with God, enables him to gather in the sheaves. It is not learned men, not eloquent men, who are to be depended upon to do the work now needed, but humble men, who are learned in the school of Christ, who are meek and lowly in heart, who will give the invitation to the supper, "Come, for all things are now ready." Those who beg at midnight for loaves to feed the hungry souls, will be successful. The law of God is that as we receive we are to impart. All the churches in our land need the self-denying, self-sacrificing spirit of Christ. God's people are no longer to continue in sin; they are to lay hold of the merits of a crucified and risen Saviour. If human hands have never been laid upon them in ordination, there is One who will give fitness for the work, if they ask for it in faith. In the name of the Lord I entreat you, Ask and receive the Holy Spirit. Press to the side of Christ. But this Spirit can only be received by those who are consecrated, who will deny self, lifting the cross and following the Lord. Who will be on the Lord's side?--Letter 10, 1899, pp. 9, 10, 14. (To J. H. Kellogg, Jan. 14, 1899.) [Cf: 2MR32.03] p. 25, Para. 3, [1899MS].

No advice or sanction is given in the Word of God to those who believe the third angel's message to lead them to suppose that they can draw apart. This you may settle with yourselves forever. It is the devisings of unsanctified minds that would encourage a state of disunion. The sophistry of men may appear right in their own eyes, but it is not truth and righteousness. "In Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ. For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; . . . that He might reconcile both unto God in one body by the cross" (Eph. 2:13-16). [Cf: 2MR185.02] p. 25, Para. 4, [1899MS].

Christ is the uniting link in the golden chain which binds believers together in God. There must be no separating in this great testing time. The people of God are "fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord" (vss. 19, 20). The children of God constitute one united whole in Christ, who presents His cross as the center of attraction. All who believe are one in Him. Human feelings will lead men to take the work into their own hands and the building thus becomes disproportionate. The Lord therefore employs a variety of gifts to make the building symmetrical. Not one feature of the truth is to be hidden or made of little account. God cannot be glorified unless the building,

"fitly framed together, groweth unto an holy temple in the Lord." A great subject is here comprehended, and those who understand the truth for this time must take heed how they hear and how they build and educate others to practice.--Ms 109, 1899, pp. 9, 10. ("The Need of Equalizing the Work," Aug. 3, 1899.) [Cf: 2MR185.03] p. 25, Para. 5, [1899MS].

When the third angel's message shall go forth with a loud voice, and the whole earth shall be lightened with his glory, the Holy Spirit is poured out upon God's people. The revenue of glory has been accumulating for this closing work of the third angel's message. Of the prayers that have been ascending for the fulfillment of the promise--the descent of the Holy Spirit--not one has been lost. Each prayer has been accumulating, ready to overflow and pour forth a healing flood of heavenly influence and accumulated light all over the world.--Letter 96a, 1899, p. 2. (To Sister Henry, July 19, 1899.) [Cf: 2MR206.02] p. 26, Para. 1, [1899MS].

But there is danger of allowing one line of the work to absorb all the power and the means. There is danger of loading down everyone with this class of work, because of the intensity with which it is carried on. This work has no limit; it can never be got through with, and it must be treated sensibly, as a part of the great whole. It must not be allowed to consume the means that should sustain the ministry of the word.--Letter 3, 1899, p. 12. (To J. H. Kellogg, Jan. 5, 1899.) [Cf: 2MR239.02] p. 26, Para. 2, [1899MS].

Never, never should a sanitarium be established to become an interest independent of the church. Genuine medical missionary work is in no case to become divorced from the gospel ministry.--Letter 204, 1899, p. 7. (To J. H. Kellogg, Dec. 12, 1899.) [Cf: 2MR239.03] p. 26, Para. 3, [1899MS].

Item 2: Build Carefully on the Rock--I am inquiring what I ought to do or say that will change the condition of your mind. I have had the most intense interest in your behalf, and may the Lord guide my pen. The Lord has made you a man of His appointment, and angels of God have been your helpers. I have written that the Lord has placed you in the very position that you are in, not because you are infallible, but because He would work your mind by His Holy Spirit. . . . On no account should you be entangled and woven up in any work that will endanger your influence with Seventh-day Adventists, for the Lord has appointed you to fill a place of His appointment, to stand before the medical profession, not to be molded, but to mold human minds. Every day you are to be under the supervision of God. He is your Maker, your Redeemer. He has a work for you to do, not separated from Seventh-day Adventists, but in unity and harmony with them, to be a great blessing to your brethren in giving to them that knowledge which God has given you. [Cf: 2MR339.02] p. 26, Para. 4, [1899MS].

We are God's great building. Every stroke, every stone put into the building is only a part of the whole. Every worker is himself to become just what God designs he should be in building his own life with pure, noble, upright deeds, that at the end he may be a symmetrical structure, a fair temple, honored by God and man. God must be in this work. "Ye are God's husbandry, ye are God's building." Through you He has worked, and will work to do honor to His name by trusting to you

these great responsibilities. "We are laborers together with God," and God would use you and me and each individual who engages in His service. Each is to stand upon his watchtower and listen attentively to that which the Spirit has to say to him, for every word and act leaves an impress not only on our characters, but upon the characters of others engaged in the work. [Cf: 2MR339.03] p. 26, Para. 5, [1899MS].

The Lord would have you stand forth as Daniel, every phase of your character under His own ministration, that day by day you may grow into a structure that will stand forth, not as a perfect whole in itself, but connected with the work of other chosen workmen, as a beautiful temple for the Lord, a living witness to the value, stability, and nobility of the man who keeps his eye single to the glory of God. [Cf: 2MR340.01] p. 27, Para. 1, [1899MS].

Your faculties are separate and distinct, yet each is dependent for its success upon the other. So each day God works with His building, stroke upon stroke, to perfect the structure, which thus grows into a holy temple for the Lord. One stone mislaid affects the whole building. This figure represents human character, which is to be wrought upon, point by point. There is not to be a flaw in it, for it is the Lord's building. Every stone must be perfectly laid, that it may endure the pressure placed upon it. God warns you and every worker to take heed how you build, so that your building may bear the test of storm and tempest because it is riveted to the eternal Rock. Take heed how you build. Every hour may be spent in placing the stone on the sure foundation, ready for the day of test and revelation, when we shall be seen just as we are. [Cf: 2MR340.02] p. 27, Para. 2, [1899MS].

This warning God presents to me as essential in your case. He loves you with a love that is immeasurable. He loves your brethren in the faith, and He works with them to the same end that He works with you. His church upon the earth is to assume divine proportions before the world, as a temple composed of living stones, every stone emitting light. This building is to be the light of the world, a city set on a hill, which cannot be hid. It is composed of stones laid close together, stone fitting to stone, making a solid building. All the stones are not of the same form or shape. Some are large, some are small, but each has its own crevice to fill. And the value of each stone is determined by the light it reflects to the world. This is God's plan, and He would have all who profess to believe His word fill their respective places in the great, grand work for this time. [Cf: 2MR341.01] p. 27, Para. 3, [1899MS].

We are, dear and much-beloved brother, living amid the perils of the last days. Every mental and physical power is to be cultivated, for all the powers are essential to make the church a building which will represent the wisdom and character of the great Designer. We are to cultivate the talents given us by God. They are His gifts, and are to be used in their right relation to each other, so as to make a perfect whole. God gives the talents, the powers of the mind; man makes the character. The mind is the Lord's garden, and man must cultivate it earnestly in order to form a character after the divine similitude. [Cf: 2MR341.02] p. 27, Para. 4, [1899MS].

The Lord has wrought with you, my much-respected brother, enabling you to act your part as His workman; but there are other workmen who must

act their part as God's agents, His members, who help to compose the whole body. Bear in mind, all are to be united as parts of a great machine. The Lord's church is composed of His living, working agencies who derive their power to act from the Author and Finisher of their faith. The great work resting upon God's individual workers is to be carried forward in symmetrical harmony. . . . [Cf: 2MR341.03] p. 27, Para. 5, [1899MS].

God's people are not to be in confusion, lacking order, harmony, consistency, and beauty. The Lord is greatly dishonored when unity does not exist among His people. I have been sensibly impressed with the strife, discord, and emulation in society. Those who believe the truth for this time must know that truth is a unit. Spasms of feeling are not inspiration. The unity that God requires must be cultivated day by day; the lips must be sanctified, the tongue, the voice, must be trained to do the right kind of service if we would answer the prayer of Christ. The disunion that has existed among those who claim to believe the last message of mercy to be given to our world is a great hindrance to the advancement of our work. All are to be united in one as Christ is one with the Father, their powers illuminated, inspired, and sanctified, making a complete whole. God is dishonored by the variance existing among His people. Those who love God and keep His commandments are not to draw apart but press together. (See Phil. 2:1-4.) [Cf: 2MR342.01] p. 28, Para. 1, [1899MS].

The Lord does not forsake you, my brother. Bear in mind that this world is but the pilgrimage through which we are passing, that the future world is the home to which we are going. Have faith in God.-- Letter 73, 1899, pp. 1-5. (To J. H. Kellogg, April 17, 1899.) [Cf: 2MR342.02] p. 28, Para. 2, [1899MS].

Handicapped for Want of Facilities. Every soul of the Wessels family may win eternal life, but they need to get away from their associates in Africa and enter different society. You speak of England. Do not encourage yourself to think that this place is the best place for you to begin your work. Nothing is prepared there at present. We have been at work here for seven years, and have been handicapped and unable to do that which should have been done, for want of facilities. We now have earnest workers who have a holding influence, and we say, Australia is all ready for advance moves. It will not now take years to break down the prejudice. [Cf: 3MR22.03] p. 28, Para. 3, [1899MS].

There is great need just now of a sanitarium, and a favorable location for the erection of a sanitarium proper. If you were on the ground today, you could take in the situation. Already two offices have been secured in Newcastle, a field where the standard was not lifted until our camp meeting there. We have assurance that this is the place in which to work now. [Cf: 3MR23.01] p. 28, Para. 4, [1899MS].

England is the hardest field, the very hardest part of the Lord's vineyard. Prejudice is strong against anything that turns the people out of old paths into new. Success in the work must cost years of persevering labor. Something must be done in that country with means from our own people, and something will be done; but now God would have the work established in this field, Australia, which is ripe for the harvest. He would have memorials raised among His people here, in the shape of sanitariums and schools, to give to the work a character

proportionate to its unspeakable importance. [Cf: 3MR23.02] p. 28, Para. 5, [1899MS].

Then when we have obtained a standing here, when we have facilities with which to advance, we can prepare workers to carry the same work to England.--Letter 14, 1899, pp. 4, 5. (To Brother and Sister John Wessels, Jan., 1899.) [Cf: 3MR23.03] p. 28, Para. 6, [1899MS].

God has warned His people not to become absorbed in politics. We cannot bear the sign of God as His commandment-keeping people, if we mingle with the strife of the world. We are not to give our minds to political issues. God's people are walking contrary to His will when they mix up with politics, and those who commence this work in the Southern States reveal that they are not taught and led by God, but by that spirit which creates contention and strife and every evil work. We are subjects of the Lord's kingdom, and we are to work to establish that kingdom in righteousness.--Letter 92, 1899, p. 5. (To "Dear Brethren," typed June 16, 1899.) [Cf: 3MR40.01] p. 29, Para. 1, [1899MS].

We thank the Lord that . . . several of our workers have given themselves as missionaries to go to different countries outside our land. . . . Our prayers shall follow you wherever you go.--Ms 126, 1902, p. 12. [Cf: 3MR182.03] p. 29, Para. 2, [1899MS].

The history of the world from the beginning is contained in Genesis. There it is revealed that all nations who forget God and discard His way and his sign of obedience, which distinguishes between the just and the unjust, the righteous and the wicked, the saved and the unsaved, will be destroyed. The first books of the Bible, which trace down the history of nations, including the destruction of the old world, show the overruling providence of God, which from generation to generation has provided for the education of a chosen people. The plainly written word in regard to the just and the unjust is a living testimony in regard to those whom the Lord will sanctify. None who live in disobedience can receive His blessing. Only those who are obedient can receive this. [Cf: 3MR183.01] p. 29, Para. 3, [1899MS].

The Lord calls upon all to study the divine philosophy of sacred history, written by Moses under the inspiration of the Holy Spirit. The first family placed upon the earth is a sample of all families which will exist till the close of time. There is much to study in this history in order that we may understand the divine plan for the human race. This plan is plainly defined, and the prayerful, consecrated soul will become a learner of the thought and purpose of God from the beginning till the close of this earth's history. He will realize that Jesus Christ, one with the Father, was the great mover in all progress, the One who is the source of all the purification and elevation of the human race.--Ms 85, 1899, p. 6. ("The Sanitarium--Where Shall It Be Located?", June 5, 1899.) [Cf: 3MR183.02] p. 29, Para. 4, [1899MS].

Some things have been opened before me. I seemed to be present with others in a meeting in which the debt on Battle Creek College was being discussed. . . . [Cf: 3MR238.01] p. 29, Para. 5, [1899MS].

One present, who bore on his face an expression of heavenly dignity said. . . . This debt has been increased by the erection of buildings

directly contrary to the warning not to build. Men concluded that they knew best, and the building went on. . . . God's people are not to manage any part of His work, spiritual or temporal, with carelessness. The cause of God must not be imperilled, as it has been by men neglecting to take inventory, and know how they stand financially. . . . It is not an honor to God to carry on schools when by so doing a mountain of debt is piling up. . . . [Cf: 3MR238.02] p. 29, Para. 6, [1899MS].

"It has not been wisdom to incur large debts by erecting buildings. Adding building to building, without becoming free from debts previously incurred, is a snare to the soul. Embarrassment should not be thrown on the Lord's instrumentalities by placing on them debts incurred by human mismanagement." . . . [Cf: 3MR238.03] p. 30, Para. 1, [1899MS].

The erection of so many large buildings in one place as there are in Battle Creek is not according to the light and wisdom received from God.--Ms 126, 1899, pp. 1-3, 6. ("Words of Warning," Aug. 28, 1899.) [Cf: 3MR238.04] p. 30, Para. 2, [1899MS].

Brother Wessels writes that he has taken steps to secure the place of seventy acres. This is the one that will serve our purposes best, and the terms are easy. One hundred pounds is to be paid down, and two hundred, I believe, in three months; the balance in twelve months at 5 percent interest. The reason why we have purchased so much land is because those who are connected with the sanitarium will want to purchase land to build houses of their own on, but we do not want these houses near the sanitarium. Thus we have nearly three thousand pounds to pay in twelve months. This is ten thousand dollars. At the union conference we raised nine hundred pounds among ourselves. I pledged one hundred pounds. I have hired the money, paying five percent interest. I know I must pledge to the very extent of my powers in order to keep the donations as large as possible. . . . We have walked out by faith, and we expect to buy this land.--Letter 190, 1899, pp. 5, 6. (To Sister Gotzian, Nov. 1, 1899.) [Cf: 3MR239.03] p. 30, Para. 3, [1899MS].

*Morning Star* No one in the ranks of Sabbathkeepers has worked more unselfishly than Edson White. He thought he was doing a necessary work in preparing a boat as his home. The Lord showed me that Edson would be in danger if he entered into business management. He is adapted to another work, the work of seeking and saving lost sheep. . . . [Cf: 3MR261.02] p. 30, Para. 4, [1899MS].

Edson did heed the testimony, as he thought, but by fitting up his boat he incurred debts. This placed him at a great disadvantage and in an embarrassing situation, which the Lord did not want him to occupy. . . . Those who ought to have shown sympathy would give him no words of encouragement.--Ms 154, 1899, p. 7. (General manuscript "Restitution Due to the Southern Field," typed Nov. 18, 1899.) [Cf: 3MR261.03] p. 30, Para. 5, [1899MS].

I am glad you are where you are. Do not become discouraged. Meet the people with a courageous front. Keep the eye steadily fixed on your Leader. Dark and cloudy faces will confront you, but the bright beams of the Sun of Righteousness will melt away this feature, and you will have the victory in God. . . . Expect everything possible that God can

give. Do not talk doubts; do not ponder doubts. God has a people true as steel to principle, but they are confused. They are walking like blind men. Help them, for Christ's sake, help them.--Letter 218, 1899, p. 4. (To Elder and Mrs. S. N. Haskell, Nov. 29, 1899.) [Cf: 3MR274.03] p. 30, Para. 6, [1899MS].

The things of which you write are simply foolish imaginings. . . . The teachers who cherish them need to learn anew the principles of our faith. . . . To make the statements they make, and hold the notions they hold, is like descending from the highest elevation to which the truth of the Word takes men to the lowest level. God is not working with such men. Having lost the grand truths of the Word of God, which center in the third angel's message, they have supplied their place with fables. . . . [Cf: 3MR274.04] p. 31, Para. 1, [1899MS].

Do not give the impression that there are many who are going to foolish extremes. There are a few ill-balanced minds that are ready to catch at anything of a sensational character. But I tell you that there are many in America who are as true as steel to principle, and these will be helped and blessed. . . . We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them. . . . [Cf: 3MR275.01] p. 31, Para. 2, [1899MS].

The Lord has afflicted ones, dearly beloved in His sight, who bear the suffering of bodily infirmities. To them special care and grace is promised. Their trials will not be greater than they can endure. . . . [Cf: 3MR275.02] p. 31, Para. 3, [1899MS].

I have words to speak to the young men who have been teaching the truth: *Preach the Word*. . . . Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the quarries of heavenly truth and secure the treasure which means life eternal to the receiver. In the Word there are the most precious ideas. These will be secured by those who study with earnestness; for heavenly angels will direct the search; but the angels never lead the mind to dwell upon cheap nonsense, as though it were the word of God. . . . [Cf: 3MR275.03] p. 31, Para. 4, [1899MS].

In the great day of God all who are faithful and true will receive the healing touch of the divine Restorer. The Life-giver will remove every deformity, and will give them eternal life.--Letter 207, 1899, pp. 1-3, 7, 8, 10. (To Brethren Haskell and Irwin, typed Dec. 15, 1899.) [Cf: 3MR275.04] p. 31, Para. 5, [1899MS].

There is a need for much love and far less criticism. When the Holy Spirit is manifestly working in the hearts of ministers and helpers, they will reveal the tenderness and love of Christ.--Letter 183, 1899, p. 6. (To Brother Hyatt, Nov. 9, 1899.) [Cf: 3MR292.05] p. 31, Para. 6, [1899MS].

It is not for us to stay in a place with the people who know the truth. . . . Go where the people know nothing of the truth, and lift the standard, proclaim the message.--Letter 79, 1899, p. 2. (To Elder Hyatt, May 3, 1899.) [Cf: 3MR292.06] p. 31, Para. 7, [1899MS].

*Allopathy, Not to Exalt*.--But in no case are you to stand as do the

physicians of the world to exalt allopathy above every other practice, and call all other methods quackery and error; for from the beginning to the present time the results of allopathy have made a most objectionable showing. There has been loss of life in your sanitarium because drugs have been administered, and these give no chance for nature to do her work of restoration. Drug medication has broken up the power of the human machinery, and the patients have died. Others have carried the drugs away with them, making less effective the simple remedies nature uses to restore the system. The students in your institution [Battle Creek Sanitarium] are not to be educated to regard drugs as a necessity. They are to be educated to leave drugs alone.-- Letter 67, 1899. [Cf: 3MR304.01] p. 31, Para. 8, [1899MS].

War and bloodshed have been, are still, and will continue to be. War is popular. To kill and destroy is in the sight of the world to be brave, worthy of a reward. [Cf: 3MR313.01] p. 32, Para. 1, [1899MS].

The time is near when Jesus will take the kingdoms and possess the kingdom under the whole heavens. He will judge among the nations and rebuke among many people. Wars shall cease unto the ends of the earth.- Ms 174, 1899. [Cf: 3MR313.02] p. 32, Para. 2, [1899MS].

*Fire, Sacred, Represents God.*--The experience of Nadab and Abihu should be a lesson to all who bear any responsibilities in the service of God. An example of unrighteousness greatly dishonors God, and He will not tolerate it. The tenth chapter of Leviticus records the sin of Aaron's sons and their punishment. The sacred fire which God commanded should be used in the service of the sanctuary, represented God. This fire never went out day or night, and this was to be used in all their service. But "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh Me, and before all the people I will be glorified."--Ms 109, 1899. [Cf: 3MR323.03] p. 32, Para. 3, [1899MS].

*Fog, Homemade.*--The heart must be faithfully sentineled, else pride and rebellion will bear rule within. Evils without will awaken evils within, and the soul will wander in its own homemade fog, all the time charging upon some one else the result of its own unchristian course of action.--Ms 11, 1899. [Cf: 3MR325.01] p. 32, Para. 4, [1899MS].

*Nature, Retaliates Against Abuse.*--Under the supposed wisdom of men, nature is placed where she becomes a destructive agency. The good things which were given to man only to bless him are converted into a curse. By the use of wine and liquor men become slaves to appetite. God does not interpose and work a miracle to convert evil into good; for He has laid all nature under His eternal laws. Let there be no peace to the wicked, He says. Let everything be at war with him. And nature responds, "There shall be none." If man takes himself in his own hands, to do with himself as he pleases, if he works against God and nature, his indulgences will become to him the instruments of death. [Cf: 3MR343.02] p. 32, Para. 5, [1899MS].

Under the hand of God, nature ministers against the transgressors of



God's laws. She holds her destructive elements in her bosom till the time when they shall break forth to destroy man and purify the earth. When Pharaoh defied God through Moses and Aaron saying, "Who is the Lord that I should obey His voice. . . ? I know not the Lord, neither will I let Israel go," nature expressed her sympathy with her injured Maker, and cooperated with God to avenge the insult to Jehovah. All Egypt was laid desolate because of the stubborn resistance of Pharaoh.--Letter 209, 1899. [Cf: 3MR343.03] p. 32, Para. 6, [1899MS].

*Nature, Lessons From, to Teach Faith in God's Providence.*--The seventh year after they [Israel] settled in Canaan was to be a Sabbath year. All agricultural business was to stop. There was to be no planting or sowing. For one year the people were to depend wholly on the Lord, having faith in His arrangements as the householder. The land needed a rest in order to renew the forces necessary for growth. That which grew of itself was the common property of the poor and the stranger, the cattle and the herds. Thus the land was to receive rest, and the poor and the cattle a feast. [Cf: 3MR346.02] p. 33, Para. 1, [1899MS].

This was to show that nature was not God, that God controlled nature. God designed that from nature His church should constantly learn important lessons. They were to cherish a vivid sense that God was the manager, the householder. They were to know the reality of His presence and His providential care over all the earth. They were to realize that all nature was under His supervision, all the productions of the ground under His ministration. This was to give them faith in His providence. He could withhold His blessings or bestow them.--Ms 121, 1899. [Cf: 3MR346.03] p. 33, Para. 2, [1899MS].

*Piano Tuning, May Affect Nervous System.*--My brother, you are a sick man. You need different employment. You are engaged in a business that is exceedingly trying to the nervous system. If you could take up some work less trying, if you could get a piece of ground and for a year work out-of-doors, away from all the perplexities of business, it might save your brain and your soul. It is not wise, merely because you can make money readily, to continue in the work of tuning pianos, if this affects your nervous system. [Cf: 3MR350.04] p. 33, Para. 3, [1899MS].

In many cases I have advised out-of-door work for piano tuners, telling them that unless they changed their business, they would have to deal with insanity. We are made up of nerves and senses, as well as conscience and affections. All parts of the living machinery are to be wisely cared for and considerately treated. The Lord has respect for the body as well as the soul.--Letter 104, 1901. [Cf: 3MR351.01] p. 33, Para. 4, [1899MS].

*Pictures, God Makes Best, Upon Mind.*--God can make pictures upon the mind's eye more beautiful and correct than can be made by the greatest artist who has ever presented to the world a representation of heavenly things.--Letter 137, 1899. [Cf: 3MR351.02] p. 33, Para. 5, [1899MS].

*Will, How Lost.*--It is possible for man, by yielding to Satan in the associations of the world, to lose his power to exercise his will in resisting temptation. The wiles of the enemy are constantly pressing in upon mind and soul to bind man captive to the force of habit.--Letter 77, 1899. [Cf: 3MR366.02] p. 33, Para. 6, [1899MS].

The father, Brother Pocock, is a coachmaker by trade, and he is also a carpenter, but unfortunately he was thrown out of work, and observing the Sabbath has kept him out of work. In appearance he is a refined gentleman, but for several years has been living with his family in a house on the side of a mountain two miles from the nearest neighbor. He had to carry the material of which his house is built up the mountain on his back. The land is covered with rocks, so that it cannot be cultivated. [Cf: 3MR399.01] p. 33, Para. 7, [1899MS].

We knew that Brother Pocock was out of work, and we sent for him to come and paint on the school building. He came a week ago last Sunday, but when we learned from Brother and Sister Starr the situation of his family, their deep poverty and their lack for nourishing food, we advised him to return and bring his family to Cooranbong. [Cf: 3MR399.02] p. 34, Para. 1, [1899MS].

Brother Pocock has been the means of bringing three families into the truth. Brother Starr was sent to baptize these people, and by this means we learned of Brother Pocock's necessity. We borrowed money, and loaned it to him to enable him to bring his family up, and told him to let his shanty go. Come he must. He arrived yesterday. We had secured for them a house of two small rooms from Mr. Hughes, who said that he would charge them no rent. They are now situated where they will be comfortable. We will not see them want. All were glad to get here. . . . We shall now do our best to get them a little home on the school ground, and will help them by giving him work. He has two good trades at his command, and will be able to amply support his family. Their experience has indeed been trying, but they have never murmured, never complained. If they had told us anything of their situation, we should have urged them leaving that place three years ago.--Letter 63, 1899, pp. 1, 2. (To Brother and Sister John Wessels, April 4, 1899.) [Cf: 3MR399.03] p. 34, Para. 2, [1899MS].

All who keep the Sabbath in truth bear the mark of loyalty to God. They are representatives of His kingdom. Their light is to shine forth to others in good works. We are not merely to observe the Sabbath as a legal matter, we are to be intelligent in regard to its spiritual bearing upon all the transactions of life. God says, "Verily, my sabbaths ye shall keep: for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. This is sanctification through the truth. [Cf: 3MR423.04] p. 34, Para. 3, [1899MS].

When we are thus sanctified, we shall not have a spurious faith, a spurious doctrine, a spurious experience. We need genuine faith, and practical righteousness. Self is to be abased, Christ is to be exalted. Have we faith in the Sabbath? How do we show it? Are we seeking with all our hearts for that grace which will make our words and deeds a savor of life unto others? Faith without works is dead, being alone. Have we surrendered the soul to Jesus Christ, and accepted Him as our personal Saviour? [Cf: 3MR424.01] p. 34, Para. 4, [1899MS].

The true sign is placed upon every one who accepts the Sabbath, to keep it holy unto the Lord. The claims of the Sabbath if obeyed, will sanctify us, soul, body and spirit. In coming out from the world and being separated, in accepting the Sabbath of creation which God has sanctified and blessed, we give evidence of genuine conversion. We wear

God's sign. We are stamped with the mark of His government.--Ms 68, 1899, pp. 5, 6. (Diary, April 14-24, 1899.) [Cf: 3MR424.02] p. 34, Para. 5, [1899MS].

The Southern field has been presented to me as a difficult field to work, because of the white people who have the slave master's spirit with the slave master's cruelty in exercising the same, as if the blacks were no more than beasts; and to be treated worse than the dumb animals because they are in the form of man, having the marks of the black--Negro-race.--Letter 223, 1899, p. 1. (To J. E. White and wife, June 22, 1899.) [Cf: 4MR10.02] p. 34, Para. 6, [1899MS].

My mind is much troubled over the position some of our brethren are taking in regard to the work in the Southern States. One point is strongly impressed on my mind. Those who labor in that field will have to work in different lines in some respects. They must be very cautious. Let no rash moves be made. Our methods of working must be carefully and prayerfully considered. A crisis is just before Seventh-day Adventists, and the Lord would not have any of us [be] presumptuous and invite persecution. [Cf: 4MR11.01] p. 35, Para. 1, [1899MS].

The question has been asked, Should not the workers in the Southern field work on Sunday? This should not be made a rule among the believers in the South. Let the workers seek counsel of God. He has promised, "If any man lack wisdom, let him ask of God, which giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. But let not that man think that he shall receive anything of the Lord." [Cf: 4MR11.02] p. 35, Para. 2, [1899MS].

It will not do to encourage the people to do manual work on Sunday. . . . The colored people may work on Sunday as on other days of the week before the Sabbath truth is brought to them, but if they do this after they have accepted the truth, they will be noticed and condemned. Prejudice is strong in the South, and in presenting the Sabbath great care should be taken. The people will soon learn all you believe. Educate the people in the simplest manner, and make no great stir about it. Use every precaution, lest you be cut off from your work. The spirit which has held the colored people so long in slavery is alive today, and among the whites there are those who will work in every possible way against that which has a tendency to uplift the colored people. . . . [Cf: 4MR11.03] p. 35, Para. 3, [1899MS].

If you would make the Southern whites and the colored people your friends, you must meet them where they are, not to act as they act, to sin as they sin, but to present the truth to them in your daily life. This people must be taught as you would teach children their alphabet. The truth must be brought before them by presenting to them the lessons of Christ in their simplicity. . . . By unwise words the colored people will be led to think that they can defy their oppressors; therefore we must avoid stirring up their excitable natures. Speak no word that will prejudice the Negroes against the whites. Satan is seeking for opportunities to work these ignorant, passionate colored people, by causing them to misunderstand the motives of the white people in laboring for them. Let no spirit of resistance be encouraged. Teach the people to conform in all things to the laws of their State, when they

can do so without conflicting with the law of God. Counsel needs to be very guardedly given; for unless you are as wise as serpents and as harmless as doves, your way will be hedged up.--Ms 118, 1899, pp. 1-3. ("The Work in the South," August 21, 1899.) [Cf: 4MR12.01] p. 35, Para. 4, [1899MS].

We are to be kind and courteous to all, but especially are we to be pitiful and tender toward the unfortunate, as are the African race. God calls upon Christians, high or low, to represent Christ in their treatment of the colored people. God calls for His workers to consecrate themselves to the cause of justice and reform. . . . Let the colored people be treated as human beings. Let them be uplifted. The youth should be educated to become missionaries among their own people. . . . [Cf: 4MR12.02] p. 35, Para. 5, [1899MS].

The age in which we live calls for decided reformatory action; but wisdom must be exercised in dealing with the race that has so long been degraded and abused. That which is now undertaken cannot be carried forward as it might have been had the white churches at the time of the abolition of slavery acted as Christ would have done in their place. They should have begun for these degraded multitudes the work of uplifting, seeking to correct the degrading habits taught them by the example of the whites. [Cf: 4MR13.01] p. 36, Para. 1, [1899MS].

As a nation we have been guilty of a great wrong. In the judgment the charge of neglect will fall with heavy weight upon those who claim to be Christians, but we have left millions of people, men, women, and children, to become more and more depraved. In comparison with the great need there has been very little outlay of means to improve them by teaching them the knowledge of God. After being deprived of their rights, and for generations treated like cattle, they have been deprived of the means of bettering their condition. Virtually they have been left in heathenism, when they might have been helped to educate and elevate themselves. Their color has closed to them almost every possible avenue to improvement. There have been exceptions, but as a people they have received little labor, and have had little inducement to mental or moral improvement. God will soon take this matter in hand. He will judge the nation for their neglect and abuse of His creatures. [Cf: 4MR13.02] p. 36, Para. 2, [1899MS].

The colored people have had before them the example of commonness and adultery. These evils are all through our world, but when the poor, wretched, ignorant race, who know scarcely anything of purity and righteousness, do commit sin--sin that committed by white people is scarcely condemned--colored people are tortured to death whether proved guilty or not. And the nation that permits this bears the name of Christian. God says, "Shall I not judge for these things?" [Cf: 4MR14.01] p. 36, Para. 3, [1899MS].

It will be much harder to help the colored people now than immediately after their emancipation from slavery. Then was the time to show that freedom was given them that they might have the advantages of education. Among the colored people as among the white people, there is need of special instruction under judicious teachers who can discern how to plan the work. Some have talents of no ordinary character, and they need to be removed from the society they are in, and placed in good surroundings. Every effort should be made to encourage

conscientiousness, to show what it means to do service for God. Patiently, in the spirit of Christ, these people should be educated to do a work for God as missionaries to their own race. [Cf: 4MR14.02] p. 36, Para. 4, [1899MS].

God will endow men with capabilities for this work. They will learn that "the entrance of Thy words giveth light; it giveth understanding unto the simple." There is evidence that God is at work among the downtrodden race. We want the evidence that God is at work, among professed Christians, who have the advantages of a white skin. Would that they might respond to the Lord's favors, and reveal that they have the advantage, of far higher estimate in His sight, the advantage of a pure, white soul, a soul washed and made white in the blood of the Lamb.--Letter 165, 1899, pp. 4-7. (To F. E. Belden, October 22, 1899.) [Cf: 4MR14.03] p. 36, Para. 5, [1899MS].

Seventy-two years ago today my life in this world commenced. I am still able to labor, to watch unto prayer, to speak to hundreds of people for more than an hour at a time.--Ms 158, 1899, p. 1. (Untitled, November 26, 1899.) [Cf: 4MR43.02] p. 37, Para. 1, [1899MS].

There are many who interpret that which I write in the light of their own preconceived opinions. You know what this means. A division in understanding, and diverse opinions, is the sure result. How to write in a way to be understood by those to whom I address important matter, is a problem I cannot solve. But I will endeavor to write much less. Owing to the influence of mind upon mind, those who misunderstand can lead others to misunderstand by the interpretation they place upon the subjects from my pen. One understands them as he thinks they should be, in accordance with his ideas. Another puts his construction upon the written matter, and confusion is the sure result.--Letter 96, 1899, pp. 2, 3. (To "Dear Sister Henry," June 21, 1899.) [Cf: 4MR55.02] p. 37, Para. 2, [1899MS].

The Lord gave men minds in order that He might control them. But Satan has come in with a determination to control the minds of men. . . . He has led men into . . . the use of the narcotic tobacco, of opium, and all other drugs which weaken the hold of the human family upon life.--Ms 5, 1889, p. 3. ("The Need for Consecrated Workers," typed January 26, 1899.) [Cf: 4MR97.02] p. 37, Para. 3, [1899MS].

I have been more grieved that I can express at the word that has come to me from you regarding the matters about which I have recently written to you. I have recently found a manuscript which I wrote to you while in Wellington, New Zealand, about five years ago, a copy of which was sent to you at that time. I have sent to you the original letter, just as I wrote it, so that you may see that the light has been coming to you for several years upon the same points about which I have written you several times recently. . . . [Cf: 4MR130.02] p. 37, Para. 4, [1899MS].

Your speaking of the ministers before your classes, and exalting the medical missionary work above the work of the ministry, is bringing in a state of things that is not in harmony with the third angel's message. I was shown that angels veiled their faces when they heard your words in regard to God's servants. These men have been given a work to do for God, and many of them are doing this work just as

faithfully as you are doing your work. Some are laboring under more discouraging circumstances, because they have not the advantages and facilities which you possess for the prosecution of their work. [Cf: 4MR130.03] p. 37, Para. 5, [1899MS].

The swaying of things so heavily in one line is not after the Lord's plan. The wisest use is not being made of means. The thousands of dollars that were invested in the Boulder Sanitarium would have accomplished very much more good in the saving of souls and bodies of men, if it had been sent to some other country, where there is a dearth of facilities for the prosecution of the work. Strongholds, cities of refuge, must be built up in many lands, that the truth may go forth in connection with the medical missionary work to all parts of the Lord's vineyard. . . . [Cf: 4MR131.01] p. 37, Para. 6, [1899MS].

Brother Kellogg, the Lord calls for a halt, while you sit down and count the cost, to see whether you will be able to finish the building which you have begun. My brother, you are in danger. You are making many plans that you can never carry through. In your effort to embrace so much in the rescue work, you are in danger of divorcing yourself from the leading and most urgent features of the last gospel message. There must be camp meetings held to reach all classes, and at every place where these camp meetings are held, a home should be established where educated workers can teach all classes of learners how to work in medical missionary lines in connection with the Bible workers. All are to be taught how to carry the work to towns and cities that have not yet heard the message. Thus the light of truth will shine forth in many places. Meeting-houses must be built and humble buildings hired or erected where treatment can be given to the sick. By this means the work of the gospel and the medical missionary work will be bound together.--Letter 135, 1899, pp. 1, 3, 7. (To Dr. Kellogg, August 29, 1899.) [Cf: 4MR131.02] p. 38, Para. 1, [1899MS].

Let us as a people who have had great light remember that Christ sits among His people as a refiner and purifier of silver. He is continually cleansing the hearts of those who engage in His service as workers together with God. He will work through every soul. He is continually cleansing the hearts of those who are willing to be cleansed, separating the pure from the impure.--Letter 195, 1899, p. 5. (To "Dear Brethren Colcord, Starr, and Hickox," November 29, 1899.) [Cf: 4MR244.01] p. 38, Para. 2, [1899MS].

Like Aaron, who symbolized Christ, the Saviour bears the names of all His people upon His heart in the holy place. Our great High Priest remembers all the words by which He has encouraged them to trust; for He is ever mindful of His covenant.--Ms 92, 1899, p. 11. ("The Importance of Christ's Lessons to His Church in the Wilderness," typed July 12, 1899.) [Cf: 4MR244.02] p. 38, Para. 3, [1899MS].

He who yields himself to the control of His Spirit lays hold of Christ with the living grasp of an earnest, definite faith, an intensity of love that nothing can quench.--Letter 10, 1899. [Cf: 4MR332.02] p. 38, Para. 4, [1899MS].

The reason why the Holy Spirit does not work among us . . . is the unbelief in God and the lack of confidence in one another. This was the work of the power of darkness to lead us to suspect our brethren and

stand apart as criticizers.--Letter 7, 1899. [Cf: 4MR332.05] p. 38, Para. 5, [1899MS].

If we obtain the victory we must be earnest ourselves and plead with God for His Holy Spirit. We must talk and pray in faith that we may have the precious anointment of the Holy Spirit.--Letter 230, 1899. [Cf: 4MR332.07] p. 38, Para. 6, [1899MS].

We are too easily satisfied with limited, special, far-between blessings. We are to lay hold of God by faith and labor to bring souls to Christ. We are too dull in our doctrinal discourses upon the truth as it is in Jesus. . . . Come in consecration to holier ground, and still holier. . . . Let the truth take hold of the spiritual part of our own nature, and then the current of divine power will be communicated to those whom we address.--Letter 230, 1899. [Cf: 4MR333.02] p. 38, Para. 7, [1899MS].

Those who beg at midnight for loaves to feed the hungry souls, will be successful. The law of God is that as we receive we are to impart. . . . In the name of the Lord I entreat you, ask and receive the Holy Spirit. Press to the side of Christ. But this Spirit can only be received by those who are consecrated, who will deny self, lifting the cross and following the Lord.--Letter 10, 1899. [Cf: 4MR334.02] p. 39, Para. 1, [1899MS].

The religion of Christ means much more than forgiveness of sins. It means taking away ours, and filling the vacuum with the Holy Spirit. It means divine illumination, rejoicing in God.--Ms 2, 1899. [Cf: 4MR336.02] p. 39, Para. 2, [1899MS].

The Lord sustained me through the camp meeting. I attended some counsel meetings which called out from me the reason why the Holy Spirit does not work among us. It is the unbelief of God and the lack of confidence in one another. It is the work of the power of darkness to lead us to suspect our brethren and stand apart as criticizers. At one meeting I think I read and talked to the ministers for two hours. I needed to brace up all I possibly could to do the work the Lord had appointed me to do.--Letter 7, 1899, pp. 1, 2. (To Elder and Mrs. S. N. Haskell, January 22, 1899.) [Cf: 4MR361.01] p. 39, Para. 3, [1899MS].

Those who do evil with their gossiping tongues, who sow discord by selfish ideas and thoughts by any jealousies, evil surmisings, or covetousness, they grieve the Holy Spirit of God, for they are working at cross-purposes with God, instead of answering the purposes of Christ, instead of answering the prayer of Christ that His disciples may be one as He is one with the Father. They are working entirely in the lines the enemy has marked out.--Letter 20, 1899, pp. 7, 7a. (To Philip Wessels, February 3, 1899.) [Cf: 4MR361.02] p. 39, Para. 4, [1899MS].

If the truth were comprehended and practiced, licentiousness would not be allowed to destroy the physical and mental powers. The apostle Paul writes, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living

God: as God hath said, I will dwell in them and walk in them: and I will be their God and they shall be My people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty," "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." [Cf: 4MR364.04] p. 39, Para. 5, [1899MS].

There is no mystery in these words. If the human agent is a doer of the word he will be a laborer together with God in keeping his body free from defilement. If he loves God with all his heart and mind and soul and strength, he cannot defile his body, which is the temple of God. [Cf: 4MR365.01] p. 39, Para. 6, [1899MS].

Abuse of the temple of God has brought upon men and women suffering and misery which no human tongue can describe. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor light. Let us walk honestly in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." [Cf: 4MR365.02] p. 39, Para. 7, [1899MS].

Those who will open their understanding to comprehend these things, will make wonderful reforms in their lives. The apostle writes, "Ye are God's husbandry, ye are God's building." Those who are perfecting Christian characters will make decided changes in their lives that they may present themselves to God holy and blameless, without spot, or wrinkle, or any such thing.--Ms 143, 1899, pp. 10, 11. ("Co-workers With Christ," typed October 4, 1899.) [Cf: 4MR365.03] p. 40, Para. 1, [1899MS].

Again the apostle writes, "Husbands, love your wives, and be not bitter against them. Husbands, love your wives, even as Christ loved the church, and gave Himself for it." How can a man love his wife, who subjects her to continual child-bearing. Before her strength is recovered from one trying ordeal, she is subjected to another. There is no real love in this; it is merely the low, sensual gratification of animal passion. How can that man keep the glory of God in view? What does he know of the pure, elevated attribute of love? [Cf: 4MR379.01] p. 40, Para. 2, [1899MS].

Christ loved the church, "and gave Himself for it, that He might . . . cleanse it with the washing of water by the word, that He might present it to Himself . . . [without] spot, or wrinkle, or any such thing; but that it should be . . . without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself, . . . but nourisheth and cherisheth it, even as the Lord the church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh." [Cf: 4MR379.02] p. 40, Para. 3, [1899MS].

Will the man who loves his wife as Christ loved the church imperil her life, and cut off from all missionary service, by filling her hands and mind with the grave responsibilities which children bring with them



into the world? Will he gratify his own passion to the sacrifice of his wife, subjecting her as often as possible to the painful ordeal of maternity? Is this cherishing the wife as Christ nourishes and cherishes the church? In pursuing such a course is the husband studying the spiritual and physical good of his wife, that he may present her to God without spot and blameless? [Cf: 4MR380.01] p. 40, Para. 4, [1899MS].

That man is not fit to stand as the head of his wife who does not realize his obligations to God to purify himself even as He is pure, and to present his body to God a living sacrifice. If he enervates his system by base earthliness and corrupt practices, how can he present his body a living sacrifice holy and acceptable to God? The husband who stands as the head of his wife as Christ stands as the head of His church, who loves his wife as he loves his own body, and cherishes and nourishes her as Christ the church, will not act in a way to destroy either his own powers or the powers of his wife.--Ms. 152, 1899, pp. 3, 4. ("The Temple of God Must Be Holy," typed Oct. 31, 1899.) [Cf: 4MR380.02] p. 40, Para. 5, [1899MS].

Those extra buildings in Cape Town might far better have been plants in other localities. The erection of building after building in Battle Creek has not been after the order of God. Plants should have been made in regions beyond. The same mistake has been made in Africa as in Battle Creek. We ask you to keep your eyes open, and see if there are no ways to reach the souls who are not of our faith. Do something in this line.--Letter 79, 1899, p. 3. (To "Dear Brother W. S. Hyatt," May 3, 1899.) [Cf: 4MR394.02] p. 40, Para. 6, [1899MS].

I will say to my brethren in South Africa, There has not been that wisdom and keen foresight used in dealing with the Wessels family that there should have been. . . . True, they have not been free from mistakes and errors, but others, who have had much greater light, have revealed that they also erred. Have you given these brethren encouragement and wise, judicious help, or have you closed every avenue whereby they might be helped to be laborers together with God? Have you left them to drift whichever way they would? . . . Have you not crowded out their influence, that they might have no part or lot with you? Much more might have been done than has been done to bind them up with the work. . . . Lines of work could have been entered into that would have called the young men of the Wessels family to act a part in God's cause. Then they would not have drifted away into the world. . . . [Cf: 4MR394.03] p. 41, Para. 1, [1899MS].

It is a sad fact that not all the men who have come from America as workers have been a help and blessing. . . . They were not living in connection with God. . . . There are those who have not exercised wisdom in dealing with human minds, who have been too indifferent to reach out a hand warm with sympathy and earnest, intelligent love to help the ones Satan has tried to secure for His service. Circumstances consign every man, whatever his position, to a practical test; and the actual results of this test are offered to the world for inspection. . . . [Cf: 4MR395.01] p. 41, Para. 2, [1899MS].

It grieves my heart to think of what might have been if the ones who enter the missionary field had been humble, devoted, consecrated workers. [Cf: 4MR395.02] p. 41, Para. 3, [1899MS].

Those who enter any portion of the Lord's vast vineyard should understand that their supposed acquired abilities will not give them success in their work. A too great recognition of self will place one where he will be alone, terribly alone, without cooperation of his brethren, and without the cooperation of heavenly agencies. [Cf: 4MR395.03] p. 41, Para. 4, [1899MS].

Some of the workers . . . have been hindrances and not helps. The day of God will reveal the results of their work. They made confusion because they were not converted. Self was working without the power of the pure, true agency. Had these workers been sanctified, purified, and cleansed from all selfishness and self-superiority, had they had a genuine experience in the things of God, had their example and influence been right, Africa would not be what it is today. The grand, far-reaching influence of the truth would have embraced many other territories. . . . [Cf: 4MR395.04] p. 41, Para. 5, [1899MS].

If, in Africa, there had been consecrated workers to push their way into unworked fields, with the full cooperation of the men who are bearing responsibilities, the influence of this work would have added large numbers to the Lord's kingdom. But the same error has been committed in Africa that was committed in Battle Creek--a center was made in one place at a large outlay of means, while other portions of the Lord's vineyard which should have been worked were neglected. God will use in His work humble men who do not think themselves so useful that they trust to their own judgment and efficiency. [Cf: 4MR396.01] p. 41, Para. 6, [1899MS].

In Africa there were those who because of their humility were supposed to be unable to do much. Christ worked with these men. God gave them wisdom. But supposedly wiser men bound about the work, and gave little encouragement for it to advance. . . . Had the work been done that needed to be done, men of talent would have come to a knowledge of the truth, men who could have translated our books into different languages. Every dollar expended in America in adding building to building was needed in the fields that might have been entered but were not because many of the workers sent to Africa were . . . unable to take in the situation. They were not willing to deny self, lift the cross, and follow where Jesus led the way.--Letter 183, 1899, pp. 3, 5, 10-12. (To "Dear Brother W. S. Hyatt," November 9, 1899.) [Cf: 4MR396.02] p. 42, Para. 1, [1899MS].

Let those who select the missionaries make close investigation and see if they have consecrated themselves body, soul and spirit to God, to preserve their powers for the work that is suffering to be done. Men and women who have not settled purpose, who are not consecrated to the work, should not be sent at great expense to labor in other fields.--Ms 152, 1899, p. 1. ("The Temple of God Must Be Holy," typed October 31, 1899.) [Cf: 4MR397.01] p. 42, Para. 2, [1899MS].

It is a solemn, serious matter to select missionaries for foreign countries. The men whom God will accept for this work must be as true as steel to principle. They must be men who are emptied of self, men who give evidence that they are wearing Christ's yoke and manifesting His meekness and lowliness of heart. [Cf: 4MR397.02] p. 42, Para. 3, [1899MS].

The very best talent is required in such fields as Africa and Australia. We have to work in and through Christ, and in some places with the consent of the corrupt churches, although we cannot respect their claims, wherever the church is managed by the state. [Cf: 4MR397.03] p. 42, Para. 4, [1899MS].

We have to use wisdom in representing the truth; our speech must be tempered, else we cut ourselves off from gaining access to those who need help. The wisdom of angelic agencies must be imparted to human instrumentalities, else the door will be closed to the message the people need. "Be ye wise as serpents and harmless as doves." . . . [Cf: 4MR397.04] p. 42, Para. 5, [1899MS].

The Word of God is to be lived as well as preached. It is to be brought into every phase of the Christian work done in this world. The men God has appointed to do His work must be emptied of self. Let Jesus in. Open the door of the heart to the heavenly Guest. Let no man be looked up to as God. When those who come nigh [to] God in service are consecrated, cleansed, and purified, approaching nearer and still nearer the divine benevolence, they can voice the commission of God, and be respected. . . . [Cf: 4MR398.01] p. 42, Para. 6, [1899MS].

God designs that men shall be drawn constantly upward by the strong moral attraction of that which is above. Had the workers in Africa remembered this, they would have done a great work by their God-fearing, unselfish attitude. Those in Africa would have been inspired to use their physical and mental capabilities for God. The work would have gone forward among the Dutch and other languages. Publications containing the truth would have been circulated everywhere. Ministers and rulers would have been converted to the truth. . . . Those who work in the South African field must understand the bearing of the situation. Their connection with their African brethren is a reciprocal one. There are men of talent in Africa, and if the workers from America knew how to . . . recognize the ability and talent possessed by their African brethren, much more good would be done. Those who love God and obey His word are to be closely united. They are to work together, using their talents in various ways. . . . [Cf: 4MR398.02] p. 42, Para. 7, [1899MS].

Those in Africa who possessed capabilities should have been united with their American brethren. If the brethren and sisters from America had united with the African believers, songs of joy would have been heard among the heavenly angels, recognizing the human relationship as a union with God. Could the curtain have been rolled back, we would have seen heavenly angels all prepared to cooperate with human intelligence for the advancement of the work.--Letter 187, 1899, pp. 3-6. (To "Dear Brother S. N. Haskell," November 16, 1899.) [Cf: 4MR399.01] p. 43, Para. 1, [1899MS].

It is safer to educate students at home than to send them to America to receive an education; for in America they see and hear much that does them no good, which they would not see and hear were they to remain in their own country. Too many of the methods and habits and fashions have been transported from America to \_\_\_\_\_, and the result is not favorable. The very best teachers should be sent from America to foreign countries to educate the young.--Letter 188, 1899, p. 5. (To

"Dear Brother and Sister S. N. Haskell," November 13, 1899.) [Cf: 4MR399.03] p. 43, Para. 2, [1899MS].

In our character-building, each person is responsible for the way in which he builds. We are to lay on the foundation stone material that will do honor to God. There are many in our work who teach speculative theories, rather than the simple truths which Christ taught. Every one will be tested, to see whether his conversion is real. The pure doctrines that are taught in working faith, the gold, silver, and precious stones that are brought to the foundation, will elevate and ennoble the receiver. But the teaching which is mingled with human philosophy can never sanctify. [Cf: 4MR409.01] p. 43, Para. 3, [1899MS].

The long-expected day of God will soon test every man's work. "The fire shall try every man's work of what sort it is." In the great day of God the worthless material will be consumed; but the gold of true, simple, humble faith will never lose its value. It can never be consumed; for it is imperishable. All selfishness, all false religion, will then appear as they are. One hour of transgression will be seen to be a great loss, while the fear of the Lord will be seen to be the beginning of wisdom. The pleasure of self-indulgence will perish as stubble, while the gold of steadfast principle, maintained at any cost, will endure forever.--Ms 130, 1899, pp. 13, 14. ("The Test of Obedience," typed September 8, 1899.) [Cf: 4MR409.02] p. 43, Para. 4, [1899MS].

Eating the flesh and drinking the blood of the Son of God, we become one with Him. Unity of purpose and harmony of action marks our work. This mutual love and confidence constitutes a moral force which is a convincing power to the world. When absolute homage is paid to the Word of God in matters of doctrine and principle, there will be no easy fellowship with the world. There will be no slipshod religion. When the Bible and the Bible alone is the rule of our faith and practice, the influence of our lives will have a telling power on the world.--Ms 177, 1899, p. 11. ("The Medical Missionary Work," May 10, 1899.) [Cf: 4MR411.01] p. 43, Para. 5, [1899MS].

Counsel Regarding Work in the Inner City--Here we were in this new world, with only a very few churches, mostly composed of poor people who were not prepared to give financial aid to the work. How could we meet the requirements in establishing churches and conferences and build up the work in medical missionary lines? We needed health foods, but we had no money to purchase material or machinery with which to prepare them. [Cf: 4MR413.02] p. 43, Para. 6, [1899MS].

Then I thought of what we had done and were doing here to help the poor, to lift up the bowed down and oppressed, to clothe the naked and feed the hungry, all of whom were just as precious in the sight of the Lord as the same class in America. . . . [Cf: 4MR413.03] p. 44, Para. 1, [1899MS].

We helped one man pay for his place, advancing him money to be returned when he was able. Another must have money to pay the rent on his place. To another we loaned a cow. Those who were wounded and sick and ready to die we took to our own home, feeding and nursing them free. . . . Then came another boy with an injured knee. Sister

Mcenterfer gives him treatment daily. . . . [Cf: 4MR413.04] p. 44, Para. 2, [1899MS].

God does not require the workmen to obtain their education and training in order to devote themselves exclusively to the poorer classes. Some can engage in that work, and let them draw their means largely from those outside of our faith. This work might be presented in such a way that every dollar would draw from our people and there be no resources for aggressive warfare in new fields. [Cf: 4MR413.05] p. 44, Para. 3, [1899MS].

Let not the work for the poor and debased draw the means from our churches so that they shall neglect the needs of the work all over our world. This has been done, and will be done again unless there is a decided change of operations. The great question of our duty to humanity is a serious one, and much of the grace of God is needed in deciding as to the best way to work in order to accomplish the greatest amount of good. . . . [Cf: 4MR414.01] p. 44, Para. 4, [1899MS].

There is no question but that it is a duty for some to labor among the outcasts, and try to save the souls that are perishing. But there is such a thing as leading men to center all their energies on this class when God has called them to another work. Satan is inventing every kind of plan to enfeeble our churches. He seeks to place them where they will not become strong and have the work of God abiding in them so that they may overcome the wicked one. We must not be ignorant of his devices.--Letter 4, 1899, pp. 7, 28, 30. (To "Dr. Kellogg and All Who Are Connected With Him in the Sanitarium Board and Councils," January 6, 1899.) [Cf: 4MR414.02] p. 44, Para. 5, [1899MS].

We see the work that must be done, and in every place we enter we unite medical missionary work with the gospel ministry, just as God would have with our limited resources. We labor earnestly for the poor, the distressed and the sick. [Cf: 4MR414.03] p. 44, Para. 6, [1899MS].

If we find a poor widow struggling to support her family we show our sympathy in a tangible way, and help her to help herself. We seek to awaken the missionary spirit in our churches. We appeal to the members to show their religion by their works of sympathy and do all they can.--Letter 232, 1899, p. 6. (To Dr. J. H. Kellogg, November 10, 1899.) [Cf: 4MR415.01] p. 44, Para. 7, [1899MS].

In all our work the law of God must be presented, with its far-reaching requirements, to lead men and women and youth to see the need of loyalty to God. The efforts put forth to rescue degraded outcasts will not be of any avail unless the claims of the law of Jehovah are imprinted on mind and heart.--Ms 150, 1899, pp. 17, 18. (Untitled. typed October 26, 1899.) [Cf: 4MR415.02] p. 44, Para. 8, [1899MS].

He [God] has not made it the special work of Dr. Kellogg to go into the worst dens of iniquity in the large cities. The Lord does not require impossibilities of men. He gives to every man his work. The work which He gave to Dr. Kellogg was to symbolize to the world the ministry of the gospel in medical missionary work.--Letter 205, 1899, p. 6. (To Dr. J. H. Kellogg, typed December 19, 1899.) [Cf: 4MR415.05] p. 45, Para. 1, [1899MS].

I tell you plainly that you are carrying forward that which you call missionary work according to misconceived judgment and opinions. The sanitarium will be weakened and suffer because you have given yourself up to do a work for which God will call you to account. [Cf: 4MR416.01] p. 45, Para. 2, [1899MS].

I have been instructed that you have been doing a work which the Lord never appointed you to do. . . . The place assigned you by the Lord was under Him in the divine theocracy. You were to learn of Jesus, the great Teacher. You were to be and do after His character and example.-- Letter 215b, 1899, pp. 1, 2. (To Dr. J. H. Kellogg, December 14, 1899.) [Cf: 4MR416.02] p. 45, Para. 3, [1899MS].

Those who have been placed as stewards of the Lord's goods should see that everything is managed in such a way as to bring the Lord the greatest revenue. A wise steward will not select a few portions of the vineyard and absorb in them the means which God has intended for the entire field. . . . [Cf: 4MR418.02] p. 45, Para. 4, [1899MS].

The vineyard must be cultivated, vines must be planted, that crops may be gathered. To every man is not committed the same task, and the work in the different lines must be done in unselfishness. The minds of the workers are first to be molded by God through His appointed agencies; the word of the Lord is to be communicated to men, to supply their minds with suggestions and methods for working the field in such a way as to present to God the very best returns from all parts of His vineyard.--Ms 109, 1899. (August 3, 1899.) [Cf: 4MR418.03] p. 45, Para. 5, [1899MS].

Means have been drawn from the sanitarium to erect buildings for the care of people who can never be relied on to fill places in the ministry or on councils. They have not a knowledge of the work of character-building and they cannot be relied on as men of forethought. They have ruined their mental powers and nearly destroyed their spiritual discernment by the indulgence of appetite and passion, and this makes them weak. They are fickle and changeable.--Letter 215b, 1899, p. 2. (To Dr. J. H. Kellogg, typed Dec. 14, 1899.) [Cf: 4MR419.01] p. 45, Para. 6, [1899MS].

If there are men who will take up the work of laboring for the most degrading, men upon whom God has laid the burden to labor for the masses in a variety of ways, let these converted ones go forth and gather from the world the means required to do this work. Let them not depend on the means which God intends shall sustain the work of His gospel.--Letter 205, 1899, p. 6. (To Dr. J. H. Kellogg, typed December 19, 1899.) [Cf: 4MR420.03] p. 45, Para. 7, [1899MS].

The Work for the Present Time--I have been shown that you are in danger, in great peril, of becoming just what the enemy desire you to be--unbalanced in mind. It is not pleasant for me to speak of this by letter, but the Lord has used me to do this work, and I dare not keep silent. If I did, I should be as one who saw your danger, and lifted not up his voice to warn you. [Cf: 4MR421.03] p. 45, Para. 8, [1899MS].

Light has been given me that you have carried so-called medical missionary work altogether too far. For a long time warnings and

cautions have been sent to you. You have made this work not the arm, but the body. God has instructed me that the work you have set yourself to do is not the work He has given you to do. . . . [Cf: 4MR421.04] p. 46, Para. 1, [1899MS].

When you dipped so deeply into work in the slums, to lift up the most degraded, you were not gathering with Christ as you supposed. To you was given the special work of standing at your post of duty in the sanitarium, as its manager, in connection with God's appointed agencies. But you took so many responsibilities upon yourself that it was as though one man's brain, and that your own, was brain for all the others. If your course was questioned, you did not receive the criticism offered, till finally no one dared to say, "Why do ye so?" Their silence has been registered in heaven as unfaithfulness. Many have viewed matters in the same light in which you have viewed them. [Cf: 4MR421.05] p. 46, Para. 2, [1899MS].

In the past I have not dared to hold my peace, and all I can do now is to enforce what I have already said to you. I know that you may class me with your enemies because I tell you the truth. This truth may conflict with your ideas, but nevertheless, it is the truth. The principles upon which you are working will not stand the test. The Lord does not call upon you to create interests which will not show the best results or accomplish the work that is to be done in proclaiming the last message of mercy to a deceived, perishing world. The Lord would not have any enterprise started which would not be for the healthfulness and solidity of the work which is to perfect a people to prepare the way of the Lord. [Cf: 4MR422.01] p. 46, Para. 3, [1899MS].

The Lord has not led you to take upon yourself such large responsibilities. I was made to understand that all available resources had been drawn upon to sustain the many interests you have set in operation. This hinders the advancement of the work. When accomplished, the work you have started would not have the best results, if carried forward in the way in which it is being carried. Had a portion of the means thus used been used in holding camp meetings, in lifting the banner of truth, in educating workers in regard to carrying on the work after the camp meetings, God would have been glorified. We are following the direction of God as to how the work shall be done. . . . [Cf: 4MR422.02] p. 46, Para. 4, [1899MS].

Your students are not receiving an all-round education. The minds of men and women must be disciplined in such a way that they can carry forward the work solidly. The work in all parts of the Lord's vineyard is to be built up. In every gathering of our people there should be those who can plan and devise how to build up the work upon a sure foundation. [Cf: 4MR423.01] p. 46, Para. 5, [1899MS].

The enemy has been working and will continue to work to take advantage of circumstances. Thus he tried to create an emotional experience. He has tried to bring about a condition of things which would lead men to belittle the ministers of the gospel and criticize their work. This has already been done. A wild spirit of speculation and adventure will hurt the very work which should be regarded as most sacred. [Cf: 4MR423.02] p. 46, Para. 6, [1899MS].

The work done for outcasts may be so managed that it will not bear the

very best aspect. Unless those rescued are taught that sin is the transgression of the law, unless they are educated to know what is truth, what will the work done for them amount to? It will be work done with very little result. . . . [Cf: 4MR423.03] p. 47, Para. 1, [1899MS].

Some of the work that has been done is represented as being like men rolling large stones up a hill with great effort. When nearly at the top of the hill, the stones rolled again to the bottom. The men only succeeded in taking a few to the top. In the work done for the degraded--what effort it has taken to reach them, what expense, and then to lead them to stand against appetite and base passions! Is this work to be permitted to swallow up all the workers and all the money needed to sustain the various branches of the work of the cause of God? I answer, No. [Cf: 4MR423.04] p. 47, Para. 2, [1899MS].

Camp meetings are to be held; not one mammoth camp meeting, but small camp meetings in different localities. After the camp meeting is over, let a house be hired for the accommodation of the workers, and let these workers go out among the people and ascertain who are willing to take their position on the Lord's side. One thing is certain: We have a work to do similar to the work done in the early history of the message. This work we are trying to carry forward in this country [Australia]. [Cf: 4MR424.01] p. 47, Para. 3, [1899MS].

But the Lord does not give us directions to erect buildings for the care of babies, although this is a good work. But it is not the work for the present time. Let the world do all it will in this line. Our time and means must be invested in a different line of work. We are to carry the last message of mercy in the very best way to reach those in the churches who are hungering and praying for light. . . . [Cf: 4MR424.02] p. 47, Para. 4, [1899MS].

We are to give to the people the warnings contained in Revelation. But many workers are engaged in a line of work that is disqualifying them to preach the word and do the very work God has appointed them to do. The truth in regard to the Sabbath of the Lord is to be proclaimed. The seventh-day is to be shown to be the seal of the living God. People are to be shown what they may expect from the papal power. The time has come when the Protestant churches are reaching out to grasp the hand of the power that has made void the law of God. . . . [Here follows lengthy quotations from Revelation 18 and brief comments.] [Cf: 4MR424.03] p. 47, Para. 5, [1899MS].

This is the message Satan would have silenced. . . . Shall this message be considered an inferior matter? [Cf: 4MR425.01] p. 47, Para. 6, [1899MS].

I am commissioned to speak to all those who are engaged as physicians in our institutions. A reformation is required in regard to the management of these institutions. They are not to be conducted as the world would conduct them. . . . The work done in our medical institutions is to correspond with the words "medical missionary work." We do not want the Lord to think ill of us because we misrepresent the work of Christ. God has not given us permission to do a work which will not bear the investigation of the judgment.--Letter 232, 1899, pp. 1-7, 9, 10. (To Dr. J. H. Kellogg, November 10, 1899.) [Cf: 4MR425.02] p.



47, Para. 7, [1899MS].

The decisions which have been made in various lines have shown that some of the men chosen were not men of consecrated ability, men who were of value because of their experience in living connection with God. They become self-confident, wise in their own conceit. . . . [Cf: 4MR446.01] p. 48, Para. 1, [1899MS].

No language can be formed to describe the result of placing unfaithful, unconverted men in holy places. . . . [Cf: 4MR446.02] p. 48, Para. 2, [1899MS].

Sanctification through the Holy Spirit binds up man's will and purpose with the will and purpose of God.--Ms 91, 1899, pp. 4, 7, 15, 16. ("Words of Counsel Regarding the Management of the Work of God," June 19, 1899.) [Cf: 4MR446.03] p. 48, Para. 3, [1899MS].

The prayer of Christ to His Father, contained in the seventeenth chapter of John, is to be our church creed. It shows us that our difference and disunion are dishonoring to God. Read the whole chapter, verse by verse.--Ms 12, 1899, p. 1. ("The Need of a Knowledge of God's Word," typed February 22, 1899.) [Cf: 5MR48.01] p. 48, Para. 4, [1899MS].

Christ declared, where stands Satan's throne, there shall stand My cross, the instrument of humiliation and suffering. No single principle of human nature will I violate. Clothing My divinity with humility, I will endure every temptation wherewith man is beset. I will call to My aid the powers of heaven, that men and women, imbued with My Spirit, may overcome as I overcame. . . . The working out of My purposes in behalf of degraded humanity require that divine and human forces be combined. . . . [Cf: 5MR113.01] p. 48, Para. 5, [1899MS].

In the councils of heaven the cross was ordained as the means of atonement. This was to be God's means of winning men to Him. Christ came to this earth to show that in humanity He could keep the holy law of God. "I have kept My Father's commandments," He declared. The Saviour proposed to re-establish the principles of human dependence upon God and cooperation between God and man. He proposed to unite God and man by the golden chain of love. [Cf: 5MR113.02] p. 48, Para. 6, [1899MS].

Christ identity with man will ever be the power of His influence. He became bone of our bone and flesh of our flesh. . . . He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, and before the fallen world how much God loves the human race.--Ms 165, 1899, pp. 2-4. ("Words of Counsel to Ministers and Physicians," typed December 26, 1899.) [Cf: 5MR113.03] p. 48, Para. 7, [1899MS].

When you become one with your brethren, as is represented in the seventeenth chapter of John, you may expect the love and power of God to flow in rich currents into your soul. The work of God is not divided; it is one, and if there is any separation between the medical missionary work and the ministry, it will be because the Holy Spirit is not working upon hearts.--Letter 40, 1899, p. 14. (To Dr. J. H. Kellogg, February 23, 1899.) [Cf: 5MR132.01] p. 48, Para. 8, [1899MS].

Honesty, integrity, justice, mercy, love, compassion, and sympathy are embraced in medical-missionary work. In this work the religion of the Bible is to be practiced. The Lord does not want anyone to work as His representative who follows the wrong customs and practices of worldly physicians in treating suffering humanity. . . . [Cf: 5MR132.02] p. 49, Para. 1, [1899MS].

There is much work to be done, and the Lord has specified that medical-missionary work should be connected with the gospel ministry as the arms are connected with the body. Neither part of the work is complete without this union. God designs medical missionary work to be bound up with the gospel ministry, joined closely to it, because it is the gospel in illustration. [Cf: 5MR132.03] p. 49, Para. 2, [1899MS].

Ministers and doctors are to work in perfect union. . . . As the physician instructs the people in the principles of true temperance, and as a guardian of souls gives advice to those who are sick in mind and body, the medical missionary work, as the right arm of the body, is doing its work. Countless are the opportunities which come to the physician to warn the careless, cheer the disconsolate and hopeless, and wisely prescribe for the health of the suffering. He is to point his patients to the Great Physician, who can heal both soul and body. . . . [Cf: 5MR132.04] p. 49, Para. 3, [1899MS].

Ministers and physicians are both to work with earnestness to save the souls who are being bound up in Satan's snare. They are to speak words which point men and women to Jesus, their righteousness, their strength, and the health of their countenance. Continually they are to watch for souls. . . . This work belongs just as surely to the doctor as to the minister. The Lord designs that the influence of doctors and ministers shall harmonize. By public and private efforts the physician is to seek to win souls to Christ.--Ms 159, 1899, pp. 1, 9, 10. ("The Privileges and Duties of a Christian Physician," December 13, 1899.) [Cf: 5MR133.01] p. 49, Para. 4, [1899MS].

Our physicians are to unite with the work of the ministry of the gospel. Souls are to be saved, that the name of God may be magnified, and the physician is not to feel when brought in contact with the higher classes of society that he must hide the peculiar characteristics which sanctification through the truth give him. The greatest respect will ever be shown to the physician who reveals that he takes his orders from God. Therefore he is not to take himself into his own hands, but be in every respect a representative of Christ.--Letter 205, 1899, pp. 4, 5. (To Dr. J. H. Kellogg, December 15, 1899.) [Cf: 5MR133.02] p. 49, Para. 5, [1899MS].

The Lord has a special work to be done. This work is not to be done in accordance with man's planning. Medical missionary work is to be closely connected with the ministry of the Word, bound up with the third angel's message, the last message of mercy and warning to be given to a guilty world. The work of health reform is to be bound up with the gospel. These cannot be separated; for God has united them. When these parts of the work are carried forward on correct lines, the third angel's message will be given in accordance with God's purpose. [Cf: 5MR133.03] p. 49, Para. 6, [1899MS].

God has connected the work of the physician with the work of the minister. Both are needed. Each is to strengthen and give influence to the other. Physicians and ministers are engaged in one and the same great work, a work which embraces truths of infinite importance. . . . [Cf: 5MR134.01] p. 50, Para. 1, [1899MS].

We bear the most solemn message ever given to our world, and physicians and ministers, with all other workers, are to draw together. They are not to pull apart. The physician is not to think that he will be more popular if he stands out separate from the gospel ministry. Doctors and ministers must draw together.--Ms 165, 1899, pp. 9, 18. ("Words of Counsel to Ministers and Physicians," December 26, 1899.) [Cf: 5MR134.02] p. 50, Para. 2, [1899MS].

I have answered your letter, but did not send you what I wrote, because I knew that for some time you have been under temptation, and that anything I might say would be liable to be misconstrued, and would not have the influence upon your mind that would relieve your feelings. Nothing I can say will be of value to you as long as you have not an understanding of the work the Lord has given me to do.--Letter 32, 1899, p. 1. (To Mr. and Mrs. Muckersey, typed February 14, 1899.) [Cf: 5MR138.03] p. 50, Para. 3, [1899MS].

God's ministers are to learn Christ's method of teaching, that they may, as He did, bring fresh flowers full of fragrance from the garden of God's word. Only thus can the need of the soul be supplied.--Ms 2, 1883, p. 2. ("Words to Ministers," typed April 13, 1899.) [Cf: 5MR155.03] p. 50, Para. 4, [1899MS].

God does not design that men shall appropriate all that the earth produces for their own selfish purposes. He calls upon them to bring their tithes and offerings into His storehouse, that there may be meat in His house. [Cf: 5MR304.03] p. 50, Para. 5, [1899MS].

In India, China, Russia, and the cities of America, thousands of men and women are dying of starvation. The monied men, because they have the power, control the market. They purchase at low rates all they can obtain, and then sell at greatly increased prices. This means starvation to the poorer classes, and will result in a civil war. There will be a time of trouble such as never was since there was a nation. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book. . . . Many shall be purified, and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand."--Ms 114, 1899. (General manuscript, untitled, typed August 13, 1899.) [Cf: 5MR304.04] p. 50, Para. 6, [1899MS].

God designs that the plan of redemption shall come to His people as the latter rain; for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of

more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give.--Manuscript 75, 1899, p. 4. (Untitled, May 11, 1899.) [Cf: 5MR334.02] p. 50, Para. 7, [1899MS].

*Until Perfection of Character Is Reached.* At this time in the history of the world, we should have but one object in view--to gain eternal life. Every other desire should be subordinate to this. The work of regeneration must go on in every soul until perfection of character is reached; for nothing short of this will meet the mind of God.--Manuscript 119, 1899, p. 1. ("Words to Parents," August 21, 1899.) [Cf: 5MR337.02] p. 51, Para. 1, [1899MS].

*Eyes Fixed on Jesus.* Every one of us can make our election sure, or we can make it a failure. "If ye do these things ye shall never fall." If we live on the plan of addition, God will work for us on the plan of multiplication. [Cf: 5MR338.03] p. 51, Para. 2, [1899MS].

The one who appreciates the word of eternal life will be a most diligent worker. He is to work out his own salvation with fear and trembling. Why the fear, you say, why the trembling? Lest he shall in some way make crooked paths for his feet. He is to place himself in such a position that he can keep his eyes fixed on Jesus. He is to behold Him and His character. Those who do this live on the plan of addition, not the plan of subtraction. [Cf: 5MR339.01] p. 51, Para. 3, [1899MS].

"Add to your faith." You have faith in Jesus Christ as your Saviour. All should have faith in Him as a Saviour. We are to work in accordance with that faith. We show our faith by working, by keeping our eyes fixed on the mark of the prize of our high calling in Christ Jesus. [Cf: 5MR339.02] p. 51, Para. 4, [1899MS].

He who beholds Jesus, realizing what He is to us and what we are to Him, will be diligent. He will live on the plan of addition, adding to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. This is a process of growth. He who cooperates with Christ will not be found tomorrow where he is today. Every day he will follow on to know the Lord, that he may know that His going forth is prepared as the morning. Of those who live in this way it will be written at last, "Ye are complete in him."--Manuscript 102, 1899, pp. 2, 3. ("Remarks Made in the School Chapel" Avondale, Australia, July 9, 1899.) [Cf: 5MR339.03] p. 51, Para. 5, [1899MS].

*God's Part in Sanctification.* "Why," says one, "how can we do all this if the Lord is coming so soon?" Why, the Lord can do more in one hour than we can do in a whole lifetime, and when He sees that His people are fully consecrated, let me tell you, a great work will be done in a short time, and the message of truth is to be carried into the dark places of the earth, where it has never been proclaimed. . . . [Cf: 5MR346.03] p. 51, Para. 6, [1899MS].

It is the word of infinite power that He wants you to eat and drink;

He wants you to eat His flesh and drink His blood, and then the power of God will be in your midst. Then the voice will be touched with a peculiar power.--Manuscript 93a, 1899, pp. 4, 9. ("Closing Address," July 23, 1899.) [Cf: 5MR347.01] p. 51, Para. 7, [1899MS].

Again last night I was speaking with you in regard to the textbooks in our schools. I was commissioned to give you a warning. Do not, as you shall meet our schools in California and other places, present to them the ideas that look so clear and plain to you in reference to the textbooks in our schools. They are not prepared for this, and already confusion is working and will work with reference to this point. There are many things to be considered in regard to this matter. [Cf: 5MR354.03] p. 52, Para. 1, [1899MS].

If we follow on to know the Lord, we shall see things more clearly than we discern them now. But neither teachers nor students are prepared to make rapid changes. We need the baptism of the Holy Spirit, else minds will misinterpret the subjects and handle them in such a way as to bring confusion rather than light. As you shall go into the study of opening the Scriptures to the schools, do not introduce the matter of simple books being discarded. It will do harm to the uninformed, who, half catching at things, and supposing they know it all, yet utterly unable as teachers to understand the matter in all its bearings, will advance theories which one and another will grasp at, but will not understand.--Letter 104, 1899, pp. 1, 2. (To Elder S. N. Haskell, August 1, 1899.) [Cf: 5MR354.04] p. 52, Para. 2, [1899MS].

Training or Education of Ministers and Bible Teachers-- *Training Essential*. A proposition was made that Brethren Hare and Hickox begin tent work at once in East Maitland. But light was given me Tuesday night that this would be a premature movement. . . . They all need to learn how to speak, what subjects to handle and how to present the truth in such a clear, connected, simple manner that old and young will see its consistency. No haphazard work is to be done; for this would greatly dishonor God. . . . [Cf: 5MR356.03] p. 52, Para. 3, [1899MS].

To learn how to open the Scriptures to others in an acceptable manner means close application and hard study. This is necessary in order to give a connected discourse in a clear, forcible way, making all the important points stand out so clear as not to be misunderstood.--Letter 185, 1899, p. 2. (To Brother and Sister J. J. Wessels, November 15, 1899.) [Cf: 5MR356.04] p. 52, Para. 4, [1899MS].

My dear brother, as I have before written to you, I know that the Lord had placed you in a very responsible position, standing as you do as the greatest physician in our world, a man to whom the Lord has given understanding and knowledge, that you may do justice and judgment, and reveal the true missionary spirit in the institution which is to represent truth in contrast with error.--Letter 206, 1899. (To Dr. J. H. Kellogg, December 10, 1899.) [Cf: 5MR405.01] p. 52, Para. 5, [1899MS].

The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience. From that one soul was carried the intelligence received to thousands. . . . [Cf: 5MR438.02] p. 52, Para. 6, [1899MS].

My sister, there are many ways open before you. Address the crowds whenever you can. Hold every jot of influence you gain by association, that will introduce the leaven into the meal. Every man and every woman has his and her work to do for the Master. Personal consecration and sanctification to God will bring better results than the most imposing display. Personal work must be done, and personal sanctification makes each one a partaker with the Lord Jesus Christ, and He is invincible. . . [Cf: 5MR438.03] p. 52, Para. 7, [1899MS].

Teach our sisters that their question should be each day, Lord, what wilt Thou have me to do this day? Each consecrated vessel will daily have the holy oil emptied into it, to be emptied out into other vessels. Every day we may advance in the perfection of Christian character. As we wait and watch for opportunities to do the will and work of God, every word we utter, every work we perform in Christ's lines will have an enduring preeminence. I am so glad, my sister, that you did not sever your connection from the Women's Christian Temperance Union. You may have to sever this connection, but not yet, not yet. Hold your place. Speak the words given you by God, and the Lord will certainly work with you.--Letter 54, 1899, pp. 3-7. (To Mrs. S.M.I. Henry, March 24, 1899.) [Cf: 5MR438.04] p. 53, Para. 1, [1899MS].

The ability to enjoy the riches of glory will be developed in proportion to the desire we have for these riches. How shall an appreciation of God and heavenly things be developed unless it is in the life.--Ms 28, 1899, p. 6. ("Think Not That I Have Come to Destroy the Law," typed March 19, 1899.) [Cf: 6MR0.02] p. 53, Para. 2, [1899MS].

Christ bore the sins of the whole world. He endured our punishment,--the wrath of God against transgression. His trial involved the fierce temptation of thinking that he was forsaken by God. His soul was tortured by the pressure of a horror of great darkness lest he should swerve from his uprightness during the terrible ordeal. He could not have been tempted in all points like as man is tempted had there been no possibility of his failing. He was a free agent, placed on probation, as was Adam and as is man. [Cf: 6MR0.03] p. 53, Para. 3, [1899MS].

Unless there is a possibility of yielding, temptation is no temptation. Temptation comes and is resisted when man is powerfully influenced to do a wrong action, and knowing that he can do it, resists by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed. In his closing hours, while hanging upon the cross, he experienced to the fullest extent what man must experience striving against sin. He realized how bad man may become by yielding to sin. He realized the terrible consequence of the transgression of God's law; for the iniquity of the whole world was upon him. . . . [Cf: 6MR1.01] p. 53, Para. 4, [1899MS].

By giving his only begotten Son to die on the cross, God has shown us the estimate he places on the human soul. All that the world admires, all it calls precious, sinks into insignificance when placed in the balance with one soul; for a matchless ransom has been paid for that soul. All heaven has been given in one gift.--Ms 29, 1899, pp 4, 5. ("Sacrificed for Us," typed March 17, 1899.) [Cf: 6MR1.02] p. 53, Para. 5, [1899MS].

When a minister has performed his ministerial duties, he must have time for his family responsibilities. He is not to be watched and criticized if every moment of his time is not employed in the special work of preaching and visiting.--Letter 168, 1899, p. 4. (To Brother Mountain, October 25, 1899.) [Cf: 6MR46.03] p. 53, Para. 6, [1899MS].

When you are baptized with the Holy Spirit of God, you will draw together with your brethren. When your brethren are baptized with the Holy Spirit, you will all draw in harmony.--Letter 55, 1899, p. 3. (To Dr. J. H. Kellogg, March 24, 1899.) [Cf: 6MR56.04] p. 53, Para. 7, [1899MS].

Those who bear the message of mercy to perishing souls must themselves be under discipline to God. The Lord is waiting to qualify men to carry the message to those who are afar off and to those that are nigh. God speaks to his people warning them not to corrupt their simplicity and trust in the Lord by sinking their individuality in any living person. The Lord will teach all who will seek him for wisdom, whatever their calling or profession. . . . [Cf: 6MR104.01] p. 54, Para. 1, [1899MS].

Our talents are lent us in trust, to use and increase by their use. Oh, if parents would only realize that the families on earth may be symbols of the family in heaven. If they would realize their accountability to keep their homes free from every taint of moral evil. God designs that we shall have far more of heaven in our families than we now enjoy. [Cf: 6MR104.02] p. 54, Para. 2, [1899MS].

From their earliest years the children are learners, and if pleasant scenes are kept before them in the home, they will become familiar with Christian courtesy, kindness, and love. Their minds are built up by what they see and hear, and parents are sowing the seed which will reap a harvest either for weal or woe. If parents are Christians in name only, if they are not doers of the Word, they are placing their own superscription on their children, and not the superscription of God. Children long for something to impress the mind. For Christ's sake, parents, give their hungering thirsting souls something upon which to feed. [Cf: 6MR104.03] p. 54, Para. 3, [1899MS].

Children are naturally active, and if parents do not furnish them with employment, Satan will invent something to keep them busy in an evil work. Therefore train your children to useful work. You can clothe all work with a dignity which will make it profitable and elevating. [Cf: 6MR104.04] p. 54, Para. 4, [1899MS].

Do not feel it your duty to make the lives of your children unpleasant. The unpleasantness will come fast enough. Bring all the pleasure possible into your exercises as teacher and educator of your children. Encourage them to make a companion of you. Sinful impulses, sinful inclinations and objectionable habits you will surely find in your children; but if you encourage them to seek your society, you can give a right mold to their tastes and feelings, and banish discontent, repining and rebellion. Overcome their pride by living before them an example of meekness and lowliness of heart. [Cf: 6MR105.01] p. 54, Para. 5, [1899MS].

We need to weed out from our conversation everything that is harsh and

condemnatory. When we have put on Christ in meekness and lowliness of heart we shall represent Christ in all our dealings with our children. To all who labor in Christ's lines for the salvation of souls, the Saviour says, "Ye are laborers together with God. Ye are God's husbandry; ye are God's building."--Ms 143, 1899, pp. 9, 11, 12. ("Co-Workers With Christ," October 4, 1899.) [Cf: 6MR105.02] p. 54, Para. 6, [1899MS].

My burden is that ministers of the gospel shall preach the truth as to what constitutes true conversion. They are not to lead down into the water souls who are not converted. The church is becoming composed of men and women who have never realized how sinful sin is.--Letter 134, 1899, p. 5. (To "Dear Brethren in America," September 8, 1899). [Cf: 6MR165.01] p. 54, Para. 7, [1899MS].

In our efforts to reach the people, there is danger of adopting methods that will not produce the best results. Plans may be followed which seem to excite much interest for the time; but the effect proves that the work is not abiding. The use of the gospel wagon may accomplish some good; but in most cases the after results will be disappointing. People will be attracted by the music, and will listen to the addresses and appeals that are made. But the workers pass rapidly from place to place, and there is not time for persons to become established in the faith. The impressions made are soon effaced. Little seed has been sown that springs up and bears fruit. When the season is ended, there will be few sheaves to be gathered. Experience will show that the results are not proportionate to the expenditure. The work is too much like that of carrying a torch through a district in the night. The places where the torch-bearer goes are light; but not many tapers are kindled from his torch, and when he has gone his way, the darkness is almost as great as before. . . . [Cf: 6MR197.01] p. 55, Para. 1, [1899MS].

There are in the ministry men of faith and experience, men who can say, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." These men are to instruct others. The plan of calling workers away from their fields of labor to attend ministerial institutes is not as a rule the best for this time. Let men be trained by actual labor, under the instruction of experienced workers.--Ms 3, 1899, pp. 5, 12. ("The Work for this Time," January 25, 1899.) [Cf: 6MR197.02] p. 55, Para. 2, [1899MS].

The spiritual life of the church can only be kept alive as the members make personal efforts to win souls to Christ. . . . [Cf: 6MR198.01] p. 55, Para. 3, [1899MS].

The work of the minister is incomplete if he does not educate the souls newly come to the faith to be laborers together with God, visiting and praying with families, showing to the world what Jesus has done for them. God's word declares, "Pure and undefiled religion before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." These words are addressed not only to the minister, but to every follower of Christ. [Cf: 6MR198.02] p. 55, Para. 4, [1899MS].



There are sluggards all through our churches, who frame excuses for their idleness. God calls not only on the minister, but on every soul connected with him, to be a worker in his vineyard. "Herein is my Father glorified," Christ says, "that ye bear much fruit." By his own life Jesus has paid for your earnest, hearty cooperation. He expects you to work, every one who has passed from death unto life. If you do not work as faithful missionaries, you are untrue to your trust, and you disappoint your Saviour.--Ms 48, 1899, pp. 4, 5. ("Work in Christ's Lines," March 29, 1899.) [Cf: 6MR198.03] p. 55, Para. 5, [1899MS].

Selfish interest must ever be made subordinate; for if given room to act, it becomes a controlling power which contracts the intellect, hardens the heart, and weakens the moral power. Then disappointment comes. The man has divorced himself from God and sold himself to unworthy pursuits. He cannot be happy, for he cannot respect himself. He has lowered himself in his own estimation. He is an intellectual failure.--Ms 21, 1899, p. 1. ("Give Unto the Lord the Glory Due Unto His Name," typed March 8, 1899.) [Cf: 6MR219.02] p. 55, Para. 6, [1899MS].

There is need of constant watchfulness on your part, my brother. Be careful lest in dealing with the mistakes of others that have been reproved, you make a mistake yourself in being sharp and hard, critical and exacting. . . . [Cf: 6MR227.02] p. 56, Para. 1, [1899MS].

The Lord would have you, my brother, mellow up, and not be harsh and over-bearing. You hurt yourself when you are rash and impetuous. . . . Everything is gained and nothing lost by courtesy. Be kind. Speak patiently and gracefully. Represent Christ. . . . [Cf: 6MR227.03] p. 56, Para. 2, [1899MS].

Brother Jones, you need the subduing influence of the Spirit of God. You have hereditary traits of character that are constantly striving for the supremacy. Character is power. It is an influence which makes friends. Worked by the Holy Spirit's power, self will die; but all the preaching a man may do will not make character. It is essential that the foundation corner stone be laid aright. All your phases of character are to be guarded. [Cf: 6MR227.04] p. 56, Para. 3, [1899MS].

Brother Jones, be careful in your words. You know the truth, and I urge you for Christ's sake to practice the truth. You need the converting power of God every day. May the Lord help you, my brother; for He has greatly blessed you. You need the spirit of meekness and gentleness, of patience and forbearance, and of love for your brethren. Take heed how you build; for the structure will be tested.--Letter 91, 1899, pp. 1, 2, 5. (To A. T. Jones, May 1, 1899.) [Cf: 6MR228.01] p. 56, Para. 4, [1899MS].

Eating the flesh and drinking the blood of the Son of God means studying God's word. But you have cast aside the word of God for a class of reading that has separated you from God, and result of this course of action has been seen in your words and actions, in your attitude toward those with whom you associate in the office. If you leave the cool snow waters of Lebanon for the turbid streams of the valley, your spiritual life will be of a malarious character. Put away all reading of a cheap character. It is exerting a baleful influence upon your soul. It is corroding your thoughts, filling your mind with

hay, wood, and stubble. You cannot possibly do the work of God with clear-sighted perception while you give your mind this food. Your choice of reading is dwarfing and crippling your spiritual experience.--Letter 26, 1899, p. 5. ("To the Men in Responsible Positions in the Work," typed February 10, 1899.) [Cf: 6MR269.01] p. 56, Para. 5, [1899MS].

You have knowledge, plenty of it. Have you used it as sacred fire of the Lord's kindling? If you have cultivated your knowledge, you know that it is possible for you to lay hold of wisdom. But God never elevates a man above his fellow men because of his much learning. The question the Lord asks is, Has he wisdom to appropriate that knowledge? The gathering together of so many books for study has interposed between God and man a mass of knowledge which dwarfs the mind and makes it unable to organize that which it has already taken in. The mind becomes dyspeptic. Wisdom is needed, that man may choose aright between these many authors and the word of life, that he may eat the flesh and drink the blood of the Son of God. [Cf: 6MR269.02] p. 56, Para. 6, [1899MS].

My brethren, discard the streams of the lowlands, and come to the pure waters of Lebanon. Never can you walk in the light of God while you crowd your brains with a mass of matter which they cannot handle. It is time we resolved to have heaven's help, and allow the mind to be impressed with the word of God. Let us close the door to so much reading. Let us pray more, and eat the words of life. Unless there is a deeper work of grace in mind and heart, unless we reveal true Christian charity, we can never see the face of God.--Letter 101, 1899, p. 4. ("To the Responsible Men in Our Institutions," July 3, 1899.) [Cf: 6MR270.01] p. 57, Para. 1, [1899MS].

In this age the trivial is praised and magnified. There is a call for anything that will create a sensation and make a sale. The country is flooded with utterly worthless publications, which were written for the sake of making money, while really valuable books are unsold and unread. Those who handle this sensational literature, because by so doing they can make higher wages, are missing a precious opportunity of doing good. There are battles to be fought to arrest the attention of men and women, and interest them in really valuable books that have the Bible for their foundation; and it will be a still greater task to find conscientious, God-fearing workers, who will enter the field to canvass for these books of highest value for the purpose of diffusing light and a correct knowledge of God. [Cf: 6MR270.02] p. 57, Para. 2, [1899MS].

My heart aches as I see those who profess to be looking for Christ's coming devoting their time and talents to circulating books that contain nothing concerning the special truth for our times,--books of narrative, books of biography, books of men's theories and speculations. The world is full of such books; they can be had anywhere; but can the followers of Christ engage in so common a work, when there is crying need for God's truth on every hand? It is not our mission to circulate such works. There are thousands of others to do this, who have as yet no knowledge of anything better. We have a definite mission, and we ought not to turn from it for side issues, employing men and means to bring to the attention of the people books that have no bearing upon present truth. The angels of God do not accompany those who do cheap service for worldly profit, when there is

earnest service to be done, in which they can be laborers together with God. [Cf: 6MR270.03] p. 57, Para. 3, [1899MS].

The world is deluged with books that might better be consumed than circulated. Books upon Indian warfare and similar topics, published and circulated as a money-making scheme, might better never be read. There is Satanic fascination in such books. The heart-sickening relation of crimes and atrocities has a bewitching power upon many youth, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. The enormities, the cruelties, the licentious practices, portrayed in more strictly historical writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the Satanic acts of human beings are giving publicity to evil work. These wicked, horrible particulars need not be lived over, and none who believe the truth for this time should act a part in perpetuating the memory of them. [Cf: 6MR271.01] p. 57, Para. 4, [1899MS].

There is another class of books, love stories and frivolous and exciting tales, that are a curse to every one who reads them. The author may attach a good moral, and religious sentiments may be woven all through these books, yet in most cases Satan is but clothed in angel robes, to deceive and allure the unsuspecting. The mind is affected in a great degree by that upon which it feeds. The readers of frivolous, exciting tales, become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind that needs strengthening is enfeebled, and loses its power to contemplate the great problems which relate to the mission and work of Christ, the plan of salvation. [Cf: 6MR271.02] p. 57, Para. 5, [1899MS].

I have been instructed that the youth are exposed to the greatest peril of being corrupted by improper reading. Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work upon human minds, and corrupting human hearts. Satan is constantly leading both the youth and those of mature age to be charmed with feeble stories. None are so confirmed in right principles, so secure from temptation, that they can feel safe, and think that no one need be anxious about them. All this trashy reading should be resolutely discarded. [Cf: 6MR272.01] p. 58, Para. 1, [1899MS].

We have no permission from the Lord to engage in either the printing or the sale of such publications; for they are the means of destroying many souls. I know what I am writing; for this matter has been opened before me. Let not those who believe the truth engage in this kind of work, thinking to make money. The Lord will put a blight upon the means thus obtained; he will scatter more than is accumulated.--Ms 122, 1899, pp. 19-21. ("The Canvasser and His Work," undated.) [Cf: 6MR272.02] p. 58, Para. 2, [1899MS].

These are the fruits that Christ would have from His vineyards, and from His saints who assemble to worship Him from year to year. Obedience to God's commandments makes our souls precious in His sight. The church is very dear to the heart of God. He would have His people sing with the heart and with the understanding also: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen and planted it." "Now will I sing to my beloved a song of my beloved touching his

vineyard. My well beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein." The vineyard of the Lord of hosts is the house of Israel. [Cf: 6MR317.01] p. 58, Para. 3, [1899MS].

Let songs pour forth from lips that the live coal from off the altar has touched. Lift up your voices in the words of the one-hundred and twenty-first, one-hundred and twenty-fifth and one-hundred and twenty-sixth psalms. The angelic host will join with those who sing with the spirit and with the understanding also.--Ms 123, 1899, p. 4. ("The Vineyard," August 25, 1899.) [Cf: 6MR317.02] p. 58, Para. 4, [1899MS].

No means are to be invested for unnecessary display, with the plea that it will give character to the work. Character is not given to the work by investing means in large buildings, but by maintaining the true standard of righteous principles, with noble Christlikeness of character. . . . [Cf: 6MR318.01] p. 58, Para. 5, [1899MS].

It is the planning and devising of men which has placed increased burdens upon our institutions. The Lord did not approve many of the plans which have been carried out. How much better it would have been if men had walked and worked humbly, as servants of Jesus Christ, not exalting themselves, and placing great value upon labor which the Lord does not approve because it does not represent His character. It is not wealth, parentage, position, or high accomplishments which God regards as of value. The imposing display of large buildings is valueless for the accomplishment of His purpose. The Lord values each human being just in accordance as He can put His Spirit into the soul-temple. The work that bears God's image is the work that He will accept. The ineffaceable characteristics of His immortal principles are the credentials which Christ would have His people bear to the world. This will rivet the soul to God. It testifies of His fostering care, His patient forbearance, His honor, His glory, revealing that He has a people that He can honor because they are loyal and true to His Sabbath and bear the last message of warning to a doomed world. . . . [Cf: 6MR318.02] p. 58, Para. 6, [1899MS].

The Lord has made human agents trustees of His goods. They are stewards in trust. The Lord is the owner of all they possess, and His stewards will one day have to render a strict account as to how they have administered the entrusted capital. No one can with safety waste his Lord's goods merely to gratify a desire for expensive dress or furniture.--Letter 93, 1899, pp. 3, 5-7. (To "My Brethren in America," June 19, 1899.) [Cf: 6MR318.03] p. 59, Para. 1, [1899MS].

In the plan of redemption a place is allotted to every soul and each one is to take the place assigned him and do the work appointed him. The work of God's people may and will be varied, but one Spirit is the mover in it all. God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love. Christian unity is a mighty agency. [Cf: 6MR330.01] p. 59, Para. 2, [1899MS].

When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many souls will be converted, because of the unity which exists among believers. There is one body and one

Spirit. Those who have been building territorial lines of distinction, barriers of color and caste, might better take those down much faster than they put them up. Man is to obey the word of God declared in the seventeenth chapter of John. He is to be one with his fellow-man and with Christ, and in Christ one with God. Then of him can be spoken the words, "Ye are complete in him."--Ms 83, 1899, p. 1. ("That They All May Be One," May 17, 1899.) [Cf: 6MR330.02] p. 59, Para. 3, [1899MS].

If the Lord's will is to be our will, we need at the very first to understand our individual selves. We may mark out a course for ourselves which may be born of our own ambitions or of some selfish purposes. The Lord knows the end from the beginning. He understands the relation that each man should sustain to God and to his fellow man. The Lord may see that one man's connection with men of a certain disposition or character will affect those with whom he associates to their injury. He may not be one who can reason clearly from cause to effect. The men with whom he is brought in connection may be just the ones who will not help him where he needs help. [Cf: 6MR381.02] p. 59, Para. 4, [1899MS].

The linking together of certain elements may produce unfavorable results. Therefore man cannot trust to his own judgment. Experience will convince him of his mistake. The Lord purposes that which will be of the greatest spiritual benefit to the soul which is in the balances, ready to begin some new enterprise which means more than he himself anticipates. What should such an one do? His only safety lies in putting his preferences and his plans on one side, saying, Not my will, but thy will, O Lord, be done. [Cf: 6MR381.03] p. 59, Para. 5, [1899MS].

The lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Christ answered, "What is written in the law? how readest thou?" "He answering said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind: and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.' These are the two great principles of the law. Upon these two principles hang all the law and the prophets." [Cf: 6MR382.01] p. 59, Para. 6, [1899MS].

In the smallest as well as the largest matters the first great question is, What is God's will in the matter; for His will is my will. To obey is better than sacrifice, and to hearken than the fat of lambs. Who is he that will harm you if ye be followers of that which is good? [Cf: 6MR382.02] p. 60, Para. 1, [1899MS].

One man may be required of God to do a work and stand in a position that is peculiarly trying and taxing. The Lord has a work for him to do and he risks his life, his future eternal life, refusing to stand in that place. [Cf: 6MR382.03] p. 60, Para. 2, [1899MS].

This was the position Christ occupied when he came to our world, entering into conflict with the rebel leader of the fallen angels. God devised a plan, and Christ accepted the position. He consented to meet the foe single-handed, as every human being must do. He was provided with all the heavenly powers to aid Him in this great conflict; and man, if he walks in the way and will of God, is provided with the same keeping power. The same heavenly intelligences minister unto those who

shall be heirs of salvation, that they may overcome every temptation, great or small, as Christ overcame. [Cf: 6MR382.04] p. 60, Para. 3, [1899MS].

But anyone who places himself in a position of peril from any motive but obedience to the will of God, will fall under the power of temptation. We are in constant peril if we expose ourselves in a way that our reason tells us is unnecessary. When any one places himself where he has no call from God to be, Satan is on the ground before him, to make the most of his opportunities. We are only safe in the place which serves every soul--in the cleft of the rock covered by God's hand.--Letter 22, 1899, pp. 1-3. (To J. J. Wessels, February 3, 1899.) [Cf: 6MR383.01] p. 60, Para. 4, [1899MS].

We are not all fitted to do the same kind of work, but each man's work is designed by God to help make up His plan. Look at the flowers in a carpet, and notice the different colored threads. All are not pink, all are not green, all are not blue. A variety of colors are woven together to perfect a design. So it is in the plan of God. He has a purpose in placing us where we must learn to live as individuals. . . . [Cf: 6MR383.02] p. 60, Para. 5, [1899MS].

Draw nigh to God and then you will draw nigh to one another. By desire, by silent prayer, by resistance of Satanic agencies, put your will on the side of God's will. While you have one desire to resist the devil, and sincerely pray, Deliver me from temptation, you will have strength for your day. It is the work of the heavenly angels to come close to the tried, the suffering, the tempted ones. They labor long and untiringly to save the souls for whom Christ has died, and when souls appreciate their advantages, appreciate the heavenly assistance sent them, the Holy Spirit is working in their behalf, when they put their will on the side of Christ's will, angels bear the tidings heavenward. Returning to the heavenly courts they report their success for the souls for whom they have ministered, and there is rejoicing among the heavenly host. "There is joy in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance."--Ms 14, 1899. pp. 1, 5, 6. ("To Every Man His Work," February 28, 1899.) [Cf: 6MR383.03] p. 60, Para. 6, [1899MS].

Special laws were given to the Israelites in regard to the tilling of the soil. (Lev. 25:1-7 quoted.) [Cf: 6MR393.01] p. 61, Para. 1, [1899MS].

These laws seem peculiar to those who have not known God's statutes; but the Lord knew better than man what arrangements to make with His people. These laws were written down, and the seventh year after they settled in Canaan was to be a Sabbath year.--Ms 121, 1899, pp. 4, 5. ("Lessons from Israel," typed August 24, 1899.) [Cf: 6MR393.02] p. 61, Para. 2, [1899MS].

Would it not be the best thing we could do to sell the large school building in Battle Creek, and take the money to establish a building free from debt where can be had the advantages of land for manual labor? Thus the students could work on the same plans that we are trying to work on here. We think that if this were done, it would be the first step in heeding the message given for families to get out of Battle Creek into a more healthful location and a more spiritual

atmosphere. There are altogether too many interests in Battle Creek. But this matter needs to be handled with great prudence and much wisdom. The Lord is to be our counselor in all the movements made. [Cf: 6MR395.02] p. 61, Para. 3, [1899MS].

We greatly desire to see the spiritual atmosphere in Battle Creek changed for the better. Decided changes need to be made in the church; for her lack of moral power and spiritual efficiency is to be lamented. What can heal the church? What can create a pure and holy sentiment in all our institutions in Battle Creek? We need to begin at the very first principles of willing obedience to God's holy law. An outward observance of the Sabbath will not save the soul. The principles interwoven with every one of the ten commandments are to be honored and obeyed in the individual, practical life. The law, God requires, shall be written on the tablets of every soul.--Letter 191, 1899, pp. 3, 4. (To Elders Irwin and Haskell, November, 1899.) [Cf: 6MR395.03] p. 61, Para. 4, [1899MS].

Please to bear in mind that Dr. Kellogg is not to step in between you and me, and feel that my remarks are directed to him personally. It is you who are honored with the position of Board of Directors that I address. [Cf: 6MR396.01] p. 61, Para. 5, [1899MS].

I receive letters from those who are carrying the interests of the school in Battle Creek in regard to selling the college buildings there, and establishing schools in other localities out of and away from the city, so that they can have the advantage of land for agricultural purposes. The surrounding circumstances should be considered. Dr. Kellogg may feel delicate in regard to advising the Board to take these buildings, because some have felt that he has wanted those buildings, and was working to get possession of them. [Cf: 6MR396.02] p. 61, Para. 6, [1899MS].

If the Sanitarium needs more buildings, why should not the Directors buy the college buildings? There is no other way for the school to do but to sell. I would ask the Sanitarium Board to act as benevolently as possible in behalf of the school interest. It can help the school by purchasing these buildings at their own value. This will be the very best medical missionary work that could be done to advance the cause of God. It is our privilege to take this sick child off the hands of the school, to relieve it of this great burden. Is there not a privilege in this? Will not the Lord be pleased with such a movement? [Cf: 6MR396.03] p. 61, Para. 7, [1899MS].

You should not feel that you can buy the college buildings at a price far below their value, and thus bind up the hands of those who are working in the interest of the school, so that they cannot build another school away from the temptations of the city. [Cf: 6MR397.01] p. 62, Para. 1, [1899MS].

The youth should have the very best surroundings; for they are strongly influenced by that which they hear and see. The many things they see to talk about in the city affects their mental and physical faculties. Daily they come in contact with a way of doing things on incorrect principles. Thus it is that those who have had great light, great opportunities, great privileges, have also disadvantages. Those who make large profession, but do not reveal Christ in their words and

deportment to all around them, imitate insensibly the words and actions of those who are denying the Saviour. If they only knew that the eye of the Lord was upon them, they would be Christians in every sense of the word. [Cf: 6MR397.02] p. 62, Para. 2, [1899MS].

The Lord is weighing actions. He has been telling those who have been crowding into Battle Creek to go out of Battle Creek, and begin in other places a work for those who need help. But how many have heeded the instruction given? In the place of people leaving Battle Creek, more money, ten thousand dollars, was called for to erect additional school buildings, while the college was under a heavy debt. How much better would it have been if they had heeded the word of the Lord. [Cf: 6MR397.03] p. 62, Para. 3, [1899MS].

That addition which the Lord warned them not to build has brought an oppressive debt, and we have now come to the place where something must be done to relieve the situation. Those who waved aside the testimonies given, should now be among the most earnest in restoring that which has been invested in a work that has brought depression rather than relief. [Cf: 6MR397.04] p. 62, Para. 4, [1899MS].

But shall not we all do what we can to relieve the situation? The Sanitarium is the instrumentality that can purchase the college buildings, not at an under value, for this would close the door so that the very work which might not be done could not be done. I will do as I have proposed in the letter that goes in this mail. If our institutions will now act their part liberally, if the managers of the Sanitarium will purchase the college buildings, not at the lowest price, but with the idea in mind that they are aiding the cause of God, I will help in the way I have proposed. Let us all unite our efforts to relieve the situation in Battle Creek. [Cf: 6MR398.01] p. 62, Para. 5, [1899MS].

Our youth can be educated far better out of the cities; for where there is so much going on, so many temptations, they are affected by the injurious influences, and learn much that it is not for their best good to learn. The teachers may do all in their power to instruct, but independent of all that is taught in the Bible classes, an influence is constantly at work that molds characters in the wrong direction. [Cf: 6MR398.02] p. 62, Para. 6, [1899MS].

If the Sanitarium Board decide to purchase the college buildings in the place of erecting other buildings, as they will be tempted to do, they will have abundant room for educating their students in medical missionary lines. [Cf: 6MR398.03] p. 62, Para. 7, [1899MS].

A portion of the college building can be secured for the church school, in which should be carried forward a judicious, practical education in habits of order and punctuality and the proper distribution of physical duties and mental taxation. [Cf: 6MR398.04] p. 63, Para. 1, [1899MS].

If the Sanitarium Board do not take the buildings, I shall feel sad indeed, but not discouraged. I shall call upon all our institutions to share the burden and lift this debt by cooperating with me. Tangible proof of their willingness will be seen by the sacrifices they make in order to help. [Cf: 6MR399.01] p. 63, Para. 2, [1899MS].



Plan we must in the name of the Lord, and lift for all that we are worth. Let parents take their share of this work, and let us see what kind of a showing we can make for God when the new year shall open. Let all commence to work at once on a systematic plan. If we will draw in unity we shall achieve that which without united effort would be utterly impossible. Let us awake to our duty. The Lord will surely bless those who stand ready to bless one another. The Lord is soon to come, and in the place of drawing apart, we need to draw together in strong lines. [Cf: 6MR399.02] p. 63, Para. 3, [1899MS].

We need unselfish, devoted men to act as educators. Young men and young women are to be brought to our schools to receive an education, that they may learn how to teach others to understand the word of the Lord. We need ministerial laborers in every school to educate the children and youth in Bible lines, and the pastor has work to do for the teachers as well as the students. Our schools must be more like the schools of the prophets. We call upon teachers and all connected with the school to make self-sacrificing efforts. We call upon our sisters to work intelligently, devotedly, interestedly, to make the school a success. Let our churches help. God will bless all who cooperate with Him.--Letter 192, 1899. (To the Directors of the Sanitarium, November 21, 1899.) [Cf: 6MR399.03] p. 63, Para. 4, [1899MS].

*Education Continues from Babyhood to Manhood:* Many parents send their children to school, and think when they have done this that they have educated them. But education is a matter of greater breadth than many realize. It comprises the whole process by which the child is instructed from babyhood to childhood, from childhood to youth, and from youth to manhood. As soon as the child is capable of forming an idea, his education should begin. The teachers in the school will do something toward educating the youth, but the example of parents will do more than can be accomplished by any other means. Their conversation, the way in which they manage their business matters, the likes and dislikes to which they give expression, all help in molding the character. The disposition the child sees in you, the self-control, the self-possession, the kindness, the courtesy, all will be daily lessons to him. Like time, this education is ever going on, the tendency of this everyday school will be to make your child what he ought to be.--Ms 58, 1899, pp. 4, 5. ("The Duty of Parents to Children," April 13, 1899.) [Cf: 7MR7.02] p. 63, Para. 5, [1899MS].

The Lord would have every teacher of truth behold Him, until he is changed into the same image. Then he will delight in the law after the inward man.--Letter 84, 1899, p. 5. (To A. T. Jones, April 28, 1899.) [Cf: 7MR149.01] p. 63, Para. 6, [1899MS].

Under the Lord's guidance, every sphere of action, every position in life, every disappointment, becomes the means of the development of Christian experience. . . . God designs every man to reach the perfection of character revealed in Christ's humanity. . . . The believer becomes imbued with the love, grace, kindness and benevolence that led Jesus to go about doing good. He beholds constantly a loving, tender, compassionate Saviour. The more he beholds Him, the more he longs and prays to be like Him in character.--Letter 173, 1899, pp 1, 2, 4. (To Peter Wessels, November 4, 1899.) [Cf: 7MR149.02] p. 64, Para. 1, [1899MS].

This fallen world is in strange hands. Men rule for hire and preach for hire. In all business transactions there is a strife for the supremacy. If Christ should walk through the streets of our cities today, few would have interest enough to follow Him. . . . Let me urge you, my brother, to seek for a deeper insight into the truth as it is in Jesus.--Letter 174, 1899, pp. 4, 6. (To H. C. Lacey, October 30, 1899.) [Cf: 7MR149.03] p. 64, Para. 2, [1899MS].

The church needs men today who like Enoch walk with God, revealing Christ to the world. Church members need to reach a higher standard. Heavenly messengers are waiting to communicate with men who have sunk self out of sight, whose lives are a fulfilling of the words, "I live, yet not I; but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Of such men and women must the church be composed before her light can shine forth to the world in clear, distinct rays. . . . [Cf: 7MR149.04] p. 64, Para. 3, [1899MS].

He who wears Christ's yoke sees constantly new beauty and loveliness in the Saviour. He counts self as nothing; for he keeps his eyes fixed on Jesus. He thinks of Jesus and speaks of Jesus. His soul is constantly reaching forward and upward for more distinct views of the One in whom all his hopes of eternal life are centered. Nothing is permitted to eclipse this view. Beholding as in a glass the glory of the Lord, he is changed into the same likeness from glory to glory, from character to character, even as by the Spirit of the Lord. . . . He who draws nigh to Christ need not try to shine. As he beholds the Saviour, he catches the divine rays of light from the Sun of Righteousness, and he cannot help shining.--Ms 176, 1899, pp. 4-6, 8. (Diary, 1899.) [Cf: 7MR150.01] p. 64, Para. 4, [1899MS].

I awake at two o'clock a.m., and know that there is no more sleep for me tonight. Your letter was read with interest, and I am very grateful to my heavenly Father that if we cannot meet face to face to talk with each other, we still have the advantages of pen and ink. I have not an idea that these words I write to you will be copied. . . . [Cf: 7MR158.03] p. 64, Para. 5, [1899MS].

Every worker, whether a child, a youth, or a person of mature age, is to put on Christ, that is, seek him in prayer, and believe that the prayer is accepted by God. He has been charged to watch and pray without ceasing. Some pray during the week of prayer, and then suppose that their praying is to cease. They do not continue in prayer, and therefore they do not receive. They must continue to ask, that they may receive. "Ask, and ye shall receive." Seek me, and ye shall find me close beside you, ready to shield, to help and bless you. I will lead the current of your thoughts away from cheap, frivolous things. I will open to you subjects the contemplation of which will bring you my peace, my joy, my consolation, and these will take away your worries. Our powers are not to be employed and worn out in bearing responsibilities which belong to God, which he has not given the human agent. Let us educate the soul not to chafe and irritate, weakening its powers unnecessarily, but to keep itself in calmness and peace. . . . [Cf: 7MR158.04] p. 64, Para. 6, [1899MS].

Those who follow in the footsteps of Christ will not seek for show and parade. Christ is not there. "He that will come after me," he says,

"let him deny himself, and take up his cross and follow me." "Without me ye can do nothing to my name's glory."--Letter 54, 1899, p. 1, 4-6. (To Mrs. S. M. I. Henry, March 24, 1899.) [Cf: 7MR159.01] p. 65, Para. 1, [1899MS].

My sister, I love Jesus. I love the principles He taught, and I shall ever present them just as he has expressed them. If the opinions of those I love are crossed by them, so it must be; for I dare not turn to the right or to the left to express the mind of God. My life-work is too solemn a matter to be trifled with. I have learned that reproof and correction of erroneous ideas is a most serious business. The demand on any mind or soul is not that he is required to have skill or genius to create, but to have that humility that will be taught, to appreciate the care of God expressed in his behalf, and to step out of a wrong path into a right and safe path, for his own soul's interest and for the safety of other souls who will follow him in bringing in wrong principles. [Cf: 7MR159.02] p. 65, Para. 2, [1899MS].

My sister, it is our safety to keep Christ uplifted as the author and finisher of our faith, and then follow His example to do His will, irrespective of consequences. If there is first a willing mind, there will be no lack of light and help from the source of all power. The Lord will lead every one who will place his hand in His. He never lets go the hand of any one, unless it is withdrawn. [Cf: 7MR160.01] p. 65, Para. 3, [1899MS].

My sister, let your heart ever repose in confidence in God. The Lord will be to you a present help in every time of need. He does not need to work through other minds to lead His chosen ones. He is desirous of communicating through those who seek Him with all their heart. While we put our entire trust in our Redeemer we are perfectly safe. We have a large work to do, and we are to have respect unto the recompense of reward. And more than this, we are to use every God-given faculty that others through our influence and Christlike example may have the same respect that we have. [Cf: 7MR160.02] p. 65, Para. 4, [1899MS].

I hope, my sister, that you will have an influence in the Woman's Christian Temperance Association to draw many precious souls to the standard of truth. The Lord is drawing many to an examination of the truth, and you need not fail or be discouraged. Sow beside all waters. These are good waters in which you can sow the seeds of truth, even if you do not dwell publicly upon the prominent features of our faith. It would not be wise to be too definite. The oil of grace revealed in your conscious and unconscious influence will make known that you have the light of life. These will shine forth to others in your direct, positive testimony upon subjects on which you can all agree, and this will have a telling influence. [Cf: 7MR160.03] p. 65, Para. 5, [1899MS].

My heart is with you in this work of temperance. I speak most decidedly on this subject and it has a telling influence upon other minds. Often the testimony is borne, "I have not used any tobacco, wine, or any stimulant or narcotic since that discourse you gave upon temperance. Now," they say, "I must furnish myself with enlightened principles for action; for I want others to know the benefits I have received. This reformation involves great consequences to me and all with whom I come in contact. I will choose the better part, to work

with Christ with settled principles and aims, to win a crown of life as an overcomer." [Cf: 7MR161.01] p. 65, Para. 6, [1899MS].

Be of good courage, my sister. The Lord is your helper. You ask me in reference to the publication of books on certain subjects of moral purity. I cannot now take time to write you as I would be pleased to, for the mail must leave this morning. I have had an experience in these lines that I would be pleased to write to you of, but I cannot do this today. In the talks you may have with women on this subject, give them all the light and help you can. But I would not advise the publication of pamphlets, for they would not be appreciated. The Lord will surely lead you to feel the intense interest in these matters that I do; but your words will just as surely be misconstrued, and this will cut off your influence to a certain degree, and create a state of things for which you are not prepared. If I could see you, I would communicate to you things which I cannot place upon paper. I now say, the Lord bless you, Sister Henry.--Letter 96, 1899, pp. 3-5. (To Mrs. S. M. I. Henry, June 21, 1899.) [Cf: 7MR161.02] p. 66, Para. 1, [1899MS].

Our faith and trust is in the Lord. The work is the Lord's. We are His servants to do His will. All seem to be of excellent courage. All seem to feel that all the attributes God has given them must become vocal, to communicate the precious things of truth. The Lord would have His entrusted talents multiplied and returned back to Him to awaken the rejoicing of angels round about the throne of God. Oh, if all only understood their accountability before God, what a revenue of thanksgiving and praise would go forth from human lips, proceeding from the heart of thanksgiving and praise. . . . [Cf: 7MR162.01] p. 66, Para. 2, [1899MS].

We need greater faith. We need now to be worked by the Holy Spirit. Believers themselves need to be reconverted, and understand what is comprehended in the Third Angel's Message. If we individually understood our privileges, and opportunities, when we assemble together each heart would have a living experience, and the Lord Jesus would be in our midst, and thick currents of His love would flow from heart to heart, and the petty, and also larger, difficulties would disappear. Brotherly love would tell its precious story, and there would be no discussion. Heart would blend with heart in a oneness with Christ Jesus, and bound up with Christ in God they see His face by faith. Then the standard of Truth is uplifted, the light from heaven is poured over the world. . . . [Cf: 7MR162.02] p. 66, Para. 3, [1899MS].

We need, my sister, greater benevolence, greater humility first, then the simplicity of Christ will appear; contention will cease, because it is an offensive thing and grieves the Holy Spirit of God. No one who truly enjoys the Spirit of Jesus Christ will be fractious, suspicious, criticizing, accusing. Why? Because Christ is abiding in the soul temple. Under the influence of the Holy Spirit, the whole multitude of them that believed were of "one heart and of one mind." The Spirit of Christ animated the whole and became the whole heart of the whole community. Every pulse beat in concert. One subject of emulation swallowed up every other. . . . [Cf: 7MR162.03] p. 66, Para. 4, [1899MS].

Sister, work on in faith. Jesus loves you, and He would have you trustful, strong in His love, and you can be a blessing in many ways,

at the right and left. Whatever you shall see inconsistent in practical godliness in those who claim to be children of God, be not discouraged at all. Stand, looking unto Jesus, who is the Author and Finisher of your faith. The Holy One has given us rules for the guidance of all. These rules form the standard from which there can be no sinless swerving. By the combined influence of authority and affection we are to keep the way of the Lord, to do justice and judgment. We need not be weak and inefficient. In order to represent Christ we must be strong in His strength, pure as He is pure; truth as it is in Jesus is planted in the heart. [Cf: 7MR163.01] p. 66, Para. 5, [1899MS].

Jesus loves His people, and it doth not yet appear what we shall be. But when He shall appear, then shall we also appear with Him in glory. Let us open mind and heart to receive the bright beams of the Sun of Righteousness, and then we can but impart that which we have received. May the Lord bless and strengthen you to labor, for women workers are needed so much. There is a large field for women workers whose hearts are imbued with the Spirit of God. May the Lord bless you is my prayer.--Letter 96a, 1899, pp. 2-4. (To Mrs. S. M. I. Henry, July 19, 1899.) [Cf: 7MR163.02] p. 67, Para. 1, [1899MS].

The word continues to come, In the name of the Lord advance. The Lord will honor the faith of those who trust Him. God has called upon you to make your appeal, to show that you are worthy of the sacred trust which He has in His Providence conferred upon you. God is testing the principles that move His people to action. Having adopted a right principle of action, reverence and obey it. Let it appear that you make it the law of your life, from which no temptation can swerve you. It is the life of the people of God to proclaim and act out heavenly principles. God has given you wisdom, as a lamp for your feet in a dark path. Come what will though heaven and earth pass away, hold fast to the light given, that not one jot or tittle of the principles God has laid before you be marred or dishonored. [Cf: 7MR164.01] p. 67, Para. 2, [1899MS].

God accepts nothing less than absolute surrender of the mind, the heart, the will, the strength, the entire being, to His control. The Lord can guide. His voice will be heard in reproof, in warning, and in encouragement. Then there will be brought into the work a power which comes alone from God, simplifying all the movement of the life of the soul. This is as a thread of gold, binding man to God. . . . [Cf: 7MR164.02] p. 67, Para. 3, [1899MS].

Those who would command the very best resources must walk humbly with God, their hand clasped in the hand of Christ. He who would reach the highest standard of perfection in Christian character must penetrate deeper than habit. He must be afraid lest his natural traits of character, his habits of opinion and authority, shall mislead him. The only safety for the human agent who is striving for an immortal crown is to live in hourly contact, in conscious, loving communion with the highest principles God has set forth in His word. Truth and righteousness must be inscribed upon every action done for our fellowmen. Mercy must constantly flow forth from the soul, revealing an abiding Christ. Sanctified judgment and purified reasoning will give strength and solidity and spiritual power. Then every cause that asks for our sympathy and cooperation will receive careful consideration. There will be no spasmodic movements made.--Letter 138, 1899, pp. 2, 4.

(To Mrs. S. M. I. Henry, September 13, 1899.) [Cf: 7MR164.03] p. 67, Para. 4, [1899MS].

I would not have any of our people so narrow that they should say to Sister Henry, Sever your connection with the Woman's Christian Temperance Union. Sister Henry can sow the seeds of truth in this society. Not that she needs to give all the knowledge she has obtained on subjects that are objectionable. She can tell the glad tidings of salvation. Then when hearts have become warmed by the Holy Spirit's working, and the walls of prejudice begin to give way, she can present the truth point by point. This work for the W.C.T.U. has a wearying and discouraging side, and we should unite in helping our sister. Only eternity will reveal what has been accomplished by this kind of ministry, how many souls, sick with doubt, and tired of worldliness and unrest have been brought to the Great Physician, who longs to save to the uttermost all who will come unto Him. Christ is a risen Saviour, and there is healing in His wings.--Ms 117, 1899, p. 2. ("Medical Missionary Work," August 15, 1899.) [Cf: 7MR165.01] p. 67, Para. 5, [1899MS].

I am not able to write much, but I desire to say that I was greatly pleased with your letter, in which you give me the history of your experience with the W.C.T.U. When I read it, I said, "Thank the Lord. That is seed sowing which is of value." I am pleased, so much pleased. The Lord has certainly opened your way. Keep it open if possible. A work can be accomplished by you. Preserve your strength for such efforts. Attend important gatherings when you can. These occasions will be very trying seasons, but when the Lord gives His loved ones a special work to do, he sends His angels to be round about them. [Cf: 7MR165.02] p. 68, Para. 1, [1899MS].

There are very many precious souls whom the Lord would have reached by the light of truth. Labor is to be put forth to help them to understand the Scriptures. I have felt an intense interest in the W.C.T.U. workers. These heroic women know what it means to have an individuality of their own. I desire so much that they shall triumph with the redeemed around the great white throne. My prayers shall rise in your behalf that you may be given special opportunities to attend their large gatherings, and that your voice may be heard in defense of the truth. [Cf: 7MR166.01] p. 68, Para. 2, [1899MS].

I dare not give you advice in this important matter. You are on the ground and Christ is on the ground. Be assured that he will work with you and through you and by you. . . . [Cf: 7MR166.02] p. 68, Para. 3, [1899MS].

The Saviour presents the virtue of His mediation before the Father, and pledges Himself to the office of personal Intercessor. By proclaiming Himself as our intercessor, He desires us to know that He places in the golden censer His merits and efficiency, that He may offer them with the sincere prayers of His people. How essential, then, that we pray much; for as our prayers ascend to the throne of God, they are mingled with the fragrance of Christ's righteousness. Our voice is not the only voice heard. Before it reaches the ear of God, it blends with the voice of Christ, whom the Father always hears. [Cf: 7MR166.03] p. 68, Para. 4, [1899MS].

Christ assures us that he is pledged to intercede in our behalf. Thus He would encourage our faith and our belief in success. He said to His disciples, and the word is for us, "If he shall ask anything in my name, I will do it, that the Father may be glorified in the Son. I am beloved by my Father, and for my sake he will refuse you nothing." Let us not cease to pray. Let us believe the assurance of the word of God. Let us receive the promise, and say, "I thank thee, my heavenly Father, that I receive the things I ask of thee."--Letter 231, 1899, pp. 1-3. (To Sister S. M. I. Henry, December, 1899.) [Cf: 7MR167.01] p. 68, Para. 5, [1899MS].

Sanctified reason must bear sway. Sanctified intellect must make decisions, inquiring into every cause that solicits attention, and then acting with the thought that God will approve. When the holy principles of the Word of God become the ruling element in a man's life, they will lead him to act rightly, not impulsively. There is then an abiding Christ in his heart, whose bidding he obeys, and light and grace flow forth in words and deeds. This is the religion of Jesus Christ. This is the inexhaustible source of the only true species of power which the human agent, sanctified to God, may freely exercise. [Cf: 7MR228.01] p. 68, Para. 6, [1899MS].

In the cross of Calvary we see our liberty, the claim of power that will be safe for us to exercise. Strong, deep sympathies, pure, powerful heavenly principles, are the indispensable agencies to be brought into the work for this time. Self, with its baleful results, has figured largely enough. We need now an indwelling Saviour, who will supply the pure current of love, and maintain principles that will inculcate the sum of all righteousness, purity, holiness, and perfect benevolence. This will show that we love God with all the heart, and our neighbor as ourselves. The moral taste is to be refined and elevated. Our passions are to be brought under control because we wear the robe of Christ's righteousness. The gospel is to be lived. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, are the fruits borne upon the Christian tree. God help us to be right with Him.--Letter 138, 1899, pp. 5, 6. (To Mrs. S. M. I. Henry, September 13, 1899.) [Cf: 7MR228.02] p. 69, Para. 1, [1899MS].

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Cf: 7MR299.01] p. 69, Para. 2, [1899MS].

The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, that the Lord God is our keeper, and helper. He hears every word we utter and knows every thought of the mind.--Ms 66, 1899, p. 4. (Talk, April 15, 1899). [Cf: 7MR299.02] p. 69, Para. 3, [1899MS].

As yet we have received only two hundred and fifty pounds from you. Special direction was given in regard to the manufacturing of health foods, but lately we have not had money to invest in peanuts for our family. We eat no meat or butter, and use very little milk in cooking. There is no fresh fruit at this season. We have a good yield of tomatoes, but our family think much of the nuts prepared in a variety of ways. . . . I cannot eat a great variety of food in the vegetable line. Sometimes I venture to go a little farther in taking dried peas, prepared as I had them prepared at the Sanitarium. But it costs me too much. Gas accumulates and crowds my heart. . . . I am so thankful that the Lord has given us enough to eat. There are poor families who do not have enough to satisfy hunger. I am thankful that I can eat my two meals, and feel in every way comfortable. Apples here are high, and of an inferior quality, but we shall soon have fresh oranges and lemons.--Letter 73, 1899, pp. 9, 10. (To J. H. Kellogg, April 17, 1899.) [Cf: 7MR325.01] p. 69, Para. 4, [1899MS].

Now, my sister, I must write to you. I have before spoken to you in regard to the spirit of criticism which you have cherished. By indulging this spirit, you do great harm to yourself and the servants of God. . . . The Lord is displeased with you because you exalt yourself and depreciate others whom He loves and whom He has chosen to do His special work. He has His appointed agencies, through whom He works. . . . Your words were of a character to belittle the servant of God. It is the attribute of Satan to criticize, to accuse, to disparage. . . . [Cf: 7MR390.01] p. 69, Para. 5, [1899MS].

I love you both. . . . I am your friend, and shall be ever ready to help you if I can.--Letter 1, 1899, pp. 1, 4, 5. (To Mrs. S. N. Haskell, January 2, 1898.) [Cf: 7MR390.02] p. 70, Para. 1, [1899MS].

You and your wife must link together in the work, strengthening one another. . . . [Cf: 7MR390.03] p. 70, Para. 2, [1899MS].

Show a firm, undeviating trust in God. Be ever true to principle. Waver not, speak decidedly that which you know to be truth, and leave the consequences with God.--Letter 105, 1899, pp. 1, 2. (To S. N. Haskell and wife, July 30, 1899.) [Cf: 7MR390.04] p. 70, Para. 3, [1899MS].

I think of you, but it is with pleasure, because you are, I believe, and am assured, in your going to America at this time, doing the will of God; and may the Lord sustain and bless you at every step.--Letter 221, 1899, p. 1. (To S. N. Haskell and wife, August, 1899.) [Cf: 7MR390.05] p. 70, Para. 4, [1899MS].

The Lord has a people in our churches in America, and they have become, some of them, discouraged and confused. But talk the truth. The third angel's message is to go forth with power, and will pierce the moral darkness black as velvet. . . . Walk with Jesus, talk with Jesus, and then you have light and comfort and love and power from your best Friend. Oh, it is such a privilege: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). We need more faith. The bright beams of the Sun of Righteousness will disperse every dark cloud. May the Lord Jesus abundantly bless you, my brother and my sister. I miss you very much;



but remain until your work is done; then we will welcome you back again, for there is a large work for you to do. How comforting it is to know that we do not need to stumble our way along in midnight darkness. Light is sown for the righteous, and truth and gladness for the upright in heart.--Letter 218, 1899, p. 4. (To S. N. Haskell and wife, November 29, 1899.) [Cf: 7MR391.01] p. 70, Para. 5, [1899MS].

I have also been shown that the women who labor with their husbands should be paid for their time. God says, I hate robbery for burnt offerings.--Letter 168, 1899, p. 4. (To Brother Mountain, October 25, 1899.) [Cf: 7MR391.02] p. 70, Para. 6, [1899MS].

Those who present the idea that the blind, the deaf, the lame, the deformed, will not receive the seal of God, are not speaking words given them by the Holy Spirit. There is much suffering in our world. To some suffering and disease have been transmitted as an inheritance. Others suffer because of accidents. Cause and effect are always in operation in our world, and always will be. . . . [Cf: 7MR391.03] p. 70, Para. 7, [1899MS].

It is not our service to pray that colored hair shall become black, or that gray hair, which God pronounces honorable, shall become black. Those who set their minds laboring in this direction are not following on to know the Lord. They are starting in a course which will lead to the greatest, most God-dishonoring fanaticism. Our work is to form new habits of thought. Through faith in Christ we can do this. Natural propensities are to be controlled. Selfish inclinations are to be denied. Again and again some things hostile to grace and reform will start into life. Again and again we shall be called into the conflict to fight against hereditary tendencies to do wrong. [Cf: 7MR392.01] p. 70, Para. 8, [1899MS].

What shall ministers teach the people?--Certainly not fables. Certainly not their own foolish imaginings, which would put a yoke grievous to be borne upon the necks of poor souls. Such a yoke Christ has not formed. It galls, it bring unrest, disquietude, and discouragement. Bearing Christ's yoke brings rest, peace, obedience, for His yoke is easy and His burden is light. . . . [Cf: 7MR392.02] p. 71, Para. 1, [1899MS].

No one in this world is exempt from calamity, from misfortune and affliction. But if our hearts are washed in the blood of the Lamb, however poor and afflicted we may be, we are privileged to see in anticipation the joy that will be ours in heaven. Then let God's promises be received and enjoyed by faith. Let none of God's people believe the fables advanced by some regarding the color of the hair. The idea that persons who are deformed must be healed in order to be saved is a fable originated by someone who needs inward cleansing before he can receive the seal of God. In the great day of God all who are faithful and true will receive the healing touch of the divine Restorer. The Life-giver will remove every deformity, and will give them eternal life.--Letter 207, 1899, pp. 2, 3, 9, 10. (To S. N. Haskell and G. A. Irwin, December 15, 1899.) [Cf: 7MR392.03] p. 71, Para. 2, [1899MS].

Keep your soul in the love of God, and make straight paths for your feet, lest the lame be turned out of the way. Keep your taper kindled

from the divine altar, and then let your light shine to others. Let your confidence be wholly in the Lord. Learn meekness and lowliness of heart. You need to put your entire trust in Jesus Christ. He is the only safe Teacher. The great question now is the salvation of the soul. If you walk with Christ, you learn wisdom by communion with him, as did Enoch. [Cf: 8MR10.01] p. 71, Para. 3, [1899MS].

It is the privilege of every soul to reach the highest standard. Stop at no low standard in your experience. Beware of admitting any worldly or selfish motives whatever in the settlement of the great question between God and your soul. The Lord requires all that there is of you through constant improvement of every talent, that you may make a success in the formation of Christian character. By faith let the Holy Spirit instruct you, that you may not only receive but impart the heavenly grace. [Cf: 8MR10.02] p. 71, Para. 4, [1899MS].

All is to be surrendered to Christ. There must be no reservation. God expects more of us than we give him. It is an insult to Jehovah to claim to be Christians and yet speak and act as worldlings. We cannot yield the smallest place to worldly policy. We need to be sanctified every hour through the belief of the truth. It is not safe for one day to neglect putting on the Lord Jesus Christ. We can make no compromise. We want not to make extra efforts for a more tasteful development of Christianity. We want Christ formed within, the hope of glory. [Cf: 8MR10.03] p. 71, Para. 5, [1899MS].

Catch the divine rays of light from Christ, and you need not try to shine; for you will reflect his image, which is formed within. You cannot help shining. Others will see the Christ side of the character revealed. There is a great deal of rough work to do, but the grace of Christ will be revealed in spirit, in speech, in experience. The salvation of souls is the grand object to be kept before us, and mental and spiritual improvement will be seen in all our ways, habits, and practices. They will be fragrant with the atmosphere which surrounds Jesus Christ. We all have now, and ever have had, the sympathies of the divine intelligences. Heavenly beings cooperate with us in the battle as we advance against fallen angels and fallen men to press the battle into new territories, even where Satan's seat is. [Cf: 8MR11.01] p. 71, Para. 6, [1899MS].

Young men who have little experience in the self-denial that Christ practiced, will be constantly urging the necessity of a more tasteful development of Christianity than we are wont to meet with, even among those who have long known the truth. I agree that there is need of sanctified refinement. There is need of an emptying of self and an opening of the heart to an abiding Christ. But my heart has been much pained by the introduction among us of certain forms that ape worldly customs and fashions. In connection with the most precious sentiments of truth there is brought in an outside polish, a regard for that which is called taste, which has little of the true element which works by love and sanctifies the soul. That quality of refinement which is but an outside polish and which is esteemed by the world is of little value with God. In everyday life we must have an abiding Christ, who is working constantly to conform all our attributes to the image of the divine. [Cf: 8MR11.02] p. 72, Para. 1, [1899MS].

That surface religion talked of so glibly by the tongue that prates of

the beautiful, I have learned the value of to my sorrow. Many who with flippant words are ever ready to speak of elevation and refinement do not act as though they had any practical knowledge of that which their tongues express. Their poetical religion is not the religion that will stand test and trial. I have learned to my sorrow that they have little respect for true Christlike piety, little desire for the sanctification of the Spirit of God unto true holiness. To exalt a theory which will exalt self is their great ambition. To conform to the divine plan does not suit their frothy ideas. [Cf: 8MR12.01] p. 72, Para. 2, [1899MS].

O what deceptions are upon those who are looking for the beautiful and poetic in their speculations. They hear not the voice of the One who gave his life to self-denial, to humiliation, to suffering and a cruel, ignominious death to make it possible for human beings to keep the law of God. They can do this only by heeding the invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:29, 30). These are the lessons the great Teacher has given us. We are to take his yoke of submission, restraint, and obedience, in meekness and lowliness of heart. Those who yoke up with Christ will find rest and peace. [Cf: 8MR12.02] p. 72, Para. 3, [1899MS].

Exhibitions of self, strife for the supremacy, putting the false in the place of the true, will be developed in a certain class. In theory they represent the God of the beautiful, the divine author of the material world. They observe the beautiful representations in his operations and plans, and they weave into poems a sentimentalism that tells for nothing in making their own character-building symmetrical. Their work is not in harmony with the plan of God for fitting men to unite with the angelic family and to become children of the heavenly King. All these soaring ideas God counts as nothingness. There is a supposed inspiration which is modified by hereditary taste and by education and temperament. [Cf: 8MR12.03] p. 72, Para. 4, [1899MS].

Let us hear what Christ has to say. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:24). To follow in the footsteps of Christ is to practice true godliness. All who are partakers with Christ of his humiliation and self-sacrifice will be constantly learning how to lay upon the foundation stone, gold, silver, precious stones, not the material represented as wood, hay, and stubble, which will perish in the fire of the last days. We want true sanctification, true wholeness to God. We would not encourage the soaring element in the make up of character, but we would encourage true solidity. What is the chaff to the wheat? The world is not to be saved through the divine songs and melodies of even the angelic host in heaven. These angels have their appointed work to do on earth. They find a world in gross darkness as to what constitutes sin, which is the transgression of the law of God. Darkness, vice, deception, prevarication, dishonesty, exist among those who profess godliness. And there is a call made, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, . . . as a nation that did righteousness and forsook not the ordinance of their God" (Isaiah 58:1) [Cf: 8MR13.01] p. 72, Para. 5, [1899MS].

What have God's people to learn? "Humble yourselves therefore under the mighty hand of God" (1 Peter 5:6). "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye doubleminded" (James 4:8). There is work, solid work, to be done for every soul that shall stand in the great day of the Lord. "Therefore if any man be in Christ he is a new creature: old things are passed away, behold, all things are become new" (2 Corinthians 5:17). [Cf: 8MR13.02] p. 73, Para. 1, [1899MS].

The one in whose heart the grace of Christ abides is daily undergoing a transformation of character. He is preparing for the higher school, where all characters blend in a perfect whole. The divine harmonies of the heavenly intelligences would be out of place in the world. They would not be understood. For the world knoweth not God nor Jesus Christ whom he hath sent. Sin and violence are in the land. In transgression of the law of God, fallen men with their sinful tempers, appetites, tastes, and attributes have arrayed themselves in hostility to God. They resemble the inhabitants of the Noachian world. [Cf: 8MR14.01] p. 73, Para. 2, [1899MS].

He who would be an effective co-worker with God in his broad vineyard must do most diligent, earnest, hard work; he must meet the people where they are. If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must accommodate themselves to the circumstances, and bear the message to them in house to house labor, thus extending their ministry to the highways and by ways, giving the last message to the world.--Letter 164, 1899. (To Edson and Emma White, October 20, 1899.) [Cf: 8MR14.02] p. 73, Para. 3, [1899MS].

The Lord Jehovah's presence is to be recognized in every room of the [Review and Herald] office, as His voice was recognized by Adam and Eve in the garden of Eden. The Lord comes to His own place in the Review and Herald office. From thence should go forth the blessings of the light from His presence, imbuing with His Spirit every worker who is doing Him service, that not a trace of Satan's attributes shall be revealed in the look of the eye, the hearing of the ear, the words spoken, or the attitude taken.--Letter 150, 1899. (To "Those in Responsible Positions in the Review and Herald Office," September 26, 1899.) [Cf: 8MR164.01] p. 73, Para. 4, [1899MS].

It is the Lord's plan that men and women of wealth and influence shall feel a safety in a Sanitarium where prayer is offered up to God. They are to see that there is a people in the world having talent and knowledge who are not vain and self-exalted, who follow the pattern Christ has given.--Letter 209, 1899, p. 5. (To Brethren Daniells and Farnsworth, December 19, 1899.) [Cf: 8MR191.02] p. 73, Para. 5, [1899MS].

In every case [of illness] treatment is to be accompanied by prayer.--Ms 67, 1899, p. 6. ("How We Are to Work," April 25, 1899.) [Cf: 8MR258.05] p. 73, Para. 6, [1899MS].

This school has been established in the order of God, that young men and young women may be partakers of the divine nature by linking up with Christ.--Ms 8, 1899, p. 2. (Talk given by Sister White at the opening of the school, February 1, 1899.) [Cf: 8MR261.02] p. 73, Para.

7, [1899MS].

We are fitting for heaven, the higher school. . . . It is because we desire you to learn of God and His law that we have established a school here, and the students are to understand that they must be obedient. They are to place themselves under the rules and regulations of the school. As soon as they persist in introducing into the school practices which the school was established to separate from students, they will be separated from the school, because we have not consented to engage in this expense and hired [i.e. borrowed] hundreds of pounds to establish a school here to bring together students who will carry out wrong practices. . . . [Cf: 8MR261.03] p. 74, Para. 1, [1899MS].

Courting is not to be carried on in the school. That is not what you are here for. We are here to prepare for the future life.--Ms 66, 1899, pp. 1, 5, 6. (Extracts from a talk given by Mrs. E. G. White at the opening of College Hall, Avondale, April 17, 1899.) [Cf: 8MR261.04] p. 74, Para. 2, [1899MS].

This field is large, and has been represented to me as a new world, a second America, but very different from America in its government. But America is far from being what it once was. I feel sorry when I consider this.--Letter 74, 1899, pp. 1, 2. (To G. I. Butler, April 21, 1899.) [Cf: 8MR262.01] p. 74, Para. 3, [1899MS].

It is of no use for men to purchase large volumes of history, supposing that by studying these they can gain great advantage in learning how to reach the people at this stage of the earth's history. As I see the shelves piled up with ancient histories and other books that are never looked into, I think, Why spend your money for that which is not bread? We do not need ancient lore to tell us the things we must know now, just now.--Letter 164, 1899, p. 8. (To J. E. and Emma White, October 20, 1899.) [Cf: 8MR262.02] p. 74, Para. 4, [1899MS].

There must be expansion and expansion. The mind of the educator becomes impoverished by being kept in a class of labor which does not lead the mind to higher subjects.--Letter 197, 1899, p. 2. (To Miss Hattie Andre, December 1, 1899.) [Cf: 8MR262.03] p. 74, Para. 5, [1899MS].

Christ's yoke is a yoke of restraint and obedience. We owe full and complete obedience to our Lord, for we are His by creation and by redemption. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). [Cf: 8MR266.02] p. 74, Para. 6, [1899MS].

We are to bear the yoke of Christ that we may be placed in complete union with Him. "Take my yoke upon you," He says. When God's requirements are in direct opposition to the will and purposes of the human agent, what is to be done? Hear what God says. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). The yoke and the cross are symbols which represent the same thing--the giving up of the will to God. Wearing the yoke unites finite man in companionship with the dearly beloved Son of God. We cannot follow Christ without lifting the cross and bearing it after Him. If our will is not in accordance with the divine requirements, we

are to deny our inclinations, give up our darling desires, and step in Christ's footprints.--Ms 147, 1899, p. 1. ("The Yoke of Restraint and Obedience," October 9, 1899.) [Cf: 8MR266.03] p. 74, Para. 7, [1899MS].

We are to learn a lesson from the sin of Israel. The men who accept the position of educators should be men who are in communion with God. If they dare to assume these responsibilities, while they do not keep a connection with the source of all wisdom, while they trust to their own human judgment, they incur guilt upon their souls, for they bring unsanctified maxims and customs and devisings into the most sacred work ever committed to mortals. These men lead astray those who depend upon them, and trust in them. If those who learn lessons from them are not ruined body and soul, it is not because of any saving virtue in these ancients. It is because the people themselves are alarmed by the developments in themselves and their teachers. Let the teachers in our schools, from the highest to the lowest, come under the instruction of the divine Teacher, learning His meekness and lowliness of heart. Their own souls, and the souls under their care, will be in peril as long as they remain in their present position: Let every man and woman arouse to a sense of their God-given responsibility. Let not the ancients close the gates, so that the Lord can find no entrance into their families and their hearts. . . . [Cf: 8MR287.02] p. 75, Para. 1, [1899MS].

The teacher should strive to have his knowledge of the Word and spiritual truth continually increase. But he cannot do this by wedding himself to certain authors. If he would have his powers and capabilities daily improve, he must study the Word of God, and work in Christ's lines. This is represented as eating the flesh and drinking the blood of the Son of God.--Ms 37, 1899, pp. 4-6. ("The Need for Consecrated Workers," March 21, 1897.) [Cf: 8MR288.01] p. 75, Para. 2, [1899MS].

True education is the preparation of the mental, moral, and physical powers for the performance of every duty, pleasant or otherwise, the training of every habit and practice, of heart, mind, and soul for divine service. Then of you it can be said in the heavenly courts, "Ye are laborers together with God" (See 1 Corinthians 3:9).--Letter 189, 1899, p. 6. (To Brother and Sister Lacey, November 19, 1899.) [Cf: 8MR296.03] p. 75, Para. 3, [1899MS].

As ministers of the gospel of Christ we need to study the example of our Master. How pitiful and courteous Jesus was. How tenderly He entered into the feelings of others. Touched with the feeling of their infirmities, He wept with those who wept, and with those who rejoiced He could rejoice. Such a character will not be without an influence on the characters of His followers. Those who educate their minds to dwell on the perfections of Christ will represent Him to the world. . . . [Cf: 8MR309.01] p. 75, Para. 4, [1899MS].

If your eyes were fixed upon Jesus, if you were contemplating His unsurpassed purity and excellence, you would see your own weakness and poverty and defects as they are. You would not regard yourself as holy. You would see yourself lost and hopeless, clad in garments of self-righteousness, like every other sinner. If we are saved, it will not be because of our superior intellect, our refinement of ideas, but through

the grace of God. We have no garment of our own that will give us a position of honor at the marriage supper of the Lamb. Christ's robe alone, the garment woven in the loom of heaven, will give to the guests a worthiness to sit down at the marriage feast. Each must accept this robe, and it is offered to the lowliest who will believe in Him as his personal Saviour. The imputed righteousness of Christ alone can make the sons and daughters of Adam members of the family in heaven.--Ms 62, 1899, pp. 1, 3. ("Judge Not," April 18, 1899.) [Cf: 8MR309.02] p. 75, Para. 5, [1899MS].

The love of God perfected in the human soul will be revealed by the sanctification of soul, body, and spirit. The love of God is fulfilled in him who loves God with all the heart and his neighbor as himself. This is the whole duty of man. The Gospel is satisfied when this victory is achieved. The Word of God labors from age to age to make men more practical. The Lord does not despise the day of small things, but He requires growth in every good work. Advancement must be made. And how many who commenced under difficulties and had to work under disappointment, have lived to see the work established. [Cf: 8MR336.01] p. 76, Para. 1, [1899MS].

There is a variety of talent used in the Lord's work. God uses whoever is converted and sanctified to His service--the ignorant outcast, the heathen, the European, the slave. These are Christ's by creation and by redemption, no matter who they are. There is no caste in heaven. All who believe in Christ as a personal Saviour, whatever their position, whether they be high or low, rich or poor, black or white, are Christ's, bought with a price. If converted from sin to holiness, they are members of the royal family, children of the heavenly King, heirs of God and joint-heirs with Christ, His well-beloved brethren who will walk with Him in white because they are worthy. Those who are now looked upon as lords, great men of the earth, will be glad, when their intelligence shall see what is the only source of true nobility, to go to heaven and associate with those who have washed their robes and made them white in the blood of the Lamb, even though their skin is as black as a coal. [Cf: 8MR336.02] p. 76, Para. 2, [1899MS].

Angels of God are sent to minister to them that shall be heirs of salvation. Angels are co-workers with God's servants in preaching the gospel to their poor brethren. If all would heed the instruction given in the Word, there would be a development of high intellectual attainment and true spiritual refinement of sentiment and manners, for all these things follow in the great result of the renewal of the soul by the grace of Christ. The character is transformed and renewed after the divine similitude.--Letter 165, 1899, p. 7. (To F. E. Belden, October 22, 1899.) [Cf: 8MR337.01] p. 76, Para. 3, [1899MS].

The impression is upon many minds that the diet question is being carried to extremes. When students combine physical and mental taxation, so largely as they do at this school, the objection to the third meal is to a great extent removed. Then no one needs to feel abused. Those who conscientiously eat only two meals need not change in this at all. But when we have to prepare the third meal for different ones among our ministers, and for the president of the General Conference, it does not seem consistent to limit the students to only two meals. The statement need not be made that the third meal is limited as regards material, but this meal should be simple. [Cf:

8MR372.01] p. 76, Para. 4, [1899MS].

The fact that some, teachers and students, have the privilege of eating in their rooms, is not creating a healthful influence. There must be harmonious action in the conducting of meals. If those who only eat two meals have the idea that they must eat enough at the second meal to answer for the third meal also, they will injure their digestive organs. Let the students have the third meal, prepared without vegetables, but with simple, wholesome food, such as fruit and bread. Then the controversy will be ended. Then the removal of the vexed question, which keeps the minds of some fathers and mothers in a condition of distressed sympathy for their children, although these children are gaining flesh all the time, will remove a serious objection to the school. [Cf: 8MR372.02] p. 76, Para. 5, [1899MS].

I think that healthy, growing youth need a nourishing diet, especially when dispensing with meat, which has an immediate stimulating influence, to be followed by depression. Meat eating cannot be tolerated in the school. Tea or coffee should not be allowed. And if the students are allowed to have lunches in their rooms, unwholesome food will be eaten, which will be deleterious to health.--Letter 141, 1899, pp. 1, 2. (To A. G. Daniells, W. C. White and E. R. Palmer, September 15, 1899.) [Cf: 8MR372.03] p. 77, Para. 1, [1899MS].

One about to marry a wife should stop to consider candidly why he takes this step. Is his wife to be his helper, his companion, his equal, or will he pursue toward her such a course that she cannot have an eye single to the glory of God? Will he venture to give loose rein to his passions and see how much care and taxation he can subject his wife to without extinguishing life, or will he study the meaning of the words, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus?"--Ms 152, 1899, p. 1. ("The Temple of God Must Be Holy," October 31, 1899.) [Cf: 8MR429.01] p. 77, Para. 2, [1899MS].

Now we must secure for this family a spot of land, and put them in a way to get a little house on the land. This is missionary soil. Brother A is one of the most conscientious, self-denying, self-sacrificing, uncomplaining men I have ever seen. He is just such a man as will do credit to the truth. We should keep the land reserved for such ones as, without help to obtain a situation, cannot possibly provide a home and support their families. Now Brother A will have a chance to help himself. He is a hard worker, but circumstances he could not control have kept him in poverty. We must help such ones. They are God's precious jewels. Now we have this family where we can do something for them. We packed a basket full of the clothing you left to be appropriated. Brother B received his portion, and Brother A will receive his portion, which will be highly appreciated. I want you to know that they feel highly favored with these goods.-- Letter 61, 1899, p. 3. (To S. N. Haskell and wife, April 2, 1899.) [Cf: 9MR49.01] p. 77, Para. 3, [1899MS].

The gospel wagon is an absorbing of money and of time. And what does it leave behind? Experience will show that the results are not proportionate to the expenditure. Camp meetings, large and small, are needed, to give the proper kind of education in religious exercises. They give also the discipline of organization and order. [Cf: 9MR80.01] p. 77, Para. 4, [1899MS].



There is such a thing as conducting gospel work in a way that does harm to the workers. This is not the way to accomplish the work that must be done for our world. We are not to follow the methods of the Salvation Army. Preach the truth, then pray the truth. Have more camp meetings to bring the truth before the people in its very simplicity. Do as we have done: Help the people to go to the camp meetings. Provide food and lodging for them. Let the meetings continue one or two weeks. . . . [Cf: 9MR80.02] p. 77, Para. 5, [1899MS].

A very limited amount of good may possibly be done with the gospel wagon. But if the workers have a real love for souls, they may find more effective ways of working. . . . [Cf: 9MR80.03] p. 77, Para. 6, [1899MS].

I am troubled when I see so many ways devised to expend means which, from the light God has been pleased to give me, will result in very little advancement unto eternal life. I know that other methods could be devised that would be less expensive and would leave a much better after-influence.-- *Letter 3, 1899*, pp. 12, 13, (To J. H. Kellogg, January 5, 1899.) [Cf: 9MR80.04] p. 78, Para. 1, [1899MS].

*Medical Missionary Work Not to Absorb Too Much*-- The Lord designs that the proclamation of the third angel's message shall be the highest, greatest work carried on in our world at this time. . . . [Cf: 9MR81.01] p. 78, Para. 2, [1899MS].

It was God's purpose that the missionaries, teachers, and physicians in the [Battle Creek] Sanitarium should become acquainted with the third angel's message, which embraces so much. Angels of God were to be your strength in the work that was to be done in order that the Battle Creek Sanitarium might be known as an institution under the special supervision of God. The missionary feeling and the sympathy that prevailed in this institution was a result of the work of invisible heavenly agencies there. . . . [Cf: 9MR81.02] p. 78, Para. 3, [1899MS].

Dr. Kellogg, you have not in all things been following the Lord's plan. The medical missionary work should be as the right arm of the body of truth, but this work has been made to absorb so much that to all intents and purposes it has become the body. God did not design that this work should eclipse the work of the third angel's message. This message is the gospel message for these last days, and in no case is it to be overshadowed by other interests, and made to appear an unessential consideration. . . . [Cf: 9MR81.03] p. 78, Para. 4, [1899MS].

The gospel is the means ordained by God to restore His moral image in man, and to stem the tide of hostility against His law. It is His remedy for universal disorganization; it is the power which draws men together in unity. . . . [Cf: 9MR81.04] p. 78, Para. 5, [1899MS].

Of himself, what can man accomplish in the great work set forth by the infinite God? Christ says, "Without Me ye can do nothing." He came to our world to show men how to do the work given them by God, and He says to us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek

and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11:28-30). Why is Christ's yoke easy and His burden light? Because He bore the weight of it upon the cross of Calvary.-- *Letter 206*, 1899, pp. 2-5. (To J. H. Kellogg, December 10, 1899.) [Cf: 9MR81.05] p. 78, Para. 6, [1899MS].

*A Disproportionate Work in Chicago Slums*-- Means must not be drawn away from the [Battle Creek] Sanitarium to erect buildings for the care of people who can never be relied on to fill places in the ministry or on councils. They have not a knowledge of the work of character-building, and they cannot be relied on as men of forethought. They have ruined their mental powers and nearly destroyed their spiritual discernment by the indulgence of appetite and passion, and this makes them weak. They are fickle and changeable. . . . [Cf: 9MR82.01] p. 78, Para. 7, [1899MS].

I have been instructed to say that you [Dr. J. H. Kellogg] have drawn your time and strength and money away from enterprises which, if they had been advanced, would have done tenfold more good than the enterprises that you have carried forward. Invention after invention has taken your time and means. Your money has been used in a way which has done more harm than good. The setting of men to work in various ways in what is called medical missionary work has consumed much time and money, but has produced next to nothing. The Lord entrusted capital to you, to be used in advancing His kingdom in our world, and if you misuse this capital, you must settle with him. [Cf: 9MR82.02] p. 79, Para. 1, [1899MS].

Investments have been made without sitting down and counting the cost, without finding out whether there was enough money to carry forward the work started. A shortsightedness has been shown. Men have failed to see that the Lord's vineyard embraces the world. . . . [Cf: 9MR82.03] p. 79, Para. 2, [1899MS].

My brother, you have not as much firmness and assurance as you have had. You have the most critical cases to handle, and at times a dread comes upon you. To perform these difficult duties, you know that rapid work must be done, that no false moves must be made. Again and again you have had to pass swiftly from task to task. Who has been by your side during these critical operations? Who has kept you calm and self-possessed in the crisis, giving you quick, sharp discernment, clear eyesight, steady nerves, and skillful precision? The Lord Jesus has sent His angel to your side to tell you what to do. A hand has been laid upon your hand. Jesus, and not you, has guided the movements of your hand. At times you have realized this, and a wonderful calmness has come over you. You dared not hurry, and yet you worked rapidly, knowing that there was not a second to waste. The Lord has greatly blessed you. Others, who knew not of the presiding Presence working with you, gave you, J. H. Kellogg, all the glory. Eminent physicians have witnessed your operations and praised your skill. This has been pleasant to you. You have not always been able to endure the seeing of the Invisible by faith. You have been under divine guidance. You have been greatly honored by God, that His name, and not yours, should be magnified. . . . [Cf: 9MR82.04] p. 79, Para. 3, [1899MS].

The Lord has not laid upon you the burdens you have been carrying. The result of your carrying these burdens is felt all through the vineyard

of the Lord. God has not called His people to ignore present truth for these last days, and take up a work that so absorbs workers and means that the Lord is not represented as He would otherwise be. Never would a rival sanitarium have been, through Satan's devising, planted close to the Lord's institution, if you had kept at your work for the class of people whom the Lord desires to become, through the Sanitarium, acquainted with present truth, with the message God has given to those who follow Him, to be communicated to the world. The Sanitarium in Battle Creek was to bring the chosen people of God before men of high standing, to represent the ways, and works, and power of God. It was to be His witness in behalf of truth--elevated, satisfying truth. The Lord made you, my brother, His honored instrument. He has never required from you one task that would crowd out your work in connection with the institution that was to stand for the truth, to do a certain work for God, flashing light upon the pathway of thousands. [Cf: 9MR83.01] p. 79, Para. 4, [1899MS].

The Lord would have kept the Sanitarium pure and true, to represent the truth for these last days. But the very ones who could have helped you to do this work, you despised and turned from as unworthy of your notice. God sees that His work is being lowered into the slums, as Satan wants it to be; that the elevated sanctification of the truth will become so mingled with tares that its peculiar, holy character will sink out of sight. The Lord saw how this would be, and He has been sending you warnings. Yet you are tempted to go right on in your own way and pick flaws in the message, just as others have done before you.-- *Letter* 215, 1899, pp. 6,7, 12,15,16. (To J. H. Kellogg, December 12, 1899.) [Cf: 9MR84.01] p. 80, Para. 1, [1899MS].

Those who fail to serve God faithfully are robbing Him of the talents they should use to increase the Master's revenue. These are the men who have the most complaints to make about God and their brethren.-- *Manuscript* 25, 1899. [Cf: 9MR101.01] p. 80, Para. 2, [1899MS].

*Some Will Change Leaders.*-- Those who claim to believe the truth, and yet spend their time in making political speeches, are changing leaders. They cannot claim the privilege of being subjects of the heavenly kingdom.-- *Manuscript* 177, 1899, p. 8. ("The Medical Missionary Work," May 10, 1899.) [Cf: 9MR128.04] p. 80, Para. 3, [1899MS].

*Humility*-- God needs all-sided men, men who will keep the windows of their soul open heavenward, and let His light shine into the chambers of the mind. The Lord has a large interest in His servants, and especially in those who are lowly in heart. He makes impressions upon the minds of the humble workers. They are just as precious in His sight as those who carry large responsibilities and who look with superiority upon those who do not stand in such exalted positions.-- *Manuscript* 115, 1899, p. 5. [Cf: 9MR147.04] p. 80, Para. 4, [1899MS].

*Receive Counsel from God*-- How many of the presidents of our conferences have armed themselves with the mind that is in Christ? How many, by unceasing watchfulness and prayer, have strengthened the things which remain. I have been shown that instead of going to God for wisdom, our ministers have gone to the president of the General Conference. But the Lord has not made him your mediator. He has not been invested with a supply of wisdom for the presidents of the State

conferences. [Cf: 9MR158.04] p. 80, Para. 5, [1899MS].

Jesus is the fountainhead of wisdom, and our supply must be received from Him. Those who look to the president of the General Conference are crippled and dwarfed, whereas if they would look to God they would find grace and strength to help in every time of need. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not" (James 1:5). [Cf: 9MR158.05] p. 80, Para. 6, [1899MS].

*Daily Consecration*-- No man is to be trusted with high responsibilities unless he takes himself in hand daily and, through grace given, sets his heart in order. Often the ones who do the greatest harm are those who accept positions of trust, but who have not inquired at every step, "Is this the way of the Lord?" The one who allows his heart to become hardened by Satan's temptations, who permits his natural disposition to gain the victory, fails to receive the impress of heaven. He becomes sapless and impoverished, and bears only wild fruit.-- *Manuscript 40*, 1899, p. 3. [Cf: 9MR159.01] p. 80, Para. 7, [1899MS].

*Medical Missionary Workers to Solicit Funds From Non-Adventists*-- The message "Sell that ye have, and give alms" is now to be given. But there are many who do not understand the object of this message. It is not the purpose of God that the revenues of the church should be absorbed in the work for the poor and outcast classes. This work might be presented in such a way that every dollar would be drawn from our people, and there would be no resources left for aggressive warfare in new fields. But our brethren in America, who are engaged in medical missionary lines, can by appealing to outside people obtain help, because theirs is not a denominational work. They should not draw their funds largely from our churches. The resources of the church are needed to support the gospel ministry, and to carry forward the work in new fields.-- *Manuscript 4*, 1899, p. 16. ("The Effective Use of Means in Missionary Fields", January 25, 1899.) [Cf: 9MR200.01] p. 81, Para. 1, [1899MS].

*What We Received From Adam and What We Receive From Christ*--Parents have a more serious charge than they imagine. The inheritance of children is that of sin. Sin has separated them from God. Jesus gave His life that He might unite the broken links to God. As related to the first Adam, men receive from him nothing but guilt and the sentence of death. But Christ steps in and passes over the ground where Adam fell, enduring every test in man's behalf. He redeems Adam's disgraceful failure and fall by coming forth from the trial untarnished. This places man on vantage ground with God. It places him where through accepting Christ as His Saviour, he becomes a partaker of the divine nature. Thus he becomes connected with God and Christ. Christ's perfect example and the grace of God are given him to enable him to train his sons and daughters to be sons and daughters of God. [Cf: 9MR235.01] p. 81, Para. 2, [1899MS].

It is by teaching them, line upon line, precept upon precept, how to give the heart and will up to Christ, that Satan's power is broken. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). This is the work, the grand and holy work of parents. They are to keep before their children the great and vital work of receiving Christ, of believing on

Christ as their Redeemer, the Lamb of God, which taketh away the sin of the world. This is the instruction they are to give to their children. All who will accept Christ by living faith will take His life as their pattern.-- Letter 68, 1899, pp. 6,7. (To John Wessels and Wife, April 10, 1899.) [Cf: 9MR235.02] p. 81, Para. 3, [1899MS].

*Homes for Consumptives.*--Sanitariums that are erected for consumptive patients should be placed some distance out of the city, where there is plenty of open space, a clear stream, and land which can be cultivated. Then the patients can be drawn out into the fresh air, while those who are strong can cultivate the soil. The institution built for consumptives which has not these accompaniments cannot benefit the patients. Such an institution Seventh-day Adventists are at the present time unable to maintain. [Cf: 9MR280.03] p. 81, Para. 4, [1899MS].

The Lord has not laid upon our people the burden of erecting a sanitarium exclusively for consumptive patients. Large numbers of persons with this disease should not be gathered together in one home. Many who come to such institutions are hopeless invalids. Others have but faint hope of recovery. The very fact that there are kept before them daily those in the various stages of the disease, and that they are called upon to see their fellow-sufferers wasting away before their eyes, is sufficient to destroy in them their last hope of recovery. In no case would I feel inclined to send a friend or relative to such a place. With these consumptives at the table coughing and spitting as so many do, who could retain their appetite for food? [Cf: 9MR280.04] p. 81, Para. 5, [1899MS].

The very best talent is required in those who have charge of these homes, but no one person should be confined to this line of work for a long period at a time. It is not pleasant for persons to go to an institution where they are called upon to see daily those whose lives are gradually wasting away. The coughing and expectoration also is very objectionable. To place persons of tact and ability in such a place is to entail upon them a tax that might better come upon the relatives of the patient. [Cf: 9MR281.01] p. 82, Para. 1, [1899MS].

I know what I am talking about, for my husband's brother, Nathaniel White, died of consumption in my home, also Sister Annie White, and [Luman V. Masten] the foreman of our printing office in Rochester, New York. I could not bring on these the painful experience of being separated from their family, and placed in a home with a large number of consumptives. I placed them where they would be comfortable, and where they could receive the attention of their friends to the last. Every precaution can be taken when one in a family is afflicted with this disease, and his friends can give him loving attention and watchcare. But separate him from his home, and he is painfully conscious of the cause. And the sight of the sick and the dying around him hastens his life to its close. [Cf: 9MR281.02] p. 82, Para. 2, [1899MS].

When you come to number those who have money, who would be willing patients, you would find that there would be few who would patronize a home for consumptives. The fewer consumptives a person attacked with this disease is required to associate with, the better it is for him in every way. The number of poisoned breaths brought together in one place not only hastens the course of disease in the patients, but entails

death upon those who care for them. [Cf: 9MR281.03] p. 82, Para. 3, [1899MS].

I never supposed that an institution was to be built by our people exclusively for consumptives. Some with throat and lung trouble would be benefited by treatment, but there are many who would receive no help in such an institution. The fact that such an institution means a constant outlay of money, with no hope of returns, must be considered. If a home for consumptives is to be established, let it be near streams of living water, away from the city, near forests of pine or hemlock, for there are healing properties in them. Then publish the fact that such an institution has been established and call for volunteers to carry on the work. As the Sanitarium in Colorado has been established, let it be appropriated to the use of those who are sick who have some hope of recovery. [Cf: 9MR282.01] p. 82, Para. 4, [1899MS].

We are to be awake to the necessity of suffering humanity, but it would be unwise to sacrifice lives to the special work of treating consumptives. I have not one word to give in encouragement of this. It may be necessary to provide a place where patients who are dying of consumption can be cared for, but such a building should not be placed in the city, but isolated from the city. Let all who are troubled in regard to this question remember that it means much to impress upon individuals that it is their duty to take charge of an institution for consumptives. Persons may come to such an institution who are said to have consumption, but who are really suffering from stomach trouble. If these associate with consumptive patients, they will certainly contract the same disease, for they have lost the power to resist the effects of any exposure. [Cf: 9MR282.02] p. 82, Para. 5, [1899MS].

I would not, could not, from the light I have, encourage our people to build up an institution for consumptives, or to take charge of such an institution. There are many others suffering from various diseases who could be treated with some hope of saving life. As far as possible consumptives [should be cared for] in their own homes by their friends, whose duty it is to do this. Let those who can aid these friends with means and religious counsel. But is it not a hopeless task to appoint anyone to care for a large number of consumptives? The same care thus expended could be employed in behalf of patients whose lives would be preserved. Thus many would learn of the truth, and going from the institution would impart that which they have received, and many lives would be dedicated to the work of saving souls.-- *Manuscript 89*, 1899, pp. 1-4. ("Shall We Erect Homes for Consumptives?" June 19, 1899.) [Cf: 9MR283.01] p. 83, Para. 1, [1899MS].

This Australian work is to go forward and not retrograde. We want proper helpers. We need strength and individuality sanctified. I would desire the very best gifts. If Sister Andre is the person that can carry forward a good work in our school, will you withhold her from us?-- *Letter 217*, 1899, p. 1. (To G. A. Irwin, November 21, 1899.) [Cf: 9MR306.01] p. 83, Para. 2, [1899MS].

We have a great work to do in Australia, and we need educated, experienced workers, workers who are sanctified by the Spirit of God. . . . I cannot write you a very long letter, but I will say that your convictions about working where you can help to teach others who may become workers in missionary lands, are correct. You can do valuable

work by uniting with us to help to train and educate workers. . . .  
[Cf: 9MR306.02] p. 83, Para. 3, [1899MS].

You can give a class of education which will be received and given out again. Thus the work of teacher and student is enlarged. . . . Students are to be trained who can in turn train other minds, through the Holy Spirit's influence. . . . [Cf: 9MR306.03] p. 83, Para. 4, [1899MS].

Teachers are to train their students to stop at no halfway place, but to advance, going forward unto perfection. This work is not too highly represented. The voice of God is to carry every soul that will be saved higher and still higher. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Be it ours to reply, "Yes, Lord; yes, Lord; holier, holier still." Desire, yes, pant after holiness of heart. This is our work. [Cf: 9MR306.04] p. 83, Para. 5, [1899MS].

Our school here must be under the supervision of God. We need you, and several others who can do like work, in this new field.-- *Letter 197*, 1899, pp. 1,3,4. (To Hattie Andre, December 1, 1899.) [Cf: 9MR307.01] p. 83, Para. 6, [1899MS].

He who is under the control of the enemy of all good exerts an influence wholly for evil. He has strong passions, which should be controlled, but he feels under no holy restraint, and his manifestations of envy and jealousy, his outbursts of anger, and his evil surmisings make him a demon in his home. He will not do the will of God. He needs to be taken in hand, and like a rebellious child disciplined and chastened, for he is ruining himself. His course is downward.-- *Manuscript 1*, 1899, p. 8. ("Unity, Courtesy, Love," January 1, 1899.) [Cf: 9MR319.01] p. 83, Para. 7, [1899MS].

The pure heart is more precious than treasures of gold and silver, more valuable than diamonds.--*Letter 150*, 1899, p. 6. (To Men in Responsible Positions in the Review and Herald Office, September 28, 1899.) [Cf: 9MR371.01] p. 84, Para. 1, [1899MS].

Meekness and lowliness of heart is a Christian virtue, but it is no virtue for a man to demerit himself, and entertain a worse opinion of himself than is profitable. The soul of man is of such value that nothing can compare with it. He should always remember, I have been bought with a price. The price paid for man's redemption marks the value God places upon him. The love of God, the value of Christ's life, is placed in the scales, and nothing, not even the whole world, can balance them.--*Letter 159*, 1899, pp. 1,2. (To Harmon Lindsay, October 11, 1899.) [Cf: 9MR371.02] p. 84, Para. 2, [1899MS].

*Interaction Between the Human and the Divine*--The richest treasure in the sight of God is a humble, contrite heart. The power of the Lord is magnified when the human heart is tender, sensitive to another's woe, and pitiful for his suffering. Angels of God are ready to work with the human instrumentality in ministering to help souls. When the Holy Spirit works upon our minds and hearts, we shall not shun duty and responsibility, and like the priest and Levite, pass by on the other side, leaving the wounded, helpless soul to its misery. Let there be no departure from the example given us in the Word of life. Charity and godliness are worthy of constant exercise. . . . [Cf: 10MR96.01] p.

84, Para. 3, [1899MS].

The ear of the Lord is open to the cry of every soul that is poor in spirit. Even before the prayer is offered, or the yearning of the soul made known, the Spirit of God goes forth to meet it. Never has there been a genuine desire, however weak, never a prayer lifted to God, however faltering, never a tear shed in contrition of soul, but grace from Christ has gone forth to meet the grace working upon the human heart.--Ms. 40, 1899, pp. 2-3, 5. ("I Will Have Mercy and Not Sacrifice," March 26, 1899.) [Cf: 10MR96.02] p. 84, Para. 4, [1899MS].

*Outpouring of the Holy Spirit at Pentecost*--Christ ascended on high, to take His position as our Advocate in the heavenly courts. Having reached His throne, He sent His Holy Spirit, as He had promised, in response to the prayers of His disciples. . . . [Cf: 10MR98.01] p. 84, Para. 5, [1899MS].

The Holy Spirit is to be prayed for, trusted in, believed in. . . . After Christ's ascension the disciples were gathered together of one accord in one place. As they made humble supplication to God their differences were swept away. They became of one mind, and after ten days of heart-searching and self-examination, each taking his own case in hand, for it had to be an individual work, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul-temples. Every heart was filled with the Spirit, which came with a copiousness and power, as though it had been held in restraint for ages, ready to be poured out upon the people who asked for it, as if God desired to show His people that it was His prerogative to bless them with the choicest of heaven's blessings. [Cf: 10MR98.02] p. 84, Para. 6, [1899MS].

What was the result? Thousands were converted in a day. The sword of the Spirit flashed right and left. It seemed newly edged with power, piercing even to the dividing asunder of soul and spirit, and of joints and marrow. The idolatry which had been mingled with the worship of the people was overthrown. New territory was added to the church of God. Places which had been barren and desolate sounded forth the praise of God. The church became a vitalizing power. Believers, themselves reconverted, born again, were a living power for God and for His kingdom. A new song was put into their mouth, even praise to our God. Every soul controlled by the Holy Spirit saw in their brethren and sisters the faces of angels. One interest prevailed, one subject of emulation swallowed up all others--to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by kindly helpfulness, by kindly looks and brotherly love. All strove to see who could do the most for the enlargement of Christ's kingdom. The multitude of them that believed were of one heart and one mind. Every spiritual pulse beat in harmony. . . . [Cf: 10MR98.03] p. 85, Para. 1, [1899MS].

Christ's great object in sending His Spirit was to convict the world of sin, of righteousness, and of judgment. "Of sin," He said, "because they believe not on Me; Of righteousness, because I go to My Father, and ye see Me no more; Of judgment, because the prince of this world is judged" (John 16:9-11). Standing as He was in the very shadow of the cross, He longed to say many things to His disciples, but He declared, "Ye cannot bear them now" (verse 12).--Letter 133, 1899, pp. 5a-8. (To "Dear Children," September 10, 1899.) [Cf: 10MR99.01] p. 85, Para. 2, [1899MS].



*Money Advanced by Ellen White to Build the Beldens a House--I am pleased that you can dispose of my place in Battle Creek. The mortgage will cut out quite a slice, but I will probably have fifteen hundred dollars. Five hundred of this must go to build a small cottage for Brother and Sister Belden. Both are quite incapacitated as far as means is concerned by their stay in Norfolk Island. The money I receive will allow me to build them a comfortable house. Brother Belden works a little, but he has been very sick, and is yet far from well. He has nothing at all to depend on. But they want for nothing, and shall be cared for as long as I and they shall live.--Letter 73, 1899, pp. 11,12. (To Dr. Kellogg, April 17, 1899.) [Cf: 10MR135.01] p. 85, Para. 3, [1899MS].*

*Report on the Condition of S. T. Belden and His Wife--I have received your letter. Thank you. Your father also received his letter, and if he decides to remain with us, we shall take care of them. They are both quite feeble in health. During the last year they spent on Norfolk Island accidents happened to them both, and we feared to have them stay there longer. For two years we opposed their going there, but still they were inclined to go. The year 1898 was a hard year for them, and I urged their coming away, but they had to wait some months before Sister Belden could be moved to the boat. [Cf: 10MR135.02] p. 85, Para. 4, [1899MS].*

*When they came to me we had a house prepared for them, plastered and made comfortable. They had their own stove, which they purchased in Sydney on their way here. We have been preparing a piece of land, and getting lumber to build a house for them, but your father can now do no taxing work. He has plenty of ambition, but he is a sick man. He has little strength. Not long ago he was taken sick, and we thought his recovery doubtful. But now he is up and does a little, all he ought to do, and this, I believe, is too much for his worn-out frame. He has some cough. [Cf: 10MR136.01] p. 85, Para. 5, [1899MS].*

*Today for the first time I have asked him what he would do with your invitation. We talked over his real situation. I tell him that if he wishes to go back to America, he may go, and I will pay his fare. I do not require this from you. But I am disinclined to the idea of his going. The money it would take to pay the fare might better be used to make them comfortable here. They are, if they do not improve, like two children. The long journey by water is something I should dislike to subject them to if they were my parents. [Cf: 10MR136.02] p. 86, Para. 1, [1899MS].*

*We shall not discourage your father attempting to work to pay his way if he stays with us. We shall provide their food and clothing, and do for them all that anyone could do, except giving personal care. If this becomes necessary, I shall hire a nurse to take care of them. At present Sister Belden is able to care for her husband. They have been supplied from our stock with eggs, milk, fruit, and anything that we raise. I give you these particulars that you may know how they are situated. [Cf: 10MR136.03] p. 86, Para. 2, [1899MS].*

*I feel very sad when I think of your father. He has so much natural independence that it is a hard struggle for him to give up. He is not as old as I am, but he feels his last sickness, and has come to the*

conclusion that he will be compelled to give up the idea of earning his living. I am not one of the kind to make him feel his dependence. With complete rest, giving up the wrestling and feeling that he cannot work, he may possibly rally. [Cf: 10MR137.01] p. 86, Para. 3, [1899MS].

We have here now in midwinter the most beautiful sunshiny days with cold mornings and evenings. We think your father is better off here with us, and we shall do our best with him, and for him and her. Sister Belden is not strong, but she is much better healthwise than her husband. If they can take care of themselves, we shall be thankful. They are children of the heavenly King, and I will do by them as I would wish to be done by were I in their place. [Cf: 10MR137.02] p. 86, Para. 4, [1899MS].

I believe that I have now told the story in regard to your father. As I write, I am more convinced that it is best for them to remain where they are. [Cf: 10MR137.03] p. 86, Para. 5, [1899MS].

My dear brother, I am very thankful that you are in the Review and Herald office. If you walk humbly with God, be assured that the Lord will give you favor with all with whom you associate. Let Frank Belden die. Let the life which you now live in the flesh be wholly consecrated to God. He gave His life for you. Give your life for Him. My soul yearns for you, that you may be perfecting a Christian character. The Lord loves you, and has given you an opportunity of again passing over the ground you passed over before. My brother, you can do a good work if you will be taught by the greatest Teacher the world has ever known.--Letter 81, 1899, pp. 1-3. (To Frank Belden, May 8, 1899.) [Cf: 10MR137.04] p. 86, Para. 6, [1899MS].

*Sacredness of the Family Circle*--At the feasts which the world provides, the richest provisions are usually placed before the guests first, but on this occasion [the marriage at Cana] the best was kept till the last. When the ruler of the feast had tasted the water which was made wine, he at once detected the difference between this and that which he had before drunk. It was superior, the best he had ever placed in his lips. Calling the bridegroom, he "saith unto him, Every man at the beginning doth set forth good wine: and when men have well drunk, then that which is worse: but thou hast kept the good wine until now" (John 2:10) [Cf: 10MR187.03] p. 86, Para. 7, [1899MS].

Christ desired this figure to represent the marriage supper of the Lamb, and He would have the symbol as perfect as possible, with all the objectionable features which usually attend a marriage festival dropped out. [Cf: 10MR188.01] p. 87, Para. 1, [1899MS].

What Christ does is fully done, and this is the plan on which His servants are to work. In the waterpots filled by His word there was more wine than was required for the feast. By this He would teach us that the provision which the Saviour's grace and righteousness makes for us is full and abundant. Those who come to Him for the bread of heaven and the water of salvation will always be supplied. He does "exceedingly abundantly" above all that can we can ask or think. [Cf: 10MR188.02] p. 87, Para. 2, [1899MS].

Christ came to our world to cause heavenly light to shine amid the moral darkness. He came to make men and women understand that the

marriage institution is sacred. His presence at Cana gave high endorsement to this ordinance. The wife is to respect her husband. The husband is to love and cherish his wife; and as their marriage vows unite them as one, so their belief in Christ should make them one in Him. What can be more pleasing to God than to see those who enter into the marriage relation seek together to learn of Jesus and to become more and more imbued with His spirit? [Cf: 10MR188.03] p. 87, Para. 3, [1899MS].

The home is an institution of God. God designed that the family circle, father, mother, and children, should exist in this world as a firm. The father is to act as priest in his own house. He is the "house-band'" and what his influence will be in the home will be determined by his knowledge of the only true God and Jesus Christ whom He has sent. "When I was a child, "Paul says, "I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" (1 Corinthians 13:11). The father is to stand at the head of his family, not as an overgrown, undisciplined boy, but as a man with a manly character and with his passions controlled. He is to obtain an education in correct morals. His conduct in his home life is to be directed and restrained by the pure principles of the Word of God. Then he will grow up to the full stature of a man in Christ Jesus. [Cf: 10MR188.04] p. 87, Para. 4, [1899MS].

Affection cannot be lasting, even in the home circle, unless there is a conformity of the will and disposition to the will of God. All the faculties and passions are to be brought into harmony with the attributes of Jesus Christ. If the father and mother in the love and fear of God unite their interests to have authority in the home, they will see the necessity of much prayer, much sober reflection. And as they seek God, their eyes will be opened to see heavenly messengers present to protect them in answer to the prayer of faith. They will overcome the weaknesses of their character and go on to perfection. [Cf: 10MR189.01] p. 87, Para. 5, [1899MS].

The voice is an entrusted talent, and it should be used to help and encourage and strengthen our fellowmen. If parents will love God and keep the way of the Lord to do justice and judgement, their language will not savor of sickly sentimentalism. It will be of a sound, pure, edifying character. Whether they are at home or abroad their words will be well chosen. They will descend to no cheapness. They are bought with a price, and they are to glorify God in their body and spirit which are His. They belong to God, and their deportment is to be consistent. [Cf: 10MR189.02] p. 87, Para. 6, [1899MS].

Christ has made every provision that every parent who will be controlled by the Holy Spirit will be given strength and grace to be a teacher in the home. This education and discipline in the home will have a molding and fashioning influence. There should be no fermented wine to tempt the appetite of the children. If you are under the control of the Spirit of God, you will put all the energy of your being into what you do, and a sanctifying influence will pervade the home. Blemishes in your character will be overcome and parents and children will grow up to the full stature of the measure of the fullness of Christ.--Ms 36, 1899, pp. 1-4 ("The Marriage at Cana." March 21, 1899.) [Cf: 10MR189.03] p. 88, Para. 1, [1899MS].

*Marriage, and Christ's First Miracle*--(John 2:1,2; John 1:1-15: Genesis 1:26-31 quoted.) [Cf: 10MR197.01] p. 88, Para. 2, [1899MS].

He who gave Eve to Adam as a helpmeet performed His first miracle at the marriage festival. In this festal hall, where friends and relatives rejoiced together, He commenced His public ministry. [Cf: 10MR197.02] p. 88, Para. 3, [1899MS].

By His presence at this gathering, our Saviour sanctioned marriage, recognizing it as an institution He Himself had formed. In the beginning, when the Sabbath law was given to man, the marriage law was also given. Then God bestowed on man His two great gifts--woman as a helpmeet, and the Sabbath as a day of rest. [Cf: 10MR197.03] p. 88, Para. 4, [1899MS].

Marriage has received Christ's sanction and blessing, and it is to be regarded as a sacred institution. True religion does not counterwork the Lord's plans. God ordained that woman should be united with man in holy wedlock, to raise up families that would be crowned with honor, who would be symbols of the family in heaven. [Cf: 10MR197.04] p. 88, Para. 5, [1899MS].

Priests and popes have made laws forbidding priests to marry, and secluding them in monasteries. These laws and restrictions were devised by Satan to place men and women in unnatural positions. Thus Satan has tempted human beings to disregard the law of marriage as a thing unholy, but at the same time he has opened a door for the indulgence of human passion. Thus have come into existence the greatest evils that curse our world--adultery, fornication, the murder of innocent children born out of wedlock. [Cf: 10MR198.01] p. 88, Para. 6, [1899MS].

Christ knew all about the human family, and at the beginning of His public ministry He gave His decided sanction to the marriage He had sanctioned in Eden. Thus He witnessed to all that He will not refuse His presence on marriage occasions, and that marriage, when joined with purity and holiness, truth and righteousness, is one of the greatest blessings ever given to the human family. [Cf: 10MR198.02] p. 88, Para. 7, [1899MS].

Jesus came to our world to rectify [man's] mistakes and to restore the moral image of God in man. Wrong sentiments in regard to marriage had found a place in the minds of the teachers of Israel. They were making of none effect the sacred institution of marriage. Man was becoming so hardhearted that he would for the most trivial excuse separate from his wife, or if he chose, he would separate her from the children and send her away. This was considered a great disgrace, and was often accompanied by the most acute suffering on the part of the discarded one. [Cf: 10MR198.03] p. 88, Para. 8, [1899MS].

Christ came to correct these evils, and His first miracle was wrought on the occasion of the marriage. Thus He announced to the world that marriage, when kept pure and undefiled, is a sacred institution. [Cf: 10MR198.04] p. 89, Para. 1, [1899MS].

The Scriptures state that both Jesus and His disciples were called to this marriage feast. Christ has given Christians no sanction to say, when invited to a marriage, "We ought not to be present on so joyous an

occasion." By attending this feast Christ taught that He would have us rejoice with those who do rejoice in the observance of His statutes. He never discouraged the innocent festivities of mankind when carried on in accordance with the laws of heaven. A gathering that Christ honored by His presence, it is right that His followers should attend. After attending this feast, Christ attended many others, sanctifying them by His presence and instruction. [Cf: 10MR198.05] p. 89, Para. 2, [1899MS].

The feast was in progress, and an important point in the ceremony had been reached, when it was discovered that the supply of wine had failed. Mary at once went to Jesus, saying, "They have no wine." She had an interest in this ceremony, and Christ had ever been to her a wise counselor. The answer was, "Woman, what have I to do with thee?" This should be, "What hast thou to do with me?" This was not in any sense disrespectful. Christ was always respectful, kind, and courteous to all, but He was especially so to His mother. Christ was engaged in His Father's work, and He must follow the dictation of no one but God. [Cf: 10MR199.01] p. 89, Para. 3, [1899MS].

Mary understood His words as encouragement, not rebuke, and she said to the servant, "Whatsoever He saith unto you, do it" (John 2:5). [Cf: 10MR199.02] p. 89, Para. 4, [1899MS].

"And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece" (verse 6). In those days the Jewish religion was composed largely of forms and ceremonies. A certain amount of washing was required by the law, but they carried this matter to an extreme, prescribing certain forms never required by God, and making a tedious process of that which was intended to cleanse and refresh. Seeing the stone jars standing there, Christ bade the servants fill them to the brim. This was done, and He said, "Draw out now, and bear unto the governor of the feast. And they bare it" (verse 8). (John 2:9, 10 quoted.) [Cf: 10MR199.03] p. 89, Para. 5, [1899MS].

The wine created by Christ at this time was the best wine those present had ever tasted. But it was free from all fermentation. Christ Himself had forbidden the use of fermented drink, saying, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the Lord has spoken unto them by the hand of Moses" (Leviticus 10:9-11). [Cf: 10MR200.01] p. 89, Para. 6, [1899MS].

Fermented liquor confuses the senses and perverts the powers God has given. He is dishonored when men not sufficient respect for themselves to practice strict temperance. Fermented wine is not a natural production. The Lord never made it, and with its production He has nothing to do. When Paul advised Timothy to take a little wine for his stomach's sake, and often infirmities, it was the unfermented juice of the grape he meant. [Cf: 10MR200.02] p. 90, Para. 1, [1899MS].

The use of fermented wine caused Nadab and Abihu to confuse the sacred and the common, and death was their penalty. After this, severe

restriction was placed on those connected with the sacred service. They were prohibited from touching wine or using grapes in any way, that they might avoid the consequences of becoming familiar with fermented wine. When food or drink which bewilders the brain is placed in the mouth, the destroyer sees his opportunity to enter and dethrone reason. Be assured that Paul never advised Timothy to use what the Lord had prohibited. [Cf: 10MR200.03] p. 90, Para. 2, [1899MS].

Some who claim to be Christians clothe themselves with fig leaves and feel at liberty to use intoxicating drinks, and they claim to be in harmony with Christ in this particular. But Christ did not set the example they claim to imitate. Be assured that Christ would not have made intoxicating wine on the occasion of His first miracle. He gave to those present a safe drink to give to all humanity--the pure juice of the grape. [Cf: 10MR201.01] p. 90, Para. 3, [1899MS].

Christ never placed a glass of fermented liquor to His lips or to the lips of His disciples. Drunkenness was rare in Palestine, but Christ looked down the ages and saw in every generation what the use of wine would do for the users. Therefore at this [marriage] feast He set a right example. [Cf: 10MR201.02] p. 90, Para. 4, [1899MS].

He did not give publicity to His action, and at first only a few knew of the embarrassment of the governor. But after the wine made by Christ was brought in, great astonishment was expressed by the guests regarding its superiority over the wine first placed before them. The knowledge of the miracle became known, and the very work Christ desired to see done was accomplished. The faith of the disciples was confirmed. This miracle was to them a convincing testimony that He was the world's Redeemer. [Cf: 10MR201.03] p. 90, Para. 5, [1899MS].

Christ's future work shows the influence of this miracle. (John 4:46-54 quoted.) [Cf: 10MR201.04] p. 90, Para. 6, [1899MS].

Christ did not touch the water in the jars. He simply looked upon it, and it at once became like wine fresh from the cluster. Only a few days before, Christ had refused to work a miracle to satisfy His hunger. He was weak and emaciated, for He had been without food for forty days and forty nights, but He would not command the stones to become bread to satisfy His appetite. To the temptation of the enemy, He answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). Neither would He accept a challenge to imperil His life by casting Himself down from the pinnacle of the Temple to prove that He was the Son of God. In answer to the challenge, He said, "It is written again, Thou shalt not tempt the Lord thy God" (verse 7). But on the occasion of the wedding feast, Christ desired to show that marriage is not forbidden by God. [Cf: 10MR201.05] p. 90, Para. 7, [1899MS].

The divine love emanating from Christ never destroys human love, but includes human love, refined and purified. By it human love is elevated and ennobled. Human love can never bear its precious fruit until it is united with the divine nature and trained to grow heavenward. Jesus wants to see happy marriages, happy firesides. The warmth of true friendship and the love that binds the hearts of husband and wife is a foretaste of heaven. [Cf: 10MR202.01] p. 91, Para. 1, [1899MS].

God has ordained that there should be perfect love and perfect harmony between those who enter into marriage relation. Let bride and bridegroom, in the presence of the heavenly universe, pledge themselves to love one another as God has ordained they should. Let no draught of unkindness chill the atmosphere which should exist. [Cf: 10MR202.02] p. 91, Para. 2, [1899MS].

The wife is to respect and reverence her husband, and the husband is to love and cherish his wife. As the priest of the household, the father should bind his wife and children to his heart. The wife should feel that the large affections of her husband sustain her before the children are born, and after their birth he should cooperate with her in the management of the little ones, who should be wisely, tenderly, lovingly educated. [Cf: 10MR202.03] p. 91, Para. 3, [1899MS].

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God's plan, are a wonderful help in forming Christian character. Families here should be a symbol of the great family above. Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble. (Ephesians 5:22-23 quoted.) If this instruction had been heeded by those who enter into the marriage relation, the home life would be pure and elevated, garrisoned by a holy love. [Cf: 10MR202.04] p. 91, Para. 4, [1899MS].

Christ came not to destroy the law, but to fulfill its every specification. He came to pull down and destroy the works of oppression that the enemy had raised up everywhere. It was in perfect harmony with His character and work to make known the fact that marriage is a sacred and holy institution. [Cf: 10MR203.01] p. 91, Para. 5, [1899MS].

God made from the man a woman, to be a companion and helpmeet for him, to be one with him, to cheer, encourage, and bless him, and he in his turn to be her strong helper. All who enter into matrimonial relations with a holy purpose--the husband to obtain the pure affections of a woman's heart, the wife to soften and improve her husband's character and give it completeness--fulfill God's purpose for them. [Cf: 10MR203.02] p. 91, Para. 6, [1899MS].

Christ come not to destroy this institution, but to restore it to its original sanctity and elevation. He came to restore the moral image of God in man, and He began His work by sanctioning the marriage relation. He who made the first holy pair, and who created for them a paradise, has put His seal upon the marriage institution, first celebrated in Eden, when the morning stars sang together, and all the sons of God shouted for joy.--Ms. 16, 1899, pp. 1-11. ("The Marriage at Cana of Galilee," Feb. 19, 1899.) [Cf: 10MR203.03] p. 91, Para. 7, [1899MS].

*The Sanitarium--Where Shall It Be Located?*--I am much burdened and perplexed. Matters have been presented to me which I wish to comprehend fully, that I may not make any mistake. Again and again the question arises, Where shall we locate our sanitarium? We who cannot read the future may make plans for the present which appear altogether consistent, the very plans in our human judgment which should be made. But with our finite judgment we cannot discern the future perplexities involved in our selection of a location for a sanitarium. Candid, prayerful consideration must be given to this subject, and great

caution must be exercised in regard to it. [Cf: 10MR234.01] p. 92, Para. 1, [1899MS].

Beautiful locations are fascinating, and from a human standpoint it would seem to be the very best thing we could possibly do to select a site among the wealthy. We might think this would give character to the work and secure patronage. But this is only seeing things from a human standpoint. If the grandees living near such a locality have religious prejudices, they will communicate this to their friends and in the place of favorable results, just the reverse will be seen. The sanitarium will be looked upon as an innovation and will be an eyesore to many who would look upon it with favor if the seeds of prejudice had not been sown to produce their evil crop of tares. [Cf: 10MR234.02] p. 92, Para. 2, [1899MS].

Humility is a hard lesson for fallen humanity to learn, especially for rich, self-indulgent men who do not relate themselves to God as accountable to Him for all the goods they possess. They exalt self as though the riches comprehended by land and bank stock made them independent of God. Full of pride and conceit, their characters are estimated by themselves and the world as being as elevated and powerful as the value of their supposed inheritance. Their riches would be much less if they distributed to the poor and relieved suffering humanity. This would make them of value in God's sight because they would be rich in good works. [Cf: 10MR234.03] p. 92, Para. 3, [1899MS].

It is best to consider these matters carefully on all sides, asking counsel from God, for it is God who weighs all things in His scales of eternal justice. He will reward every man according as his works shall be. [Cf: 10MR235.01] p. 92, Para. 4, [1899MS].

There are many rich men upon whom God has had His searching eye during their lifetime. He has seen in all their worldly acquirements a robbery of Him. They have been laying up for themselves wrath against the day of wrath because they have not relieved the oppressed, because they have neglected the great Proprietor of all. In coming to His vineyard to receive the fruit thereof, He has received only abuse. This robbery of their Lord's goods has continued. These men worship themselves, not God. Every unfaithful steward will surely supplant and intrigue. He will put justice and mercy out of his mind, replacing it with avarice and strife. God says, "Shall I not judge for these things? I love righteousness, but hate iniquity." [Cf: 10MR235.02] p. 92, Para. 5, [1899MS].

The locality in which wealthy men dwell may appear desirable, but the heavenly intelligences are not welcomed to their houses as divine messengers. They want God afar off, that they may not be reminded of their evil works. The Lord would not be pleased for any of our institutions to be permanently erected in such a supposedly advantageous locality, for this would be like Lot choosing Sodom without any reference to the associations among which he was to abide. In the selection of a location for a sanitarium, we are to choose with the thought ever in mind that our work and purpose is to restore the moral image of God in man. We are connected with Christ, co-workers with the Lamb of God which taketh away the sin of the world. Each soul is of value with God, and those who are ever abusing His mercies, misappropriating and embezzling the goods of heaven, are not the men



whom God can use to cooperate with Him in the grand work of redemption. They are fixing their own destiny in this world and in the future, eternal world. [Cf: 10MR235.03] p. 92, Para. 6, [1899MS].

God seeth not as man seeth. Man looks at the outward appearance, as did Lot. God looks at the heart. The fewer grand buildings that surround our institutions, the less vexation we shall experience. Irreligious and irreverent are many of those who own landed property. They have an influence upon other minds which molds their sentiments. Evil associations are always detrimental to piety and devotion, and principles that are approved by God may be undermined by unfavorable circumstances. God would have none of us like Lot, who chose his residence without reference to his associations. Lot went into Sodom rich; he left with nothing, led by an angel's hand, while messengers of wrath waited to pour forth the fiery blast which was to consume all the inhabitants of Sodom and blot out the entrancing beauty of that highly favored city and its suburbs, making bleak and bare and uninteresting a place which God had once made very beautiful. [Cf: 10MR236.01] p. 93, Para. 1, [1899MS].

Christ came to our world to show how man should live in order to secure eternal life. The infinite sacrifice made by our heavenly Father in giving His Son to our world is a lesson we do not fully comprehend. Our minds need to be refined, purified, and sanctified in order that we may take in the mysteries of godliness. The price to be paid for our redemption brought the Commander of the heavenly host from the royal courts. He who was sinless, the perfection of heaven, came to our world in human likeness to reach humanity. When He came, He ranked Himself among the poor and suffering ones that He might become acquainted with fallen humanity and uplift them by restoring the moral image of God in them. The great price heaven has paid for our redemption should give us exalted views of what we, united with Christ, may accomplish in doing the same work that Christ did in our world. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not" (1 John 3:1). "We are labourers together with God" (1 Corinthians 3:9). What value this places upon man. In order for us to cooperate with God, we must work in Christ's lines. By assuming human nature the Lord Jesus gave all humanity the lesson that it is a living connection with Him that constitutes us valuable in God's sight. Men and women have been granted another trial as probationers. They have been placed where through a connection with Christ they may learn of Him. [Cf: 10MR236.02] p. 93, Para. 2, [1899MS].

It is not ostentation, outward show, which gives a correct representation of the work we should do as God's chosen people who bear His sign, of which no one should be ashamed. All should bear the sign as the Lord's peculiar people. (Exodus 31:13-18 quoted.) [Cf: 10MR237.01] p. 93, Para. 3, [1899MS].

This is the sign which is to distinguish the obedient, commandment-keeping people of God from the disobedient. Those who read their Bibles and then misinterpret the Word of God to suit their friends and worldly associates, who transgress the Sabbath command after light has come, will be cut off from among the people of God. Thus God reveals the great law of His divine plan. [Cf: 10MR237.02] p. 93, Para. 4, [1899MS].

The history of the world from the beginning is contained in Genesis. There it is revealed that all nations who forget God and discard His way and His sign of obedience which distinguishes between the just and the unjust, the righteous and the wicked, the saved and the unsaved, will be destroyed. The first books of the Bible, which trace down the history of nations, including the destruction of the old world, show the overruling providence of God, which from generation to generation has provided for the education of a chosen people. The plainly written word in regard to the just and the unjust is a living testimony in regard to those whom the Lord will sanctify. None who live in disobedience can receive His blessing. Only those who are obedient can receive this. [Cf: 10MR238.01] p. 93, Para. 5, [1899MS].

The Lord calls upon all to study the divine philosophy of sacred history written by Moses under the inspiration of the Holy Spirit. The first family placed upon the earth is a sample of all families which will exist till the close of time. There is much to study in this history in order that we may understand the divine plan for the human race. This plan is plainly defined, and the prayerful, consecrated soul will become a learner of the thought and purpose of God from the beginning till the close of this earth's history. He will realize that Jesus Christ, one with the Father, was the great mover in all progress, the One who is the source of all the purification and elevation of the human race. [Cf: 10MR238.02] p. 94, Para. 1, [1899MS].

As the chosen people of God we cannot copy the habits, aims, practices, or fashions of society. The Lord Jesus Christ redeemed Israel from the land of bondage. God's power was displayed in delivering His people from Egyptian slavery with a strong hand and an outstretched arm. By signs and wonders He wrought to take them from under the yoke of bondage. He exalted them by His favor, setting them apart from the world to observe the Sabbath of the fourth commandment as a sign between Him and them. He designed that if they obeyed Him they should stand throughout their generations as a hope, a light, and a deliverance till the end of time. [Cf: 10MR238.03] p. 94, Para. 2, [1899MS].

He made it plain and distinct to His chosen people that the richest lands, the highest monuments raised to glorify man, the largest possessions, could never procure eternal riches or the salvation of the human soul. Men may possess houses and lands of great money value. They may obtain these possessions honestly or dishonestly, but none of these things can make them happy or contented, sweet-tempered or self-controlled. They may at the same time be slaves to appetite, slaves to passion and vice, estranged from God by sin. Satan may control their minds, and when he does this they are rendered superstitious. [Cf: 10MR239.01] p. 94, Para. 3, [1899MS].

Satan puts his interpretation upon events, and they think, as he would have them, that the calamities which fill the land are a result of Sunday-breaking. Thinking to appease the wrath of God, these influential men make laws enforcing Sunday observance. They think that by exalting this false rest day higher and still higher, compelling obedience to the Sunday law, the spurious sabbath, they are doing God service. Those who honor God by observing the true Sabbath are looked upon as disloyal to God, when it is really those who thus regard them

who are themselves disloyal because they are trampling under foot the Sabbath originated in Eden. [Cf: 10MR239.02] p. 94, Para. 4, [1899MS].

The Lord expects His people to have faith in the living God who made all things. The chosen people of God will be proved and tried before they are pronounced good and faithful servants, worthy to inherit eternal life with its endowment of heavenly riches. "Unto you who believe, He is precious," the apostle writes, "but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner" (1 Peter 2:7). Those who believe in Christ will be exalted with their great Head. But to those who do not appreciate Christ, He is a stone of stumbling and a rock of offense. The reason is given--they are disobedient. Addressing the obedient, the apostle says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of Him who hath called you out of darkness into His marvellous light" (1 Peter 2:9). The Lord brought Israel out of bondage, desolating the fertile land of Egypt to accomplish His purpose, to teach them the first and highest lesson--that God was their God, the only true and living God, and that in Him they must trust. [Cf: 10MR239.03] p. 94, Para. 5, [1899MS].

We are to have faith in the living God who made the world and all things that are therein, and who overrules all events to His own name's glory. We are to be examples to the world, as those who uphold the everlasting principles of truth, justice, and purity. We are to have faith in Christ, faith in His power to redeem the soul and keep it in perfect peace. The world's Redeemer will draw us to Himself with the cords of a man, with bands of love. [Cf: 10MR240.01] p. 95, Para. 1, [1899MS].

This is riches beyond estimate. This faith must be the great element in the power which rules the characters of God's people. He displayed great signs and wonders in Egypt, showing His command over all the natural world and over the powers which the Egyptian oppressors worshiped. Once again the Lord God of Israel is to execute judgment upon the gods of this world, as upon the gods of Egypt. With fire and flood, plagues and earthquakes, He will spoil the whole land. Then His redeemed people will exalt His name and make it glorious in the earth. Shall not those who are living in the last remnant of this earth's history become intelligent in regard to God's lessons? [Cf: 10MR240.02] p. 95, Para. 2, [1899MS].

As God's commandment-keeping people, we must leave the cities. As did Enoch, we must work in the cities but not dwell in them. Nothing that savors of extravagance is to be seen in the outlay of means for building or for furnishing because we have a prospect of receiving donations. Find a location that has a favorable atmosphere and carry on your work, but keep away from the residences of the rulers of the land. Exert your God-given powers for the people who need to be uplifted. Place not your institutions in the midst of the homes of wealthy men. If possible we must secure for the sanitarium a site that will not be crowded, where there is ground that can be cultivated. Nothing is to be done for display. By strict economy we are to show that we realize that we are strangers and pilgrims on the earth. [Cf: 10MR241.01] p. 95, Para. 3, [1899MS].

Man was made for happiness, not to be kept in continual worry. At his

creation man was perfectly happy. The garden of Eden was an emblem of heaven and the love of God. The flowers exhibited their beauty and loveliness, ever giving out a fragrance grateful to the senses. Fruit trees bore their burden of precious treasures for the good of man. On every tree the birds caroled forth their songs of praise to God. In their untainted purity Adam and Eve delighted to listen to these glad songs of praise. [Cf: 10MR241.02] p. 95, Para. 4, [1899MS].

These sights and sounds are just what God would have men and women rejoice in today. It is not in His order that people should be crowded into cities, huddled together in terraces and tenements. It is sin that has marred God's purpose. Sin has brought into the world all the care and anguish that rends our hearts. But the image of God is once more to be impressed upon souls. The angels of God are to fill human hearts with the peace of heaven. These are the sights and sounds that are to delight our eyes and ears. The Lord's people are to be a joyful people because they can repose in Him, realizing His goodness, mercy, and love. God has not yet abandoned the earth. Sinners are to be converted to Him. [Cf: 10MR241.03] p. 95, Para. 5, [1899MS].

In Eden, on the very spot of Adam's transgression, the Star of hope appeared, shining through the darkness of disobedience. There God promised that the Seed of the woman should bruise the serpent's head and it should bruise His heel. [Cf: 10MR242.01] p. 96, Para. 1, [1899MS].

The reception of the truth as it is in Jesus will make melody in the heart. Men will be blessed in receiving the One in whom their hopes of eternal life are centered. And as far and as fast as possible the standard of truth is to be uplifted among all nations. God never designed that the light of truth should be centered and bound up in one locality. For a time the Jewish nation was required to worship at Jerusalem. But Jesus said to the Samaritan woman, "Believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in Spirit and in truth" (John 4:21-24). [Cf: 10MR242.02] p. 96, Para. 2, [1899MS].

This is the work that is to be done. The truth is to be planted in every place to which we can possibly gain access. Institutions are not to be crowded together in any one place. God's truth is to be carried to regions which are barren of truth and righteousness. [Cf: 10MR242.03] p. 96, Para. 3, [1899MS].

Disappointment and a dearth of success will be the result of settling in any location surrounded by the residences of the great men of the world, for if they do not accept the light all their powers will be used by Satan to extinguish the light that God designs shall shine forth. This will greatly hinder the progress of the work. Select places for your educational and medical work where the Sun of Righteousness can arise with healing in His wings. The more closely Christ is followed, the more wonderfully God will work to restore suffering humanity. [Cf: 10MR243.01] p. 96, Para. 4, [1899MS].

Christ's first advent to our world is not studied as it should be. He came to be our example in all things. His life was one of strict self--denial, and never are we to expend means unnecessarily. Never are we to seek for outward show. Let our showing be such that the light of truth can shine forth from our good works, so that God will be glorified by the good deeds done to restore the sick and relieve physical disorders by correct methods. [Cf: 10MR243.02] p. 96, Para. 5, [1899MS].

Instruction should be given in cooking and habits of neatness. In every room in our sanitarium, and in all out institutions, the sacred fire is to be used. All things are to be set in order. Human selfishness is in no case to be mingled with the work of God. This evil must be purged away. God's human instrumentalities are to be purified and sanctified. God declared to Moses, I will be sanctified in all who shall approach Me. [Cf: 10MR243.03] p. 96, Para. 6, [1899MS].

Constantly we are to press upward and forward to the light. It is the ornament of a meek and quiet spirit that is of value with God. Ornaments of gold and silver are of value only to please the eye and to be commented upon. "Looking unto Jesus," is the motto we are ever to keep in mind. "Men shall be blessed in Him: all nations shall call Him blessed" (Psalm 72:17). "Great shall be the peace of thy children" (Isaiah 54:13). "Blessed are the people whom Thou chooseth" (see Psalm 65:4). "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. . . . For this shall every one that is godly pray unto Thee in a time when Thou mayest be found: Surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place: Thou shalt preserve me from trouble: Thou shalt compass me about with songs of deliverance. . . . I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Psalm 32:1, 2, 6-8). These promises are the assurance of God. [Cf: 10MR243.04] p. 96, Para. 7, [1899MS].

When as God's peculiar people we take heed to His words, then will every one of us be able to say, "Our soul waiteth for the Lord: He is our help and our shield. For our heart shall rejoice in Him, because we have trusted in His holy name" (Psalm 33:20, 21). "I will bless the Lord at all times: His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my fears. They looked unto Him, and were lightened: and their faces were not ashamed" (Psalm 34:1-5). "Blessed are the people who hear the joyful sound" (see Psalm 89:15). I will "create Jerusalem a rejoicing and her people a joy" (Isaiah 65:18). [Cf: 10MR244.01] p. 97, Para. 1, [1899MS].

This is the condition of the minds of those whom the Lord will make a light to the people among whom they may be established. But we shall not please God by building our sanitarium among the wealthy who worship those who can make a great show. Our modesty and humility would not bear the test. Thousands of dollars of the Lord's money would be absorbed in seeking to make a display. This does not make the human agent any happier. His course displeases God and brings reproach upon the sacred work which we are handling. [Cf: 10MR244.02] p. 97, Para. 2, [1899MS].

As a people we are to bear God's sign by keeping the Sabbath. This is God's memorial and it is to receive our special attention. The rich men of the world build their residences in the most desirable places. Worldly thoughts occupy their minds. Worldly amusements, mirth, and merriment occupy their time. Selfish extravagance in dress and eating uses the money which should be given to God. Their brains are confused by the use of wine and this leads to great evils, for Satan is their counselor. Shall we choose to keep this class ever before us? The enemy would work through them to hedge up our way so that success shall not attend the Lord's work. In erecting our buildings we must keep away from the great men of the world, and then let them seek the help they need by moving away from their associates into more retired localities. Let their attention be drawn to a people who love and fear God. If the sanitarium is not near the houses of rich men they will not have opportunity to comment unfavorably upon it because it is understood to be a place which receives suffering humanity of all classes. [Cf: 10MR245.01] p. 97, Para. 3, [1899MS].

No means is to be spent extravagantly. Every shilling is to be dedicated to the work of providing healthful rooms, healthful surroundings, and healthful food. The furniture is to be comfortable and convenient, but not costly. Men of common sense appreciate comfort above elegance and display. All the surroundings, inside and outside the institution, must be in harmony with the teaching of Christ and the expression of our faith. [Cf: 10MR245.02] p. 97, Para. 4, [1899MS].

Much more money than was necessary has been expended upon our institutions in America. Those who have done this have supposed that this outlay would give character to the work. The words in Zechariah come to us: "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it" (Zechariah 4:6,7). [Cf: 10MR245.03] p. 97, Para. 5, [1899MS].

It is not the imposing building or tables provided with delicacies, with everything that patients may be pleased with, that will give the work influence. It is that faith that works by love and purifies the soul. Then the word of the Lord becomes assurance, and those who come as patients to our sanitarium will be convinced that this people are not following cunningly devised fables, that they are not controlled by an imaginative religion which merely inspires enthusiasm. Their reason convinces them that the truth they are teaching is a reality to them. [Cf: 10MR246.01] p. 98, Para. 1, [1899MS].

What is needed to give success? A large, expensive building? If so, we cannot have success. But this does not give success. It is the atmosphere of grace which surrounds the soul of the believer, the Holy Spirit working upon mind and heart, which makes him a savor of life unto life and enables God to bless his work. God would bind His family of workers together by common sympathy, pure affection. Love and respect for one another has a telling influence and is a representation of practical godliness. Unbelief is cold and repulsive, dark and forbidding, and can only deny and destroy, while the work of faith under all circumstances can lift the head in conscious dignity and firm

trust in God. Even youthful hearts may reveal surpassing beauty and glory in the path of self-denial and self-sacrifice by following where Christ leads the way, lifting His cross and bearing it after Him to His Father's home in heaven, walking in the path cast up for the ransomed of the Lord. [Cf: 10MR246.02] p. 98, Para. 2, [1899MS].

If the workers connected with the sanitarium individually love and obey their Leaders, they may in their connection together in work symbolize the pure and holy family of saints who will be brought to the mansions prepared for them above. They bear Christ's name before the world, and they will be united with Christ when all the sons and daughters of God shall meet in the courts above. [Cf: 10MR247.01] p. 98, Para. 3, [1899MS].

Let all our buildings be prepared for health and happiness, being so arranged that every unnecessary step shall be saved. Let the sanitarium be so located that the patients will have the benefits of sunlight. There should be a fireplace in every sleeping room where patients live. These inside arrangements must be made even though the building is not in an exact line with roads or other buildings. The rooms should be furnished with comfortable chairs not all made after the same pattern. The results will be far more satisfactory if the precision of the furniture is broken up. God has given us a plan for this in the variety of form and color seen in the things of nature. Means must be expended to obtain comfortable, restful articles of furniture. Patients will be much better pleased with them than if the furniture were all precisely the same. [Cf: 10MR247.02] p. 98, Para. 4, [1899MS].

Faith in Jesus Christ is to make all the working forces laborers together with God. United as branches of the parent stock, they bear fruit to the glory of God. Pure and undefiled religion makes those who are children of God one family, bound up with Christ in God. [Cf: 10MR247.03] p. 98, Para. 5, [1899MS].

False philosophy is proud, partial, exclusive, favoring only a few. In those who have this spirit the lowly awaken little sympathy. They possess no power or disposition to uplift the lowly. But Christ binds men to Himself, to God, and to one another. True, sanctified philosophy makes all human elements in Christ Jesus one. It builds up no walls of separation between man and his fellow man. Through Christ men and women have been adopted into the divine family as sons and daughters of God. They are given every advantage of the Saviour's power and redeeming love.--Ms. 85, 1899, pp. 1-16. ("The Sanitarium: Where Shall It Be Located?" June 5, 1899.) [Cf: 10MR247.04] p. 98, Para. 6, [1899MS].

*Show the Sinfulness of Sin, Then Show the Sinner the Saviour*--Truth must be presented in regions beyond your immediate work, where the truth is unknown. The work specified in Isaiah 58:9-13 must be done. Sin is not to be cloaked as a matter of little consequence. It is to be presented as quilt against the Son of God, depriving Him of the glory that should be given Him. The exceeding sinfulness of sin is to be held before the people just as it is. Then show them the uplifted Saviour, telling them that immortality comes only through belief in Christ, through receiving Him as a personal Saviour. Immortality is found in Christ alone--Letter 10, 1899, pp. 6.7. (To J. H. Kellogg, January 14, 1899.) [Cf: 10MR296.01] p. 99, Para. 1, [1899MS].

If the youth come to school determined to obtain instruction that will fit them for the higher grade, ministering angels will attend them at every step. The still, small voice is speaking to them, saying, "This is the way, walk ye in it." They must so conduct themselves that they will be susceptible to the influences of the Holy Spirit. Angels in the appearance of men will walk by the side of the student who will submit his will to God's will. [Cf: 10MR319.01] p. 99, Para. 2, [1899MS].

Heavenly messengers are sent to minister unto those who shall be heirs of salvation, and these would converse with the teachers if they were not so well satisfied with old customs and maxims, and the well-trodden path of tradition, if they were not so fearful of getting away from a certain line that keeps them under the shadow of the world. Men and women labor to obtain a class of food which is not calculated to strengthen spirituality, to give that wisdom, that knowledge, that higher education which comes from God, and which alone can give spiritual vigor and moral strength. Christ says, "Labour not for that meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of God shall give unto you: for Him hath God the Father sealed" (John 6:27).--Manuscript 37, 1899, pp. 5-6. ("The Need for Consecrated Workers," March 21, 1899.) [Cf: 10MR319.02] p. 99, Para. 3, [1899MS].

A correct education had been given them [the sons of the prophets] in regard to the living God. The past history of the people of God, the fall of Adam and Eve through transgression, the preaching of Noah, the extended probation of 120 years, and the final destruction of the old world by a flood was known to them. The crime and violence of the antediluvians, their repeated rejection of the messages sent, wore out the long-suffering patience of God, and these despisers of His mercy were made to drink the waters of the flood. The children of Israel were instructed in the Word of God, that they might prepare for the advent of Christ. [Cf: 10MR384.01] p. 99, Para. 4, [1899MS].

Jezebel fought determinedly against God in the person of His faithful people. The persecution of the prophets was so great that Elijah supposed he was the only one who had escaped her power. "I, even I only, am left," he said, "and they seek my life, to take it away" (1 Kings 19:14).--Ms. 116, 1899, p. 1. ("The Sin of Jezebel," August 15, 1899.) [Cf: 10MR384.02] p. 99, Para. 5, [1899MS].

The plan of teaching agriculture to the colored people is a good one. . . . If you can secure a man who is fitted to become an intelligent director, such a school as you propose would be a great blessing to the colored race. . . . I shall be glad if by your counsel you can set in operation a work that needs to be done. [Cf: 11MR48.01] p. 99, Para. 6, [1899MS].

But to take hold of this work yourself would not be wise. You have not the necessary qualifications for a business man. You are not adapted for financiering. . . . To take an evangelist out of the field in order to bear the responsibility you speak of would not be wise. You would not be a success. . . . [Cf: 11MR48.02] p. 100, Para. 1, [1899MS].

Your work is appointed you by God. Ministry as an evangelist is your calling, and in no case should you trifle with your moral responsibilities.--Letter 90, 1899, p. 6, Andrews University copy. (To



A. F. Ballenger, June 6, 1899.) [Cf: 11MR48.03] p. 100, Para. 2, [1899MS].

In the case of church schools, men of financial wisdom should look over the accounts once, twice, or thrice a year, to ascertain the true standing of the school, and see that enormous expenses do not pile up.--Letter 166, 1899, p. 2. (To G. A. Irwin, Oct. 24, 1899.) [Cf: 11MR52.01] p. 100, Para. 3, [1899MS].

The light was given me eighteen years ago (1881) that there would be great losses because there was so little close, thorough instruction given to students in bookkeeping, keeping accounts. The Lord would have nothing go at haphazard, and the result show, as today, mountains of debt and no way to get out of them. If the advice had been followed that the Lord has given, to have bookkeeping taught and practiced, there would be at this time men of wisdom that could stand in the position to go from place to place, review all account books, and then instruct in the school, interest the scholars, and make this a portion of the students' lessons.--Letter 166a, 1899, p. 1. (To G. A. Irwin, Oct. 24, 1899.) [Cf: 11MR52.02] p. 100, Para. 4, [1899MS].

Brother Pocock and his family came to Cooranbong yesterday. He has given up the home he selected several years ago. This place is among the rocks, on the side of a mountain, in a place which cannot be reached with a horse and carriage. He has five very pretty children. The eldest, I learned last night, is ten years old. Last week he came by request to paint on the school buildings. We learned that the necessities of his family were very great, and we borrowed three pounds, put it in his hands, and sent him back for his family. Meanwhile we are trying to find a house for him. [Cf: 11MR92.01] p. 100, Para. 5, [1899MS].

The house by the long bridge on the way to Dora Creek was all that we could find, but Mr. Walmsley, the owner, asked three [shillings] and six-pence a week for it, and it is not fit for habitation. So we passed by that offer, and made inquiry of Mr. Hughes, who has recently built himself a nice cottage. He at once offered Brother Pocock a home in the two-roomed cottage they had left when they moved into their new home. He said that he would not charge them any rent. This was gratefully accepted, and last evening Sara established Brother Pocock and his family in their cottage, furnishing them with provision and bedding until their meager stock shall come. [Cf: 11MR92.02] p. 100, Para. 6, [1899MS].

The whole family were obliged to walk three miles in the hot sun, and the heat of the sun soon cut down the little boy of four years, who is next to the youngest child. Sara had to begin her work for the two younger children, who were both sick, when they came here, but more favorable symptoms appeared. [Cf: 11MR92.03] p. 100, Para. 7, [1899MS].

Now we must secure for this family a spot of land, and put them in a way to get a little house on the land. This is missionary soil. Brother Pocock is one of the most conscientious, self-denying, self-sacrificing, uncomplaining men I have seen. He is just such a man as will do credit to the truth. [Cf: 11MR93.01] p. 101, Para. 1, [1899MS].

We should keep the land reserved for such ones as, without help to obtain a situation, cannot possibly provide a home and support their families. Now Brother Pocock will have a change to help himself. He is a hard worker, but circumstances he could not control have kept him in poverty. We must help such ones.--Letter 61, 1899, pp. 2, 3. (To Elder and Mrs. S. N. Haskell, April 2, 1899.) [Cf: 11MR93.02] p. 101, Para. 2, [1899MS].

Sister Mccenterfer has been just called away, at one o'clock at night, in the greatest storm we have had since we came to Cooranbong. I have not seen her since last evening. A sweet little child is very ill, and we fear dying. There are five children in the family, which was once in good circumstances. [Cf: 11MR93.03] p. 101, Para. 3, [1899MS].

The father, Brother Pocock, is a coachmaker by trade, and he is also a carpenter, but unfortunately he was thrown out of work, and observing the Sabbath has kept him out of work. In appearance he is a refined gentleman, but for several years he has been living with his family in a house on the side of a mountain, two miles from the nearest neighbor. He had to carry the material of which his house is built up the mountain on his back. The land is covered with rocks, so that it cannot be cultivated. [Cf: 11MR93.04] p. 101, Para. 4, [1899MS].

We knew that Brother Pocock was out of work, and we sent for him to come and paint on the school building. He came a week ago last Sunday, but when we learned from Brother and Sister Starr the situation of his family, their deep poverty and their lack of nourishing food, we advised him to return and bring his family to Cooranbong. [Cf: 11MR94.01] p. 101, Para. 5, [1899MS].

Brother Pocock has been the means of bringing three families into the truth. Brother Starr was sent to baptize these people, and by this means we learned of Brother Pocock's necessity. We borrowed money and loaned it to him to enable him to bring his family up, and told him to let his shanty go. Come he must. He arrived yesterday. We had secured for them a house of two small rooms from Mr. Hughes, who said that he would charge them no rent. They are now situated where they will be comfortable. We will not see them want. [Cf: 11MR94.02] p. 101, Para. 6, [1899MS].

All were glad to get here, but two of the children were sick, the youngest, a baby in its mother's arms, and a four-year-old boy. The whole family had to walk three miles on a very hot day in order to reach the cars, and we think this boy was sunstruck. We settled them in their house yesterday, and until evening Sara gave the sick child treatment. She was called up again in the night to go to see him, and I have not seen her since. We fear the child will not live. But I am glad they are not in that terrible place among the rocks in this fearful storm. [Cf: 11MR94.03] p. 101, Para. 7, [1899MS].

Brother and Sister Pocock have nothing. For three years we have supplied them with clothing. They have bought nothing, they say, for they had no money. We shall now do our best to get them a little home on the school ground, and will help them by giving him work. He has two good trades at his command and will be able to amply support his family. Their experience has indeed been trying, but they have never

murmured, never complained. If they had told us anything of their situation, we should have urged them to leave that place three years ago.--Letter 63, 1899, pp. 3-5. (To Brother and Sister John Wessels, April 4, 1899.) [Cf: 11MR94.04] p. 102, Para. 1, [1899MS].

Several weeks ago Brother Pocock was sent for to help in the painting of the building. He is a coachmaker and a painter and builder. We had been calling for him for some time, but he was reluctant to leave his wife and little ones. We have from our family sent them clothing from time to time, and the clothing you left will help them. [Cf: 11MR95.01] p. 102, Para. 2, [1899MS].

We made most searching inquiries in regard to the situation of his wife and children, for we had been informed by Brother and Sister Starr of their extreme poverty. We learned that he could not live where he was and provide for his family. We sent him right back with word to bring his family to Cooranbong without fail. When they reached here the two youngest children were very sick. The whole family had had to walk three miles in the hot sun to reach the train, and they thought the little boy had been sunstruck. He is four years old, a pretty child and very intelligent. [Cf: 11MR95.02] p. 102, Para. 3, [1899MS].

They came to our house from the train, and after dinner they were taken by their earnest wish to the cottage of two rooms which Brother Hughes of Cooranbong has in the liberality of his heart granted them. Mr. Hughes and his family have done everything they could do in their kindness of heart for Brother and Sister Pocock. This family must be saved if possible. [Cf: 11MR95.03] p. 102, Para. 4, [1899MS].

Sara immediately began giving the little boy treatment. We soon saw that his symptoms were those of acute poisoning. He was not well when he left his home. After walking three miles he drank a lot of water. The day before leaving, the father and mother sent the children to the grandparents, while they slept in their shanty for the last time. The grandparents are not believers, and they had cooked a parakeet, [\* a large jungle parrot.] of which the boy ate very heartily. He was tired and hungry, and this used him up. Afterwards nothing could be given him which he could retain on his stomach, but the discharges continued nearly constantly. [Cf: 11MR96.01] p. 102, Para. 5, [1899MS].

Sara was with him night and day, and Sister Rodd was sent for to share the burden with her. We knew that it would be a battle for his life, and everything was done that it was possible to do. But the boy died on Sabbath about 11:00 a.m.--Letter 70, 1899, pp. 2, 3. (To Elder and Mrs. S. N. Haskell, April 14, 1899.) [Cf: 11MR96.02] p. 102, Para. 6, [1899MS].

A few acres are now being secured for our much-esteemed Brother Pocock. He is the pattern of a Christian gentleman. I tell the school board that I will consent to trust him and let him pay as he can. In our family all who are able will unite in helping him to put up a house, which will be built cheaply, costing about forty pounds, He has suffered much poverty. He has a good trade and is an excellent workman. [Cf: 11MR96.03] p. 102, Para. 7, [1899MS].

We encouraged him to leave his little house among the rocks on a high mountain. No carriage could reach this place. He carried up on his back

to this place all the lumber needed to build a little shanty. But the family were often hungry. Once or twice a year our family sent them a box of clothing, and this is all they have had. [Cf: 11MR96.04] p. 103, Para. 1, [1899MS].

One of the little children died a week after they moved to this place. He was poisoned by eating a cooked parakeet. Everything was done for him that could be done. Sara was with him day and night, but the poison had taken hold too deeply. The night before they left their home the parents sent the children to their grandparents while their goods were carried to the boat to be brought to this place.--Letter 75, 1899, p. 3. (To Dr. J. H. Kellogg, April 20, 1899.) [Cf: 11MR97.01] p. 103, Para. 2, [1899MS].

I am assured again and again that the Lord has a great work to be done in this country. He has laid upon me a burden that I dare not refuse to carry. We have greatly needed a sanitarium in this country. The medical-missionary work is to be as the hand and arm of the gospel message to be borne in this new world. We needed a sanitarium to give influence and character to the work, to accomplish the reforms so much needed! The ministry of the word and medical-missionary work, properly combined, would have exerted a much greater influence for good than working alone. [Cf: 11MR98.01] p. 103, Para. 3, [1899MS].

Never was there a place where medical missionary work would have told with more power than in Australia. But in our efforts to do this work we have been handicapped for want of means. The money we should have had to invest in a sanitarium has been used in erecting sanitariums in places where they were not so much needed. The Lord Jesus Christ was the greatest physician this world has ever known. We cannot in the full sense of the word call him a medical missionary. He was the divine Healer. He was imbued with power to heal all manner of diseases without resorting to drugs. [Cf: 11MR98.02] p. 103, Para. 4, [1899MS].

Daniel's experience is of great value to all who would be Christians. When Daniel was brought in before Belshazzar, as the king and his nobles sat at their sacrilegious feast, he plainly told the king that the calamity to come upon Babylon was the result of a disregard of heaven-sent light. He disregarded the light given to Nebuchadnezzar, and thereby lost the benefits he might have received had he been obedient to the light. God gives His people lessons to instruct them and lead them to reform. If they do not receive and practice these lessons, their neglect will surely bring judgments upon them. [Cf: 11MR98.03] p. 103, Para. 5, [1899MS].

We read again in Daniel: (Daniel 10:12, 13 quoted). [Cf: 11MR99.01] p. 103, Para. 6, [1899MS].

By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time. The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. [Cf: 11MR99.02] p. 103, Para. 7, [1899MS].

Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in ways that will advance His glory. But Satan is ever trying to counterwork God's purpose. Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success. [Cf: 11MR99.03] p. 104, Para. 1, [1899MS].

I call upon those who believe the truth for this time to reform, to purify the heart and humble self. Sincere belief of the truth and earnest prayer are our weapons of warfare. The exercise of all the musical talent among us will not change the hearts of the church members or increase their spirituality. [Cf: 11MR99.04] p. 104, Para. 2, [1899MS].

Humiliation, confession and most earnest prayer will bring about that which all the devising of men, be they high or low, cannot accomplish. Let us remember that it is Satan's purpose to set at work forces which will obscure the testing message for this time. If ever there was a time when self-sacrifice must be made, when earnest sincere prayer must be offered, when diligent work must be done, it is now. Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish. [Cf: 11MR100.01] p. 104, Para. 3, [1899MS].

God looks with contempt upon the large assemblies at the Battle Creek Tabernacle, while the hearts of those present are lifted up unto vanity. Their numbers displease Him. Is there not a world to be warned? Why then are there those assembled in the Tabernacle whose hearts well with vanity because of their large assembly and their music. Let there be a humiliation of soul before God, that He may remove the discipline He has placed upon His people because they have departed from God. [Cf: 11MR100.02] p. 104, Para. 4, [1899MS].

The simplicity and integrity that God requires His people to show is the line of demarcation between those who serve God and those who serve Him not. At the very heart of the work there is necessity for sincere, true humiliation, which has not yet been seen. God will vindicate every message He has given to His people. He will justify all His dealings with them. They have departed out of the way, and the only course that can bring relief and hope and success in bearing the solemn message for this time is for them to humble themselves under the mighty hand of God. [Cf: 11MR100.03] p. 104, Para. 5, [1899MS].

There is a careless, venturesome spirit which needs to be guarded. It is humiliating for us to acknowledge that we have done wrong, but this is often necessary. The effectual fervent prayer of a righteous man availeth much. Prayer will draw down from heaven great blessings when those who claim to believe the truth shall come down from their stilts of self-exaltation and afflict their souls, even as Daniel afflicted his soul. [Cf: 11MR100.04] p. 104, Para. 6, [1899MS].

The Lord is not pleased with the spirit or the principles that have a controlling power in the Review and Herald office. The strong spirit of man rules; not the spirit of God. God will not work with their devising. When men get out of the Lord's way, and let Him work upon hearts and minds, blessings will come to them. The fervent prayers, the

sincere humiliation, the self-denial and self-sacrifice which blends with the supplications made, will bring down rich blessings. [Cf: 11MR101.01] p. 104, Para. 7, [1899MS].

Through His chosen agencies God will graciously make known His purposes. Then the grand work of redemption will go forward. Men will learn of the reconciliation for iniquity and of the everlasting righteousness which the Messiah has brought in through His sacrifice. The cross of Calvary is the great center. This truth acted upon will make Christ's sacrifice effectual. This is that which Gabriel revealed to Daniel in answer to fervent prayer. It was of this that Moses and Elijah and Christ talked at His transfiguration. By the humiliation of the cross He was to bring everlasting deliverance to all who would walk after Him, giving positive evidence that they are separated from the world. [Cf: 11MR101.02] p. 105, Para. 1, [1899MS].

All who will endure to the end will be saved. All who will hold the beginning of their confidence firm unto the end will have eternal righteousness. But those who depart from the principles which give character to the truth need converting as verily as does the hardened sinner. [Cf: 11MR101.03] p. 105, Para. 2, [1899MS].

(Ephesians 2:1-10, 6:10-13 quoted.) God is represented as weighing the characters, actions, and motives of men. Christ said to Nicodemus, "Ye must be born again" (John 3:7). He is speaking the same words to those who know not the spirit that moves them to action. Under the inspiration of the Holy Spirit, Hannah, the mother of Samuel, said, "The Lord is a God of knowledge, and by His actions are weighed" (1 Samuel 2:3). David says, "Men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether lighter than vanity" (Psalm 62:9). Isaiah declares, "Thou, most upright, dost weigh the path of the just" (Isaiah 26:7). And Solomon writes, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Proverbs 16:2). [Cf: 11MR102.01] p. 105, Para. 3, [1899MS].

There is not a motive in the heart that the Lord does not read. He reads every purpose, every thought of the heart. It is not an increase of light that is needed; it is the surrendering of the soul to God, that by the power of His grace He may make the light He has caused to shine into the heart a living principle of action. When a man who has had great light, who is supposed to be led and taught by God, turns out of the way because of self-confidence, he makes false paths for his feet. He follows crooked practices, and many who have admired the supposed nobility and integrity of his character, follow his example, thinking that the Lord is leading him. The false step he took resulted in thousands of false steps. [Cf: 11MR102.02] p. 105, Para. 4, [1899MS].

The great worker of evil is on the track of every soul. Unfair dealings, the misappropriation of the Lord's funds, the investing of money in worldly projects, is holding back work which the Lord designs shall be done. Thus Satan inspires men to block the way of the advancement of God's kingdom. God sees every deed done, and He sees also the outcome of that deed. Those who have done deeds which have hedged up the way of the work of salvation are weighed in the balances and found wanting. [Cf: 11MR102.03] p. 105, Para. 5, [1899MS].

We have before us in the Word of God instances of heavenly agencies working on the minds of kings and rulers, while at the same time Satanic agencies were also at work on their minds. No human eloquence, in strongly-set-forth human opinions, can change the working of Satanic agencies. Satan seeks continually to block the way so that the truth shall be bound about by human devising; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self, and realizing the peril of the times. [Cf: 11MR103.01] p. 105, Para. 6, [1899MS].

Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage. [Cf: 11MR103.02] p. 106, Para. 1, [1899MS].

In the record of Daniel's experience we read: (Daniel 10:16-21 quoted). [Cf: 11MR103.03] p. 106, Para. 2, [1899MS].

Day by day the conflict between good and evil is going on. Why is it that those who have had many opportunities and advantages do not realize the intensity of this work? They should be intelligent in regard to this. God is the Ruler. By His supreme power He holds in check and controls earthly potentates. Through His agencies He does the work which was ordained before the foundation of the world. [Cf: 11MR103.04] p. 106, Para. 3, [1899MS].

As a people we do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. Evil angels are constantly at work, planning their line of attack, controlling as commanders, kings, and rulers, the disloyal human forces. [Cf: 11MR104.01] p. 106, Para. 4, [1899MS].

I call upon you who are not ready for the last great controversy to wake up. You are not watching for that which is soon coming upon the earth. Human instrumentalities under the control of fallen angels, are seeking to gather in their harvest. Those who would find themselves under the protection of the angels of God must live wholly for God's glory, prepared to stand in their lot and in their place. They are to be faithful and true, even as Daniel was, a man called by the Lord, "greatly beloved," a man who felt the need of praying and confessing his sins. Those who do as Daniel did are not asleep, but are keenly alive to their exposure to the enemy's malignant devices. They see that their only safety is in keeping the commandments of God. They pray as Daniel prayed, confessing their sins and finding pardon. [Cf: 11MR104.02] p. 106, Para. 5, [1899MS].

Over every man good and evil angels strive. It is the man himself who determines which shall win. I call upon the ministers of Christ to press home upon the understanding of all who come within the reach of their voice, the truth of the ministration of angels. Do not indulge in fanciful speculations. The written Word is our only safety. We must pray as did Daniel, that we may be guarded by heavenly intelligences.

As ministering spirits angels are sent forth to minister to those who shall be heirs of salvation. Pray, my brethren, pray as you have never prayed before. We are not prepared for the Lord's coming. We need to make thorough work for eternity.--Letter 201, 1899. (Addressed "To Our Ministering Brethren.") [Cf: 11MR104.03] p. 106, Para. 6, [1899MS].

*The Benefits of Schools in the Country*--It seems strange to everybody that we should be located in the woods. But we do not want our students to be near the city. We know that even though we bring them into the country we cannot escape from all evil. We have a public house [saloon] here, and not long ago a man left this public house drunk. As he was crossing a bridge he fell from his horse and was killed. But in the country the youth are away from the sights and the sounds of the city. We desire to take the students away from the foul atmosphere of the city. Not that Satan is not here. He is here, but we are trying to do all we can to place the students in the very best circumstance in order that they may fasten their eyes on Christ. . . . [Cf: 11MR158.02] p. 106, Para. 7, [1899MS].

Some parents, because their children say, "I am tired of the Bible," try in every way to manage so that they will have not have so much Bible. I say, Give children and youth the Bible as their study book. God will work with children and youth who give themselves to Him. Samuel was educated for the Lord in his youth, and God passed by the hoary-headed Eli and conversed with the child Samuel.--Ms. 99, 1899, pp. 7, 8, 10. (Talk given on July 20, 1899). [Cf: 11MR159.01] p. 107, Para. 1, [1899MS].

*"Reformatory" Schools Needed Because of Parental Failure*--Our school [Avondale College] is not what is usually termed a "reformatory" school, yet it is so in fact; and every child and youth is to be brought under strict discipline, for many parents have failed in understanding their accountability as parents.--Letter 97, 1899, p. 2. (To Mrs. Chick, June 26, 1899.) [Cf: 11MR162.03] p. 107, Para. 2, [1899MS].

*Schools to Operate on a Sound Financial Basis*--Altogether too large sums of money have been invested in the school building at Battle Creek, and too little wisdom and brain power has been brought into the practical methods to stop the increasing indebtedness of each year. It would have been far better to have closed the school until it should become a science how to conduct the schools in different localities on a paying system. . . . [Cf: 11MR163.01] p. 107, Para. 3, [1899MS].

The Lord is not pleased, for it reveals a lack of judgment with the kind of management that has been revealed in the past. Let teachers take less wages, and let the students' fees be raised. Let the strictest economy be practiced in the provisions made for the table. Let the one who has charge of the cooking gather up the fragments, that nothing be lost.--Letter 104, 1899. (To S. N. Haskell, August 1, 1899.) [Cf: 11MR163.02] p. 107, Para. 4, [1899MS].

(Ephesians 4:11-14 quoted.) All these gifts are to be blended in the work of building upon the foundation of the apostles and prophets. Jesus Christ Himself is the chief cornerstone, "in whom all the building fitly framed together groweth unto an holy temple in the Lord" (Ephesians 2:21). "Fitly framed together." Study these words, and seek



to understand all that they comprehend. "Fitly framed together," each acting his respective part unitedly. Thus we grow "unto an holy temple in the Lord." Have a care how you build.--Ms. 108, 1899, pp. 1, 2. ("He That Loveth Not His Brother Abideth in Death," August 2, 1899.) [Cf: 11MR274.02] p. 107, Para. 5, [1899MS].

Every entrusted gift is to be cultivated and employed in the Master's service.--Letter 195, 1899, p. 3 (To W. A. Colcord, G. B. Starr, and A. S. Hickox, November 29, 1899.) [Cf: 11MR274.03] p. 107, Para. 6, [1899MS].

*Not All God's Servants Have the Same Gifts, But All Are His Workmen*--God's servants do not all possess the same gifts, but they are all His workmen. Each is to learn of the great Teacher, and then to communicate what he has learned. All do not do the same work, but under the sanctifying influence of the Holy Spirit they are all God's instrumentalities, through whom He works for the success of the work. God employs a diversity of gifts in His work of winning souls from Satan's army.--Ms. 130, 1899, p. 9. ("The Test of Obedience," September 8, 1899.) [Cf: 11MR274.04] p. 107, Para. 7, [1899MS].

*Every Gift Essential to Success of God's Work*--There is need for a variety of gifts in the Lord's work. Read carefully the fourth chapter of Ephesians. The entire chapter is a description of the Lord's manner of working. (Ephesians 4:11-13 quoted.) Every gift is to be acknowledged as essential to the success of the work.--Letter 8, 1899, p. 6. (To J. H. Kellogg, January 23, 1899.) [Cf: 11MR276.02] p. 108, Para. 1, [1899MS].

*Abuse of Gifts Offensive to God*--Nothing can be more offensive to God than to cripple or abuse the gifts lent us to be devoted to His service.--Ms. 31, 1899, p. 3. ("Do All the Glory of God," March 19, 1899.) [Cf: 11MR279.03] p. 108, Para. 2, [1899MS].

*Greatness Dependent on Humility*--You need never try to shape your religious experience in order that you may be a great man before the world. Your greatness depends upon your humility. . . . [Cf: 11MR306.02] p. 108, Para. 3, [1899MS].

Put on Christ. In the closet, communing with Him who seeth in secret, lay hold by faith on His might. Put away your self-confidence. Make peace with Him and you shall in your simplicity make peace with Him. . . . [Cf: 11MR306.03] p. 108, Para. 4, [1899MS].

Walk humbly with God. Bear in humility all the honor God has seen fit to give you. Do not exalt yourself and demerit your brethren as you have done, for then you show distinctly that the Spirit of the Lord is departing from you, and that you will be left to your own wisdom.--Letter 40, 1899, pp. 4,5,11. (To J. H. Kellogg, copied Feb. 23, 1899.) [Cf: 11MR306.04] p. 108, Para. 5, [1899MS].

*J. H. Kellogg's Way and Spirit Not Approved by God*--All I have to say now is that your way and spirit toward your brethren is not approved by God. He calls for unity. Variance and dissension are not created by the Lord. The Lord has given light to men that it may be a help to them and all connected with them. If the same spirit is manifested to justify and condemn that has been cherished in the past, settle it in your mind

that Jesus Christ is not glorified. The softening, subduing influence of the Spirit of God is greatly needed. Nothing can dishonor God more than the independent self-sufficiency that marks the defections of your brethren and fails to see your own dangers and defects. I am afraid for you. I am afraid for my brethren in responsible positions.--Letter 55, 1899, p. 1. (To J. H. Kellogg, March 24, 1899.) [Cf: 11MR306.05] p. 108, Para. 6, [1899MS].

*J. H. Kellogg Urged to Remain Loyal*--If my words have wounded and bruised your soul, I am sorry, for I am wounded and bruised also. Our work, a strange work, a great work, given us by God, links us heart and soul together. You dare not throw off your armor. You must wear it till the end. When the Lord releases you, then it will be time for you to lay your armor at His feet. You have enlisted to the very close of the battle, and you would not disgrace yourself and dishonor God by deserting from the army. May the Lord open to you many matters which He has opened to me. Satan is watching his opportunity to dishonor the cause of God. I have been shown your peril and your guardian angel preserving you again and again from yourself, keeping you from making shipwreck of faith. Lift up the standard, lift it up, and be not fainthearted or discouraged. . . . [Cf: 11MR307.01] p. 108, Para. 7, [1899MS].

The Lord loves you, the Lord upholds you. In God you can triumph. I have appreciated the confidence you have ever maintained in my humble self, as the Lord's servant, who speaks and works His will. You have ever shown me respect. In return you have my sincere appreciation of the same.--Letter 73, 1899, pp. 5,6,8. (To J. H. Kellogg, April 17, 1899.) [Cf: 11MR307.02] p. 109, Para. 1, [1899MS].

*Warnings of Dangers Have Not Been Overstated*--I am writing much and the Lord gives me strength and grace. He has assured me that when at any time I have written to you in plainness, it has been to save you from making mistakes, and to place you under the leading of the Holy Spirit. Here I must leave the matter. Nothing has been overstated in regard to the dangers which threaten you.--Letter 129, 1899, p. 2. (To J. H. Kellogg, August 29, 1899.) [Cf: 11MR308.01] p. 109, Para. 2, [1899MS].

*EGW Concerned for JHK*--I love you and I pray for you, and I believe the Lord hears my prayers for you as verily as if they came from your own mother's heart. Hide yourself in Christ.--Letter 129a, 1899. (To J. H. Kellogg, Aug. 29, 1899.) [Cf: 11MR308.02] p. 109, Para. 3, [1899MS].

*Why EGW Wrote Kellogg So Often*--Why is it that I have written to you so often? Because there is none other whom you consider of sufficient authority to heed. . . . [Cf: 11MR308.03] p. 109, Para. 4, [1899MS].

May the dear Jesus reveal Himself to you as He has done to me, is my prayer. He is the One "altogether lovely," and "the chiefest among ten thousand." Believe, only believe. Commit the keeping of your soul unto Him as unto a faithful Creator. Jesus will forgive you, and make your character like His own pure character, if you will open the door of your heart and let Him in. He wants to give you His peace, His joy, His comfort. If you will let Him do this, He will cause you to triumph gloriously.--Letter 135, 1899, pp. 1, 9. (To J. H. Kellogg, Aug. 29,

1899.) [Cf: 11MR308.04] p. 109, Para. 5, [1899MS].

*EGW Concerned for JHK*--Your last letter expresses the thought that I have lost confidence in you. I do not know just how to reply to this statement. I am certainly deeply concerned for you, and it is most difficult to say anything because you do not take the matter as you should. I know that the Lord is your true friend, and He has presented your case before me as not directing the work correctly. . . . [Cf: 11MR309.01] p. 109, Para. 6, [1899MS].

You need to be counseled and to receive this counsel as a blessing, not as a curse. You are wearing out your power. I need you to encourage and to help me in bearing the straightforward testimony that God has given me. The discouragement which you think I have brought upon you is not to be charged to me, for I have given you the Source of my message.--Letter 77, 1900, pp. 1,6. (To J. H. Kellogg, Dec., 1899.) [Cf: 11MR309.02] p. 109, Para. 7, [1899MS].

Edson, do not, I beg of you, write books and get this one and that one to write them for you, and then sign your name to them, even if you say these men have helped you. It hurts you as an author. You can write in simplifying the truth, but do not engage any man or woman to write for you. With close application you can read the Scriptures and make the thoughts your own. The Lord will help you if you will only take time for careful study. You have ideas; do not employ others to put their fingers and brains into the work. We want you here to plan on books. Come right along [to Australia] as soon as possible and escape the hard winter. I want you to take this matter to the Lord yourself, and pray about it. The Lord will teach all who seek Him earnestly.--Letter 240, 1899. (To J. E. White and wife, July 30, 1899.) [Cf: 11MR346.01] p. 109, Para. 8, [1899MS].

*Those Who Cannot See Signs of Times Are Candidates for Plagues*--God calls for men and means. Those who cannot see the signs of the times in this wicked and adulterous generation will be found with those who perish under the plagues poured from the vials of God's wrath.--Letter 109, 1899, p. 16. (To Brethren and Sisters in Africa, Aug. 8, 1899.) [Cf: 12MR42.03] p. 110, Para. 1, [1899MS].

*Invitation to Come to Australia*--Last night we had a conversation with Brother Daniells in reference to Maud Boyd and her daughter coming to Australia. Previous to this I had had a conversation with Brother and Sister Starr concerning this matter. I think it would be in the order of God for them to come. There is plenty of work to be done, and there is need that those of experience, who have a firm faith, should connect with the work. [Cf: 12MR47.03] p. 110, Para. 2, [1899MS].

The question was raised, "Would it not be in the order of God for Brother and Sister Sisley and their family to come?" We would be only too glad to welcome you to this country. There is an opening of new fields where the standard of truth must be uplifted. We are not moving as fast as we should to let the message be carried to all parts of the earth. The fields are white unto the harvest. The people in the churches feel that they have fed on husks long enough, and now they are crying, Give us the Word of Life. We want the Living Bread. While we can work we want to do all in our power to bring the light before the people in our cities. . . . [Cf: 12MR48.01] p. 110, Para. 3, [1899MS].

We ask you, Brother and Sister Will Sisley, "Will you think of this matter?" Ask counsel of the Lord, and then if you feel free to move here with your family, all can find a place, parents and children. We need workers, more workers from America. We invite you to come. Our schools need the very best talent that the world affords. [Cf: 12MR48.02] p. 110, Para. 4, [1899MS].

If you feel it your duty to remain in Battle Creek, follow your conviction. If you feel that it is best for you to come to this country, we will give you a warm welcome. If you see others whom you think could become workers in the school or in city mission work, have them come with you. [Cf: 12MR48.03] p. 110, Para. 5, [1899MS].

I now leave this matter with you. Do just that which the Lord directs. Elder Daniells and W. C. White may write to you more definitely concerning matters that I cannot undertake to write about. Sister Starr is with us. She is having something like influenza and has been with us now about a week. We are enjoying visiting together. Brother Starr will come on the morning train and will spend the day with us.--Letter 31, 1899, pp. 1, 3, 4. (To W. C. Sisley, Feb. 12, 1899.) [Cf: 12MR48.04] p. 110, Para. 6, [1899MS].

The question is to be carefully considered. Am I to take the stewardship of thousands of pounds, and invest this money in objects that will require just as much more money to sustain them? Are there not interests of vast importance in missionary lines that should be helped by part of these donations? Shall I erect in America buildings after building, as memorials, while my brethren are laboring in fields which are without one standard or memorial? Has God designed that I shall have such large supplies, while others are toiling without conveniences, without the means to advance the work of God in new fields? [Cf: 12MR85.01] p. 110, Para. 7, [1899MS].

Shall I erect buildings, gathering to myself all the means I can to do a class of medical-missionary work in my part of the vineyard, adding constantly to my facilities, when one half of this money, appropriated more evenly, would set in operation a work which would greatly advance the kingdom of God? While my brethren are laboring without facilities, shall I add building to building because some have confidence in my management? [Cf: 12MR85.02] p. 111, Para. 1, [1899MS].

Thus was this matter placed before me. God sent me to Australia. Here I have worked, parting with all I have received in royalties to advance the work. I was instructed by the Lord to say to A, You are swaying altogether too heavily in one line of work. It is not after the counsel of God that so much means shall be absorbed in America. There are other portions of His vineyard which are to be worked. Call to the men in America, call to Dr. Kellogg, for the help which they should give to build up the work in places where I have sent My experienced workers. They need the facilities which are so abundantly provided in America. Call upon those in South Africa. Let them understand that Australia should have part of the means which have flowed into America. The donations received should be distributed in accordance with the necessities of the field. If this were done, Australia would stand more evenly with America. We would be able to send forth educated workers.--Letter 175, 1899, pp. 3, 4. (To Philip Wessels, Nov. 4, 1899.) [Cf:

12MR85.03] p. 111, Para. 2, [1899MS].

*Ministers' Wives Who Do Bible Work Should Be Paid a Salary*--A house has been hired for the ministers and their wives and those whom they are educating to give Bible studies from house to house. The people are invited to ask their friends and neighbors to these meetings, and opportunity is given for them to ask questions on the lessons given. These are occasions of deep interest. I have great confidence in this method of labor. The workers who are hunting and fishing for the souls of men and women labor hard from morning till night. Often their appointments are not over till ten o'clock. [Cf: 12MR162.03] p. 111, Para. 3, [1899MS].

Work has now been begun in Wallsend, a suburb of Newcastle, ten miles from Newcastle, and in Maitland, a town twenty miles from Newcastle. This is a large field, and we shall employ workers who will give their whole time to the work. Elder Haskell and his wife are now laboring in Newcastle. They have tact and skill and teach the truth both in public and from house to house. There will be other ministers there besides Elder Haskell and the Bible readers. No less than twelve workers are needed in this place, for it is a large field. [Cf: 12MR163.01] p. 111, Para. 4, [1899MS].

In the past I have appropriated the means to sustain this kind of work, but my fund is now exhausted, for in this field the calls have been continual. Missionary work has been done in many cities. The ministers' wives join their husbands in this work, and accomplish that which their husbands could not possibly do. In order to do this work, these sisters have to hire someone to do their housekeeping. It takes the very best talent to do this class of missionary work, and the women who do it should receive a suitable amount for their work. Because of the dearth of means, our sisters have received very little pay, yet they have faithfully worked on, without any definite provision being made for them. Less qualified workers, who are receiving instruction by precept and example, are paid one pound a week, out of which they pay their board. But as yet the ministers' wives have been paid nothing. [Cf: 12MR163.02] p. 111, Para. 5, [1899MS].

I wish to create a fund for the payment of these devoted women who are the most useful workers in giving Bible readings. I am also led to say that we must educate more workers to give Bible readings, and I come right to the point: Will you consent to make me your steward, entrusting me with a certain amount to be invested in educating and sustaining workers, and also in helping to erect the humble meetinghouses we have to build? I have invested means in every house of worship save one which has been built by our people in Australia. [Cf: 12MR164.01] p. 112, Para. 1, [1899MS].

I think I have made the case plain. If you desire, I will send you a monthly statement of how your money has been invested.--Letter 83, 1899, pp. 4,5. (Written May 4, 1899.) [Cf: 12MR164.02] p. 112, Para. 2, [1899MS].

*Seek Wisdom From God*--The Lord invites us to ask of Him. Shall we turn from God's wisdom, to ask of man? They may advise us to do what is best, but unless they receive their light from heaven, finite men can have no certain light to give us. The Lord is acquainted with our

ignorance and darkness, and He bids us come unto Him, the Source of all light and all wisdom. . . . [Cf: 12MR255.02] p. 112, Para. 3, [1899MS].

As a people we have become weak and dwarfed in religious growth, because we have sought the strength of finite, erring men, when we might have had the strength of an unerring, infinite God. The displeasure of God is upon the churches in every conference, because they do not come to Jesus and learn of Him, seeking for that wisdom which He alone can give. Ministers who have labored zealously in the work have gone prematurely to the grave, because church members have clung to them, making them responsible for the work which God alone could do. They have not been able to do all that should have been done to teach the people the way of the Lord, to point them to Him who is man's sure Helper. Why do we not go to the mighty Helper, instead of to weak, erring man? Why do we place man where God should be? Let every church member closely examine his own heart, and see if he really has confidence in the promises of God. . . . [Cf: 12MR256.01] p. 112, Para. 4, [1899MS].

It is the absence of the grace of Christ in the heart that causes men to make wrong decisions. It leads those who have had light and rejected it to regard light as darkness. They call error truth and truth error, because they walk in the sparks of their own kindling. God declares that such shall lie down in sorrow. The reception of the Word of God in sincerity and simplicity will renew the mind and awaken it to understand clearly the Word of God. The blindness passes away, the darkness is removed, and the true light shines forth.--Ms. 23, 1899, pp. 3-6 (March 9, 1899). [Cf: 12MR256.02] p. 112, Para. 5, [1899MS].

The instruction given in the Old Testament Scriptures is as verily the word of Christ as the instruction in the New Testament. Christ was as verily man's Redeemer in the days when the Old Testament was written as He was when He appeared in the form of humanity. He gave those of ancient Israel just as favorable an opportunity of working out their own salvation as He did those who listened to His words.--Letter 34, 1899. (Written from Cooranbong, Australia, February 14, 1899, to "My Brother and Sister.") [Cf: 12MR301.01] p. 112, Para. 6, [1899MS].

Newcastle has been considered the hardest place where we could begin to labor, but during our camp meeting we had special evidence that the Spirit of the Lord had prepared the way before us. There has been nothing like it in our entire experience. There was such perfect order among those who came to the grounds. There was very little of the usual strolling about the grounds for sightseeing. There was no murmuring or complaining. There seemed to be a holy hush, a quietude, upon the entire encampment. [Cf: 13MR105.01] p. 113, Para. 1, [1899MS].

The ground was large, containing about five acres, with a piece of brush at one side. From the brush there ascended many earnest prayers from ministers and church members. [Cf: 13MR105.02] p. 113, Para. 2, [1899MS].

We had our old family tent which we purchased from Brother Hickox at the Brighton camp meeting. This was occupied by members of my family. We also had a dining tent and a cooking tent. W. C. White had a tent on the ground. We also had two pleasant rooms about two minutes' walk from

the ground. I had one of these, and the other was occupied by W. C., May, and the twins. The measles was prevalent, and W. C.'s family were attacked. All who came to the campground had to return home. W. C. himself was threatened. But by the last week of the meeting the trouble was over, and the whole family were on the campground. [Cf: 13MR105.03] p. 113, Para. 3, [1899MS].

The grounds were very pleasant. There is a thick mat of grass, so that but few tents had to be floored. The use of the ground was granted us free. The steam cars stopped at the encampment at the time of the afternoon and evening service. This was not their usual stopping place, but the managers seemed ready to favor us. Indeed, all seemed ready to accommodate us, and glad for the opportunity. [Cf: 13MR106.01] p. 113, Para. 4, [1899MS].

We have never attended a meeting where such an intense interest was manifested, and we have never seen a more promising congregation assembled. People came from all the churches, and in our social meetings excellent testimonies were borne by church members. All were free to express themselves that the meetings were a blessing to them. [Cf: 13MR106.02] p. 113, Para. 5, [1899MS].

Nearly every day a health talk was given by one of the doctors from Sydney, usually Dr. Caro. The physicians are doing all they can in advancing the health reform and medical missionary work. This finds favor everywhere. There has been strong solicitation for a branch of the medical missionary work to be planted in Newcastle. Merchants, bankers, the very first class of the community, are ready to cooperate with our people in the work. [Cf: 13MR106.03] p. 113, Para. 6, [1899MS].

This camp meeting was at the right time and in the right place. All the way from Newcastle to Cooranbong there are places all ready to be worked. It is of great consequence to us and the school at Cooranbong that a solid church be raised up at Newcastle. It is so near us that after the special work of gathering in the harvest has taken place, the work can be carried forward to quite an extent by helpers from here. Several have already taken their position to keep the Sabbath, and yet the work continues. We have a large new tent, which was purchased by donations. The cost was about \$300. Herbert Lacey and his wife remain in Newcastle for a time to assist in the work. Brother and Sister Starr are there with a number of Bible workers and canvassers. Brother Colcord spends a portion of his time there. His family are in Cooranbong, occupying the Convent building. [Cf: 13MR106.04] p. 113, Para. 7, [1899MS].

The wonderful interest aroused by the camp meeting has been a great surprise to all. At the evening meetings through the week there was an attendance of not less than a thousand persons, and on one occasion it was nearly three thousand. All were as quiet as if it were a church. At the last of the third week the crowds were tremendous. It was a sight to see the great tent packed full of people. [Cf: 13MR107.01] p. 114, Para. 1, [1899MS].

In the morning, and sometimes in the afternoon, children's meetings were held, and on some occasions nearly 400 children were present. These meetings were under the supervision of Sister Peck, with the

assistance of a number of Sabbath school teachers. It was a pleasant sight to see all through the week a large number of children, neatly dressed, assembling to receive instruction. Meetings were held for the instruction of teachers in Sabbath school work. There were superintendents of Sunday Schools who came to obtain all the information possible. They said that new methods must be brought into their schools. This will give some idea of the influence of the meetings. A great work was done. We know that the Lord's host was on the encampment, and the Holy Spirit is still striving with hearts. [Cf: 13MR107.02] p. 114, Para. 2, [1899MS].

This is a coal mining district. The superintendent of one of the mines told some of our people that it was impossible for us to estimate the good that has been done by this camp meeting. "It has penetrated all through our mine," he said, "and we seem to be breathing a purer atmosphere." This is the opinion expressed by leading men, merchants, bankers, and all kinds of people. [Cf: 13MR107.03] p. 114, Para. 3, [1899MS].

This is a most favorable situation for medical missionary work. The large class of miners need the gospel as verily as do the far-off heathen. In this very location there is an abundance of work to be done in the Lord's vineyard. This field, almost in the shadow of Cooranbong, is fully as essential to be worked as Africa or India. And the fact that they are English-speaking people gives them a special claim upon us. I see a great work to be done. The Lord knew just where to locate the school in Australia. His wisdom has planned that these miners should have a chance. There will be a work for many of our students to engage in which is fully as essential as in the missionary fields afar off. The temperance and medical missionary work should be established here. A large work can be done, and we must see that it shall be carried forward solidly. [Cf: 13MR108.01] p. 114, Para. 4, [1899MS].

We shall have to erect meetinghouses in different places. There is an old stone meetinghouse at Wallsend, ten miles this side of Newcastle. It has been left vacant and has been roughly used, and is now offered for sale cheap. If we can get the means, we will purchase it, and put in new floor, windows, and roofing. The ground is high and the location excellent. The truth must be presented in all the suburbs of Newcastle. This place being only a short distance from Cooranbong, we can send workers there, and we long to do this. The church can be purchased for about 80 pounds. [Cf: 13MR108.02] p. 114, Para. 5, [1899MS].

All our ministering brethren are convinced that there is not a better location for our school. We are not a great distance from Queensland, and from the light given me of the Lord I know that all the places on the way to Brisbane--Newcastle, Maitland, Singleton, Toowoomba--are to be like links in a chain reaching to Cooranbong. And from Cooranbong there are places to be worked all along the line to Sydney. Oh, it is a great field, just as dark as heathen lands unless the light of truth shall pass through it as a lamp that burneth. The Lord has looked upon the darkness. "And God said, Let there be light: and there was light." "I am," said Christ, "the light of the world." [Cf: 13MR108.03] p. 114, Para. 6, [1899MS].

The souls that are here to be saved are just as precious as are souls thousands of miles away, and we can work for them with far less outlay



of means. This work means business. It means much to us. Christ is indeed the Light of the world, and the Holy Spirit is waiting to communicate to the eye of the soul that power of sight which will reveal to the perishing the Lord Jesus Christ. Christ is to be uplifted before the people. [Cf: 13MR109.01] p. 115, Para. 1, [1899MS].

Yesterday a telegram was received from our workers at Newcastle asking us to send our carriage to the station for a party coming from that place. A family came to see the school, with the purpose of placing in it one of their sons. There were father, mother, daughter about 30 years old, and two boys. They have several stores in Newcastle, in the drapery business. They were much pleased with the place and decided to send their son to the school. These people were interested and deeply impressed at the camp meetings. [Cf: 13MR109.02] p. 115, Para. 2, [1899MS].

Several families are thinking of sending their children to the school. There was a Jew, his wife a Christian, from Maitland, who thought of moving to Cooranbong with his family, that he might send his daughter to the school. He was present on the last day of the camp meeting and heard me speak on Sunday afternoon, and many said he was deeply impressed. He was also much impressed by the evening discourse. After the meeting he went home and talked with his wife to a late hour. He said, I must acknowledge that this people have the truth. He felt deeply. The next morning he was found dead in his bed. He died from heart disease. I do not know what course the family will now take but they will be visited. They are in comfortable circumstances, having several houses in Maitland. May the Lord save the souls of that family, is my prayer.--Letter 12, 1899. (Written Jan. 26, 1899, to Addie and May Walling, from "Sunnyside," Cooranbong, N.S.W.) [Cf: 13MR109.03] p. 115, Para. 3, [1899MS].

I have not slept well during the past night, but I am thankful that I am able to write a little, yes, considerable. I think of you, but it is with pleasure, because you are, I believe, and am assured, in your going to America at this time, doing the will of God; and may the Lord sustain and bless you at every step. [Cf: 13MR135.01] p. 115, Para. 4, [1899MS].

I have things to send to you in writing that I deem very important, and I think it will be prepared in a form so that many may be benefited by it. I should oft be so pleased to have talks with you upon matters that are intensely interesting to me, that I am trying to write out in reference to the specifications in scriptural injunctions in regard to the duties one to another in Leviticus and Deuteronomy. We must just call to our minds those [precepts on] actual, practical missionary work, and work intelligently, and do the very principles of Christianity, the gospel of the Old Testament. [Cf: 13MR135.02] p. 115, Para. 5, [1899MS].

And this some call the Dark Ages. If so, it is not because they had no communication from heaven. Leviticus 25. The Lord was over the whole earth. Every seventh year was a sabbatical year. This would be a wonderful arrangement down in this age of great light. Not only the agricultural processes were to be intermitted, but the cultivation of the soil was not permitted. It lay in its spontaneous growth for the benefit of the poor. All had free access to it--the strangers and the

flocks and herds. This was to invigorate the productive, worn-out soil, and to teach the Hebrew nation that God was the Householder, and the people were His tenants. The land had a sabbath, or yearly sabbath. [Cf: 13MR135.03] p. 115, Para. 6, [1899MS].

Then the jubilee, the fiftieth. The lessons given were to encourage liberality and overcome all stinginess, and to give lessons to all that it was the Lord's land. He was to be regarded as its owner, that He would make it productive, if they were obedient, by giving them His blessing upon their lands. The lesson given was that the Lord was taking care of the poor, and that He had made provision for them; and every seventh year the spontaneous crops were for them. This is the principle of liberality; a provision was made by special interposition of God. The sixth year, under God's supervision, the land yielded provision for three years; and it was a constant lesson that God was the Householder, and the land was His. [Cf: 13MR136.01] p. 116, Para. 1, [1899MS].

But I cannot write out all that is contained in Leviticus and Deuteronomy. But I think our people in this enlightened age of 1899, if they would go back to the period they call the "Dark Ages" and bring into their practical life the lessons that Christ gave to the Hebrews, they would act out the obedience God required of them. Their hearts would not be so full of selfish principles, that when His brethren working in hard fields should ask a favor, that they would close the door of their heart and say, No. [Cf: 13MR136.02] p. 116, Para. 2, [1899MS].

This has been done. I have seen individuals (I might call by name, but forbear) who asked simple advantages. Seeing they would not help, they would not express their sympathy in the work, or cooperate, only so far as wages was concerned--in a poverty-stricken field, where the poor must be helped in order to help themselves.--Letter 221, 1899. (Written to Elder and Mrs. S. N. Haskell, August, 1899, from "Sunnyside," Cooranbong, N.S.W.) [Cf: 13MR136.03] p. 116, Para. 3, [1899MS].

There are many things which need to be said. May the Lord help me to say with my pen the very words that should be said. [Cf: 13MR179.01] p. 116, Para. 4, [1899MS].

God's people should stand as a distinct, holy people, separate from the world. But the Lord has been greatly dishonored because they have consulted lawyers in regard to church matters. They have lost their spiritual discernment, and in the place of using the sacred fire of God's own kindling, they have used the common fire. Some act like men who are destitute of the Spirit of God, and under the control of Satan. God's people should be working in different lines. There is earnest, solemn work to be done in all our institutions. These institutions have not been guarded as they should have been. Too little dependence is placed upon God, and altogether too much upon unsanctified men. [Cf: 13MR179.02] p. 116, Para. 5, [1899MS].

The subject I wish now to bring before our people is that of the special management of the general interests of the cause of God at the present time. For years light has been given me that the one selected to preside over the General Conference should not be left to bear all the burdens alone. He is to be a man of clear discernment, who will not

swerve from right principles, and he is to have as his counselors staunch men who will not sway or be swayed in wrong directions, who are as firm as a rock to principle. He is not to be left to follow his own inclinations in the choice of his counselors. This has been done for years, to the detriment of the work. His associates are to be chosen men who have the confidence of the people; God-fearing men upon whom he can rely. [Cf: 13MR179.03] p. 116, Para. 6, [1899MS].

The president of the General Conference should not select his son to be a counselor or a judge, for if such a relative is connected with him, there is danger that correct principles will not be carried out. The very fact that the counselor is a relative will be a source of temptation to those who have been swayed from truth and righteousness to carry things in their own way, the son thinking he has no right to question his father's decisions or work. The president of the Conference should choose as his counselors "able men, such as fear God, men of truth, hating covetousness" (Ex. 18:21). [Cf: 13MR180.01] p. 117, Para. 1, [1899MS].

Sometimes the men chosen to preside over the State Conferences are not the best and most trustworthy men. Some cannot reason correctly, because they have lost their spiritual eyesight. Spiritual things are "spiritually discerned" (1 Cor. 2:14). Much careful consideration should be given to the matter of appointing State Conference presidents. Much prayer should be offered to God. He should be sought most earnestly, that the presidents of the State Conferences may show themselves to be men of ability in spiritual understanding. The Lord requires this of all who come near to Him. [Cf: 13MR180.02] p. 117, Para. 2, [1899MS].

In the eighteenth chapter of Exodus we are shown what kind of men are to be chosen to share the burdens and responsibilities of the work of God. Moses had a great charge, and it was necessary that others should bear the burdens with him. (Exodus 18:33-22, quoted.) [Cf: 13MR180.03] p. 117, Para. 3, [1899MS].

This is the kind of men who should be chosen to carry forward the work of God. Lessons from God's Word should be learned by those who are carrying heavy responsibilities. [Cf: 13MR181.01] p. 117, Para. 4, [1899MS].

"Moses chose able men out of all Israel, and made them heads over the people." Speaking to the congregation afterward, he said, "I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him" (Deut. 1:16). [Cf: 13MR181.02] p. 117, Para. 5, [1899MS].

God's directions have not always been followed. Men have been selected to fill places on the Foreign Mission Board who had not sufficient experience for the work. They needed to lift up their eyes and behold the field white unto the harvest. The decisions which have been made in various lines have shown that some of the men chosen were not men of consecrated ability, men who were of value because of their experience in living connection with God. They became self-important, wise in their own conceit. [Cf: 13MR181.03] p. 117, Para. 6, [1899MS].

Men have been given the work of judging whether or not a book was of value, who were not sufficiently intelligent in regard to the matter to be entrusted with this work. They needed to realize their ignorance, to become educated. They needed to wear Christ's yoke, and learn of Him who is meek and lowly in heart. They needed to heed the injunction, "Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it" (Deut. 11:8). "Lay up these words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (verses 18, 19). [Cf: 13MR181.04] p. 117, Para. 7, [1899MS].

Eternal vigilance is the price of safety. Had these requirements, which are even more essential at this time when everything is ripening for the great day of God than they were in the time of the children of Israel, been heeded, a different condition would now be seen. The most decided strength of purpose should have been shown lest Satan should beguile through his specious devices. The people should have been taken into the counsels, and interested in the work. Matters should have been laid out before them that they might have known how the means which they had invested were being handled. [Cf: 13MR182.01] p. 118, Para. 1, [1899MS].

The president of the General Conference has altogether too many burdens for one man to carry. For years this has been presented to me. My husband fell under the heavy draughts made upon him. Elder Butler was counseled by the Lord to share his burdens with men who could counsel with him. They were to be given a portion of the load. But this counsel was unheeded. Elder Butler linked with him his own son, who could only be a worker under his father. Thus the relief which it was pointed out Elder Butler should have, he did not have, because he did not manage wisely. [Cf: 13MR182.02] p. 118, Para. 2, [1899MS].

Elder Olsen was advised to share his burdens with men who could help him. The work of the General Conference should never have rested on one man. At first one man could carry it, but as believers multiplied, the man must suffer as well as the work, which needed careful thought and the utmost firmness, in order that right principles might be maintained. [Cf: 13MR182.03] p. 118, Para. 3, [1899MS].

The Lord did not give Elder Olsen the work of engaging in the publishing business. The publishing institutions were established to carry forward important interests. But men who were not under the divine guidance were given management in them. At the very heart of the work erroneous principles were pressing for recognition. All matters should have been laid before the people. The Lord should have been sought in humble prayer. Then the Holy Spirit would have been their teacher. [Cf: 13MR183.01] p. 118, Para. 4, [1899MS].

But the Conferences at large were not enlightened in regard to what was being done. Men were linked up with Elder Olsen who led him and imbued him with their spirit. Unrebuked, corruption was going on at the heart of the work. The cause of God in our institutions was being perverted. Men were exalted, regardless of the advice God was giving. Covetousness held sway. Judas-practices were contaminating the workers.

No language can be framed to describe the result of placing unfaithful, unconverted men in holy places. [Cf: 13MR183.02] p. 118, Para. 5, [1899MS].

Some have been trying to struggle to the light, but there are secret things which have not come to light. Many poor souls will not be able to enter in at the strait gate, for it is altogether too narrow to admit any of Satan's intrigue and deceptions. When the Holy Spirit breaks away the barriers, the lawyers will no longer be called upon to adjust difficulties for God's people. God will take the matter in hand and bring to light every hidden thing. He will bring men into places where they will speak, and things which are now involved in mystery will be revealed, and their bearing on His cause will be seen. [Cf: 13MR183.03] p. 118, Para. 6, [1899MS].

Lessons From Israel--The Jewish nation had a history of a most remarkable character. The Christ of the New Testament was the Christ of the Old. The Lord did indeed hedge His vineyard about to guard it. He guarded it with His law. In Eden the marriage law and the Sabbath law were plainly and distinctly defined, that there might be no ignorance or misunderstanding on the part of the people. When God had finished the work of creation, He rested on the seventh day. He blessed the day of His rest, while the morning stars sang together, and all the sons of God shouted for joy. [Cf: 13MR184.01] p. 119, Para. 1, [1899MS].

The Lord spoke to Abraham when he was living in a nation of idolaters. He desired to make him a chosen instrument, by giving him the light of the laws of His kingdom. But first Abraham must break his connection with his father's family, separating from their influence that he might be taught by God. Jehovah was to be the object of his worship. [Cf: 13MR184.02] p. 119, Para. 2, [1899MS].

Abraham obeyed God. He left his father's house, and went into a strange land. There the Lord educated him. He spoke to him, saying, "Fear not, Abram: I am thy shield, and thy exceeding great reward" (Gen. 15:1). Again, when Abraham was 99 years old, the Lord appeared to him, and said, "I am the Almighty God; walk before me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, My covenant is with thee, and thou shalt be a father of many nations" (Gen. 17:1-4). [Cf: 13MR184.03] p. 119, Para. 3, [1899MS].

Abraham was called the father of the faithful. His connection with God showed that he was determined to walk in the fear of the Lord in his home life. "I know him," said the Searcher of hearts--He who blessed the habitation of the faithful--"that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). He will keep the law instituted in Eden as the standard of character. [Cf: 13MR184.04] p. 119, Para. 4, [1899MS].

The Lord made Abraham his husbandry, His building. He was material upon which God could work. In the fear of the Lord he cultivated home religion, and the love of God circulated through his entire household. He had a church in his home. He was the instructor of the many souls connected with him. He began and carried forward a grand work. He and

his family were subjects of God's kingdom. By the combined influence of authority and love, he ruled his house. He walked in his home in perfect, trusting obedience to a "Thus saith the Lord." [Cf: 13MR185.01] p. 119, Para. 5, [1899MS].

The Hebrew nation went down to Egypt, and for 400 years they were kept in Egyptian servitude. After Joseph's death the worship of the Egyptians made such an impression on their minds that the sight of their eyes and the hearing of their ears were corrupted. They lost the true knowledge of God. [Cf: 13MR185.02] p. 119, Para. 6, [1899MS].

According to His promise to Abraham, Isaac, and Jacob, God delivered the Israelites from slavery, desolating the fertile land of Egypt to rescue His people. In awful grandeur He delivered them from the Egyptian host who pursued them. Not one of those who entered the Red Sea in pursuit of the people the Lord had chosen as His own, was saved. [Cf: 13MR185.03] p. 119, Para. 7, [1899MS].

One equal with God, His only begotten Son, carried out His Father's mind in the deliverance of the Israelites. God had promised Moses, "My presence shall go with thee," and He fulfilled this promise by giving Christ to be the invisible Leader of His people, while Moses was chosen to be their visible general. Christ guided them in their travels through the wilderness, indicating where they should encamp. Through Moses He communicated His will and purpose to more than a million people. Through 40 years of wilderness-wandering He was their instructor. [Cf: 13MR185.04] p. 120, Para. 1, [1899MS].

They had reached the river Jordan, and spies were sent to view the land of Canaan. Under the working of [Satan] the wily foe, ten of these brought back an evil report, and when the people heard it, "they murmured against Moses and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt" (Num. 14:2-4). For this rebellion and perversity the Lord declared that for 40 years they were to wander in the wilderness. [Cf: 13MR186.01] p. 120, Para. 2, [1899MS].

God designs that His glory shall appear in the working out of His will. His wonderful deliverance of the children of Israel was ever to be repeated [i.e., recounted] by the people. By what He had done they were to know that He would accomplish what He had undertaken. All man's resistance would only make the victory more signal and triumphant. [Cf: 13MR186.02] p. 120, Para. 3, [1899MS].

The camp of Israel was not easily managed. Murmurers, complainers, and fault-finders were constantly met with, and the management of the camp was a serious undertaking for Moses. But patiently the Lord cared for and worked with His vineyard. He had selected His people, not from the rich and powerful of the world, but because they were the smallest of all people. [Cf: 13MR186.03] p. 120, Para. 4, [1899MS].

From Sinai the Lord spoke His law, making a wonderful display of His glory. There He made a covenant with all who promised to be obedient to

His law. Obedience to the Sabbath was to be a sign between Him and His people, "that ye may know," He said, "that I am the Lord that doth sanctify you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel for ever" (Ex. 31:13, 16, 17). [Cf: 13MR187.01] p. 120, Para. 5, [1899MS].

The wonderful deliverance of the Jewish church reveals God's great care and love. He designed that through the channel of this people His blessings should flow to the whole world. [Cf: 13MR187.02] p. 120, Para. 6, [1899MS].

Lessons From the History of the Early Christian Church--"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables" (Acts 6:1, 2). [Cf: 13MR187.03] p. 120, Para. 7, [1899MS].

This matter was not decided by one man. Had it been, many things would have been neglected. "The twelve called the multitude of the disciples" together. They did not call a lawyer who had no personal interest in the prosperity of the church. They called the multitude of the believers, and said to them, "It is not reason that we should leave the word of God, and serve tables." [Cf: 13MR187.04] p. 121, Para. 1, [1899MS].

More was said regarding the matter than is given in this record. But the conclusion is stated: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude" (verses 3-5). They chose seven men, "whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith" (verses 6, 7). [Cf: 13MR188.01] p. 121, Para. 2, [1899MS].

The Lord here gives us an example of the care that should be exercised when choosing men for His service. In this case, one man was not made the only burden bearer of great responsibilities. Seven men were chosen, and they were to be closely united in their work. [Cf: 13MR188.02] p. 121, Para. 3, [1899MS].

Those chosen were not to be like Ananias, who had appropriated to his own use certain sums of money, representing at the same time that he had given the whole amount to the cause of God. At that time, we read, that "as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet" (Acts 4:34, 35). This was an occasion of temptation to the selfish and covetous, notwithstanding the fact that the Holy Spirit was working among the people. Hereditary and cultivated traits of character developed, showing that not all were cleansed from their evil tendencies, but dared to practice lying and fraud. None of them

were compelled to give up their possessions. [Cf: 13MR188.03] p. 121, Para. 4, [1899MS].

Ananias and Sapphira wished to be regarded as giving all, and yet keep part. In order to do this, they falsified. Both of them agreed to practice deception, but they did it at the cost of their lives. God struck them both with death. Thus He passed judgment on those who, while His grace and light and power were working, dared to commit sin against the Holy Spirit. This God did to warn the believers against fraud and deception and every species of dishonesty. He knew that doors of temptation would open before those who were bringing in of their means to sustain His cause. He knew that those not under the control of His Spirit would be tempted to work as they had done before they were brought under gospel principles. Some would think that they were not paid sufficient for their work, and would appropriate money or goods to supply this fancied deficiency. This would bring in untold evil. [Cf: 13MR188.04] p. 121, Para. 5, [1899MS].

For this reason the Lord directed Peter to deal as he did with the first departure from truthful dealing. A severe warning must be given at the very first instance of dishonesty. Thus it was shown that all unjust, selfish actions are known to God, and will be searched out. Every hidden evil, however secret, will be punished. God will be glorified in those who serve Him. [Cf: 13MR189.01] p. 121, Para. 6, [1899MS].

As with Ananias and Sapphira, so it was with Judas. His covetousness led him to steal from the Lord's treasury. He carried the bag containing the gifts made by Christ's followers to sustain the work, and he appropriated sums of money which he never allowed to appear on the account. He reasoned that his labors were not sufficiently appreciated, and therefore that it was right for him to pay himself in accordance with his own ideas. This principle, acted upon, perverted his conscience. Had he allowed himself to be controlled by the Holy Spirit, he would have retained righteousness and preserved integrity. He would not have accused Mary of extravagance in anointing Christ with precious ointment. But from the very first act of dishonesty, his character began to deteriorate. [Cf: 13MR189.02] p. 122, Para. 1, [1899MS].

This history is given that corruption may not be brought into the church by men who sell themselves to Satan to carry out his suggestions. Such men not only take themselves from under God's protection, and lose peace and happiness, but they will betray the cause of God into the hands of sinners. All their work is against God. Their talents of usefulness are used to forward the work of the great deceiver. They will lose eternal life. Their misappropriation of the Lord's goods, their robbery of His treasury, may ever be kept secret, but it is at the loss of their souls. [Cf: 13MR190.01] p. 122, Para. 2, [1899MS].

This is one reason why Brother Ballenger's proposed enterprise [of establishing a settlement in the South] would not be a safe one. There are those who are supposed to be excellent men, but they have some flaw in their character which, under special temptation, becomes as a dead fly in the ointment. The whole character will be perverted by one unconfessed sin. [Cf: 13MR190.02] p. 122, Para. 3, [1899MS].



Then let all plans to establish a community in the Southern field be abandoned. Let not one or two men devise methods of work which according to foresight promise to be a success, but which aftersight will reveal to be a mistake, involving the work of God in difficulty. [Cf: 13MR190.03] p. 122, Para. 4, [1899MS].

The workers in God's service need to be as wise as serpents and as harmless as doves. This kind of talent is especially needed in the work in the South. There are men who if they choose can make it very hard for those who take hold of the work in any part of the field, because their hearts are not linked with the heart of the great Worker. They need to be controlled by the Spirit of God, else they will make great blunders, which will imperil their own souls and the souls of their fellow-men. [Cf: 13MR190.04] p. 122, Para. 5, [1899MS].

God calls for a living, straightforward testimony to be borne. Testimonies have been borne, but a new impulse must be given to the work. Jesus Christ is the Captain of the Lord's host. He must be recognized as the leader. All who heed the works, "Follow Me," will reveal the fruit of obedience. The ground upon which we are to stand unitedly in doing God's service is that the Bible is the true guide, and not the idle sophistry of men. The Bible is our Counselor, and is to be obeyed. Justification by faith is the article of our true standing in the sight of God. Sanctification through the Holy Spirit binds up man's will and purpose with the will and purpose of God. If we have not these features in our experience, the church will be sickly and feeble. The safety of God's people is in coming to His living Word. When no human authority is put before this Word, then will men unite in gospel harmony, for the doing of the Word binds heart to heart, causing the workers to blend as one in Christ Jesus. The living oracles are fresh and beautiful. To study them is to eat the flesh and drink the blood of the Son of God. [Cf: 13MR191.01] p. 122, Para. 6, [1899MS].

Greater care should be taken in regard to the spirit circulating through the institutions at the heart of the work. All should bear the signature of God. All the workers are to humble their hearts before the Lord, acknowledging His sovereignty. All are to work in humility of mind, as servants of Christ, yoked up with Him. All are to live lives of self-denial and self-sacrifice. They are to learn Christ's meekness and lowliness. No vestige of an overbearing spirit will then be seen.-- Ms. 91, 1899. [Cf: 13MR191.02] p. 123, Para. 1, [1899MS].

God calls upon teachers to behold the heavens and study the works of God in nature. (Ps. 19:1-3, quoted.) Shall we not commit to memory the lessons nature teaches? Shall we not open the eyes of our senses and take in the beautiful things of God? We would do well to read often the nineteenth psalm, that we may understand how the Lord binds up His law with His created works. [Cf: 13MR260.01] p. 123, Para. 2, [1899MS].

We cannot make too much of the Bible as a lesson book in our schools. "Verily, verily," Christ declared, "Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6:32-33, 35). [Cf: 13MR260.02] p. 123, Para. 3, [1899MS].

Can we find any textbook for our schools filled with such deep and earnest declarations as the Word of the living God? Then why should this Word be laid aside for the writings of infidel authors? What more precious book could be placed in our schools than that which teaches us how we may inherit eternal life? The lessons of Bible history should be kept before the students, old and young, that those who have no love for God and no interest in spiritual things may become interested, and learn to love the Word. [Cf: 13MR260.03] p. 123, Para. 4, [1899MS].

The Word of God contains all necessary information. Writing to Timothy the apostle Paul says: (2 Tim 3:14-17, quoted.) [Cf: 13MR261.01] p. 123, Para. 5, [1899MS].

Christ declares, "No man can come to Me, except the Father which hath sent Me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me" (John 6:44, 45). Christ is the Center of all true doctrine. All true religion is found in His Word and in nature. He is the One in whom our hopes of eternal life are centered, and the teacher who learns from Him finds a safe anchorage. [Cf: 13MR261.02] p. 123, Para. 6, [1899MS].

All that the mind can grasp is opened before us in the Word. This is our spiritual food. We are to contemplate the wonderful works of God, and repeat the lessons learned from them to our children, that we may lead them to see His skill, His power, His grandeur, in His created works. [Cf: 13MR261.03] p. 123, Para. 7, [1899MS].

What a God is our God! He rules over His kingdom with diligence and care, and He has built a hedge--the ten commandments--about His subjects, to preserve them from transgression. In requiring obedience to the laws of His kingdom, God gives His people health and happiness, peace and joy. He teaches them that the perfection of character He requires can be attained only by becoming familiar with His Word. The psalmist declares, "The entrance of Thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130). [Cf: 13MR261.04] p. 123, Para. 8, [1899MS].

It is written in the prophets: (Isa. 54:11-14; Jer. 31:33, 34; Isa. 2:3, quoted). [Cf: 13MR261.05] p. 124, Para. 1, [1899MS].

The Old Testament Scriptures were the lesson book of Israel. When the lawyer came to Christ with the question, "Master, what shall I do to inherit eternal life?"--consider this question, for the answer is for everyone who asks a similar question--the Saviour said, "What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said, "Thou hast answered right: this do, and thou shalt live" (Luke 10:25-28). [Cf: 13MR262.01] p. 124, Para. 2, [1899MS].

This knowledge is essential for every student in our schools. If there were not another text in the Bible, this statement carries sufficient light and knowledge and assurance for every soul. The lawyer had

answered his own question, but, willing to justify himself, he said to Jesus, "Who is my neighbor?" (verse 29). Then by the parable of the Good Samaritan Christ showed who is our neighbor, and gives us an example of the love we should manifest toward those suffering and in need. The priest and Levite, whose duty it was to minister to the needs of the stranger, passed by on the other side. [Cf: 13MR262.02] p. 124, Para. 3, [1899MS].

At the conclusion of the narrative Christ asked the lawyer, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise" (verses 36, 37). [Cf: 13MR262.03] p. 124, Para. 4, [1899MS].

There are practical lessons in the Word of God, lessons that Christ would have teachers and parents present to their children in the home and in the school. That Word teaches living, holy principles, which prompt men to do unto others as they would have others do unto them, principles which they are to bring into the daily life here, and carry with them into the school above. This is the higher education. No learning of human origin can reach these heights, for they reach into eternity, and are immortalized. The altar and the plough are the experiences for all who seek eternal life. [Cf: 13MR262.04] p. 124, Para. 5, [1899MS].

We know altogether too little of the greatness of the love and compassion of God. Let students put to the stretch the faculties of their mind, that they may comprehend such chapters as the forty-fifth of Isaiah, which should be placed in form, and brought into our schools as valuable studies. They will be better than romance or fable. Why have our schools been so dependent upon books which tell so little of the city we claim to be seeking, whose Builder and Maker is God. [Cf: 13MR263.01] p. 124, Para. 6, [1899MS].

Our lesson books should contain the loftiest themes of thought. Heaven is our home. Our citizenship is above, and our lives must not be devoted to a world which is soon to be destroyed. We need the Word of God revealed in living characters. What pure, excellent language is found in the Word of God! What elevating, ennobling principles! [Cf: 13MR263.02] p. 124, Para. 7, [1899MS].

The question has been asked, Shall you have no study book but the Bible? I answer, Take the Bible as a study book, and see if you are not filled with the love of God. Your heart may be barren, your intellect feeble, but if you will prayerfully study the Word of God, light will flash into your mind. God works with every diligent student. Teachers who will learn from the great Teacher will realize the help of God as did Daniel and his fellows. The record states of these youth, "As for these four children. God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. . . . And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm" (Dan. 1:17, 19, 20). [Cf: 13MR263.03] p. 125, Para. 1, [1899MS].

I could refer to chapter after chapter of the Old Testament Scriptures that contain precious encouragement. These Scriptures are a treasure house of precious pearls, and you all need them. How much time is spent by intelligent human beings in horse racing, cricket matches, and ball playing! But will indulgence in these sports give men a desire to know truth and righteousness? Will it keep God in their thoughts? Will it lead them to inquire, How is it with my soul? [Cf: 13MR264.01] p. 125, Para. 2, [1899MS].

All the powers of Satan are set in operation to hold the attention to frivolous amusements, and he is gaining his object. He is interposing his devisings between God and the soul. God calls men to look upon the heavens. "Lift up your eyes on high," He says, "and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might" (Isa. 40:26). We are not merely to gaze upon the heavens; we are to consider the works of God. He would have us study the works of infinity, and from this study learn to love and reverence and obey Him. The heavens and the earth with their treasures are to teach the lessons of God's love, care, and power. [Cf: 13MR264.02] p. 125, Para. 3, [1899MS].

Satan will manufacture his diversions that men may not think about God. The world, filled with sport and pleasure-loving, is always thirsting for some new interests. And how little time and thought are given to the Creator of the heavens and the earth. God calls upon His creatures to turn their attention from the confusion and perplexity around them, and admire His handiwork. The heavenly bodies are worthy of contemplation. God has made them for the benefit of man, and as we study His works, angels of God will be by our side to enlighten our minds and guard them from satanic deception. As you look at the wonderful things God's hand has made, let your proud, foolish heart feel its dependence and inferiority. As you consider these things, you will have a sense of God's condescension. (Ps. 147: 2; Isa. 45: 22-24, quoted.) [Cf: 13MR265.01] p. 125, Para. 4, [1899MS].

How terrible it is when the acknowledgment of God is not made when it should be made! How sad to humble one's self when it is too late! Why, oh, why, do not men heed the invitation? The psalmist said, "When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek" (Ps. 27:8). The whole of this psalm is excellent, and should be placed in the reading and spelling lessons of the classes. The twenty-eighth, twenty-ninth, and seventy-eighth psalms tell of the rich blessing bestowed by God upon His people, and of their poor returns for all His benefits. The eighty-first psalm explains why Israel was scattered. They forgot God, as the churches in our land are forgetting Him today. Read the eighty-ninth, ninetieth, ninety-first, ninety-second, and ninety-third psalms. My attention has been called to these matters. Shall we not consider the Word of the Lord? These things were written for our admonition, upon whom the ends of the world are come, and should they not be the objects of study in our schools? The Word of God contains instructive lessons, given in reproof, in warning, in encouragement, and in rich promises. Would not such food as this be meat in due season to the youth? [Cf: 13MR265.02] p. 125, Para. 5, [1899MS].

In an assembly where the school question was being discussed, the question was asked, Why has not appropriate matter for reading and

lesson books been selected and compiled? Why has not the Word of God been extolled above every human production? Have you thought that a better knowledge of what-saith-the-Lord would have a deleterious effect on teachers and students? There was a hush in the assembly, and self-conviction came upon students and teachers. Men who had considered themselves wise and strong saw that they were weak and lacking in the knowledge of that Book which concerns the eternal destiny of the human soul. [Cf: 13MR266.01] p. 126, Para. 1, [1899MS].

The speaker took from the hands of the teachers those books which they had been making their study, some of which had been written by infidel authors and contained infidel sentiments, and laid them on the floor. Then he placed the Bible in their hands, saying, You have little knowledge of this Book. You know not the Scriptures nor the power of God. When you have taken your students through the course of study you have followed in the past, they will have to unlearn much that they have learned, and this they will find a more difficult work. Objectionable things have taken root in their minds like weeds in a garden, and some will never be able to distinguish between right and wrong. The good and the evil are mingled in their work. The faces of men will be uplifted to be believed and the theories of men to be exalted. They repeat for doctrine a little truth with which is woven the judgments and sayings and doings of men. This will be given as food to the youth, who will never know the way of life as long as they depend on such instructors. [Cf: 13MR266.02] p. 126, Para. 2, [1899MS].

By every teacher in our schools the only true God is to be uplifted. The prayer of Christ for His disciples was: (John 17:3-8, quoted). [Cf: 13MR267.01] p. 126, Para. 3, [1899MS].

This is the work God has given to every teacher. As educators you have not that knowledge that comes from God. Had you this knowledge, your whole being would proclaim the truth of the living God to a world dead in trespasses and sins. You know not the message God has given for this time. You are as blind men leading the blind. Students leave the school with a false education, which it takes them years to unlearn. The past has shown that both teachers and students know very little in regard to the message which should be proclaimed at this time. Should the third angel's message be proclaimed in all its lines to many who profess to be educated, it would not be understood by them. Human theories and wisdom are exalted, and men are becoming too wise to follow a plain "Thus saith the Lord." I read from a certain writer, "The old theology of Old Testament Scripture has been left a long way behind by the teachings of Jesus Christ. The ethics of the Old Testament fall far short of the holiness of the New." But it was He who gave to the New Testament its sacredness that spoke the lessons of the Old Testament. [Cf: 13MR267.02] p. 126, Para. 4, [1899MS].

The first page of the periodical for our youth bears the pictures of men, with a footnote explaining that the publishers have received permission to place them there. Books and papers that contain little of present truth are exalted. When the hearts of converted men are filled with the great and awful truths that are living issues for this time, they will understand the deep importance of the message they are to bear to a perishing world. But many of the watchmen are asleep. The day of the Lord is right upon us. As a thief it is coming, with stealthy,

muffled tread, and it will take unawares all who are not watching. God pity the people when the watchmen are asleep. [Cf: 13MR268.01] p. 126, Para. 5, [1899MS].

Who among our teachers are awake, and as faithful stewards of the grace of God are giving the trumpet a certain sound? Who are voicing the message of the third angel, telling the world to make ready for the great day of God? The message we bear to the world has the seal of the living God. The Scriptures of the Old and New Testaments are to be combined in the work of fitting up a people to stand in the day of the Lord.--Manuscript 96, 1899. (July 20, 1899.) [Cf: 13MR268.02] p. 127, Para. 1, [1899MS].

Let those in America who suppose the voice of the General Conference to be the voice of God, become one with God before they utter their opinions. The Word of God is to be lived as well as preached. It is to be brought into every phase of the Christian work done in this world. The men God has appointed to do His work must be emptied of self. Let Jesus in. Open the door of the heart to the heavenly Guest. Let no man be looked up to as God. When those who come nigh [to] God in service are consecrated, cleansed, and purified, approaching nearer and still nearer the divine benevolence, they can voice the commission of God, and be respected. [Cf: 13MR291.01] p. 127, Para. 2, [1899MS].

The obeying of the Word of God will lead to a state of things vastly different from that which now exists. There will be the putting away of fleshly lusts and greed for gain. That this sin has existed could not be better demonstrated than by the grasping for large wages by those who were professedly acting in Christ's stead, claiming to be a peculiar people, zealous of good works. God is displeased that His work is not advancing in new territories.--Letter 187, 1899. (Written to S. N. Haskell, from "Sunnyside," Cooranbong, N. S. W., Nov. 16, 1899.) [Cf: 13MR291.02] p. 127, Para. 3, [1899MS].

(Written to Dr. J. H. Kellogg, about December 14, 1899.) The Lord is not partial. But He has been misrepresented. The work that should have been done in the different parts of His vineyard has been hindered because men have failed to see how the work could be advanced in these parts of the vineyard. In some parts the work has been overdone. In this way money has been absorbed that should have been used to enable workers in other parts of the vineyard to move forward without hindrance in the work of elevating the standard of truth. Some portions of the vineyard are not to be robbed in order that means may be absorbed in one location. [Cf: 14MR31.01] p. 127, Para. 4, [1899MS].

Man judges in accordance with his finite judgment. God looks at the character of the fruit borne, and then judges the tree. In the name of the Lord, I call upon all to think of the work we are required to do, and how this work is to be sustained. The world is the Lord's vineyard, and it is to be worked. Suppose in every place where there is a large center, the work which has been done in America should be made the pattern. Where would be our memorials of truth, which are to make a proper impression on the world? [Cf: 14MR31.02] p. 127, Para. 5, [1899MS].

There are those who are in danger of bringing into the work the objectionable sentiments received in former education. They need to

practice the principles laid down in the Word, else the work will be marred and spoiled by their preconceived ideas. When we work with all the sanctified ability God has given us, when we put aside our will for the will of God, when self is crucified day by day, then actual results are seen. We move forward in faith, knowing that our Lord has promised to undertake the work entrusted to Him, and that He will accomplish it; for He never makes a failure. [Cf: 14MR32.01] p. 127, Para. 6, [1899MS].

The Lord's servants are merely stewards at work. The Lord's part of the work is to do that which is entrusted to Him when His followers surrender themselves to Him to be worked by the Holy Spirit. When by faith men place themselves in the Lord's hands, saying, "Here am I; send me," He undertakes this work. He does that which is entrusted to Him. But men must get out of the Lord's way. They must not hinder His purposes by their devising. [Cf: 14MR32.02] p. 128, Para. 1, [1899MS].

For years the Lord has had a controversy with His people because they have followed their own judgment, and have not relied on divine wisdom. If the workers get in God's way, hindering the advancement of the work, thinking that their own brain power is sufficient for the planning and carrying forward of the great work, the Lord will correct their error. By His divine Spirit He disciplines and trains every worker. He shapes His own providences to carry forward His work according to His mind and judgment. [Cf: 14MR32.03] p. 128, Para. 2, [1899MS].

If men would only humble themselves before God, if they would not exalt their judgment as the all-controlling influence, if they would make room for the Lord to plan and work, the Lord would use the qualifications He has given them in a way which would glorify His name. He will purify His workers from all selfishness, trimming down their superfluous plans, cutting off the branches that would run and entwine around this and that undesirable object, pruning the vine so that it will produce fruit. [Cf: 14MR32.04] p. 128, Para. 3, [1899MS].

God is the great Husbandman. He will make everything in the lives of those who are laborers together with Jesus Christ, subservient to His great purpose of growth and fruitbearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, solid, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than have been revealed in the last 15 years. [Cf: 14MR33.01] p. 128, Para. 4, [1899MS].

The potter takes the clay in his hands, and molds and fashions it according to his own will. He kneads it and works it. He tears it apart and then presses it together. He wets it and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making from it a vessel. He forms it into shape, and on the wheel trims and polishes it. He dries it in the sun and bakes it in the oven. Thus it becomes a vessel unto honor, fit for his use. So the great Master desires to mold and fashion us. And as the clay is in the hands of the potter, so we are to be in His hands. We are not to try to do the work of the potter. Our part is to yield ourselves to the molding of the Masterworker. [Cf: 14MR33.02] p. 128,

Para. 5, [1899MS].

It is not a great number of institutions, large buildings, and wonderful display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, one in unity with each other, their life hid with Christ in God. The Lord will never place one man as a controlling power over another man. Every man is to stand in his lot and in his place, exerting a right influence in thought, word, and judgment. When all God's workers do this, and not till then, will the work be a complete, symmetrical whole. Individually we need a solid faith which is in perfect harmony with the first declaration of the first, second, and third angels' messages. [Cf: 14MR34.01] p. 128, Para. 6, [1899MS].

The work that the gospel embraces as missionary work is a straightforward, substantial work, which will shine brighter and brighter unto the perfect day. God does not want the faith of His peculiar people to take on the features or appearance of the work now called medical missionary work. The means and talents of His people are not to be buried in the slums of New York or Chicago. God's work is to be carried on in right lines. Self-denial, self-sacrifice, and the true missionary spirit are to be shown. We are to work as Christ worked, in simplicity and meekness, in lowliness and sanctified moral elevation. Thus we can do a work distinct from all other missionary work in our world.--Letter 215b, 1899, pp. 4-8. [Cf: 14MR34.02] p. 129, Para. 1, [1899MS].

(Written December 15, 1899, to S. N. Haskell and G. A. Irwin.) I have just read your letters, and I will now try to write to you. The things of which you write are simply foolish imaginings which are presented to the people. The teachers who cherish them need to learn anew the principles of our faith. They need to be thoroughly converted. To make the statements they make, and hold the notions they hold, is like descending from the highest elevation to which the truth of the Word takes men, to the lowest level. God is not working with such men. Having lost the grand truths of the Word of God, which center in the third angel's message, they have supplied their place with fables. When they sink the shaft deeper into the quarries of truth, their lips will not utter the statements they have uttered in the past, statements which have no foundation in the Word of God. [Cf: 14MR55.01] p. 129, Para. 2, [1899MS].

The Lord has declared what is truth. He has made plain the difference between truth and error. Truth is sensible, genuine; it bears the signature of Heaven. Those who sow tares among the wheat are not true workers, and they should leave the work for sensible men. [Cf: 14MR55.02] p. 129, Para. 3, [1899MS].

My brethren, there is need of encouraging elevated principles. Those who cherish and advocate fanciful ideas need to be taught what is truth before they attempt to teach others. Man-made theories and suppositions are not to be allowed to enter the work. But do not give the impression that there are many who are going to foolish extremes. There are a few ill-balanced minds that are ready to catch at anything of a sensational character. But I tell you that there are many in America who are as true as steel to principle, and these will be helped and blessed, for they are weeping between the porch and the altar, saying, "Spare Thy



people, O Lord, and give not Thine heritage to reproach" [ Joel 2:17]. We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them. [Cf: 14MR55.03] p. 129, Para. 4, [1899MS].

Those who in this age of the world carry forward God's work are to sink the shaft deep into the mines of truth, that they may find the precious, imperishable jewels. All must be careful what they present to the people as truth. Do not present your own imaginations as Bible truth. The enemy tries to warp and twist human minds. To the one who will listen to him, he presents ideas which are odd and peculiar, which will create a sensation. These he leads him to present to others, with a test which he has imagined. Thus Satan sets minds thinking in wrong channels, diverting them from the genuine tests which God has made in His Word. [Cf: 14MR56.01] p. 129, Para. 5, [1899MS].

Those who present the idea that the blind, the deaf, the lame, the deformed, will not receive the seal of God, are not speaking words given them by the Holy Spirit. There is much suffering in our world. To some, suffering and disease have been transmitted as an inheritance. Others suffer because of accidents. Cause and effect are always in operation in our world, and always will be. The Lord has afflicted ones, dearly beloved in His sight, who bear the suffering of bodily infirmities. To them special care and grace is promised. Their trials will not be greater than they can endure. [Cf: 14MR56.02] p. 130, Para. 1, [1899MS].

Paul had a bodily affliction; his eyesight was bad. He thought that by earnest prayer the difficulty might be removed. But the Lord had His own purpose, and He said to Paul, Speak to me no more of this matter. My grace is sufficient. I will enable you to bear the infirmity. [Cf: 14MR57.01] p. 130, Para. 2, [1899MS].

The Lord Jesus has bound up His interests with the interests of the whole world. His influence is an ever-widening, shoreless influence. Although unseen, it is intensely active. Wielded by the Father Himself, it is the element which is used in restoring the moral image of God in man. [Cf: 14MR57.02] p. 130, Para. 3, [1899MS].

The parable of the wealthy nobleman and Lazarus, who lay outside his gate, is a lesson to all. To the nobleman had been entrusted the talent of means. He enjoyed great blessings. But he was unfaithful to the One who had given him goods upon which to trade. The beggar lay outside his gate and entreated pity and help, but the nobleman neglected to do the very thing he might have done. The history of these two men shows how God will deal with His believing, suffering ones, and how with those who are spending for self-gratification that which they should impart to the poor. God chose not the rich nobleman. It is Lazarus whom He is represented as blessing and commending. [Cf: 14MR57.03] p. 130, Para. 4, [1899MS].

There are living upon our earth men who have passed the age of four score and ten. The natural results of old age are seen in their feebleness. But they believe God, and God loves them. The seal of God is upon them, and they will be among the number of whom the Lord has said, "Blessed are the dead which die in the Lord." With Paul they can

say, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also which love His appearing." There are many whose grey hairs God honors because they have fought a good fight and kept the faith. [Cf: 14MR57.04] p. 130, Para. 5, [1899MS].

There is no need of entering into controversy with the poor souls who think they are doing God's service when they are believing the devil's fables. When our young ministers hurt themselves and bring reproach upon God's cause by placing solemn, sacred truth on a level with fables, let them be advised to become converted by closely studying the Word with men of experience, who for years have understood the truth. Let them turn from romance, from the fanciful interpretations which have no foundation in God's Word. "What is the chaff to the wheat?" [Cf: 14MR58.01] p. 130, Para. 6, [1899MS].

We need, in this age of error, of day-dreaming and reverie, to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ" Peter 1:16]. The Lord calls upon us to follow high and noble principles. [Cf: 14MR58.02] p. 131, Para. 1, [1899MS].

I have been shown that there are those to whom the words apply, "When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" [ Heb. 5:12-14]. [Cf: 14MR58.03] p. 131, Para. 2, [1899MS].

If ever anyone needed such instruction as this, it is those who, while claiming to labor in the ministry, are preaching the productions of perverted imagination. Today, as in Christ's day, odd, strange ideas are springing up. The truth Christ taught was grand and high and exalted. But though the Jewish people had been given great light, they did not bring into the practical life the great principles of love to God and man. [Cf: 14MR59.01] p. 131, Para. 3, [1899MS].

For a long time before the first advent of Christ, the rabbis had been working to make the truth of none effect. They seemed to have lost their common sense, and they labored to construct something original to preserve their influence. They made a show of victory [i.e., superiority or supremacy] by an endless repetition of fables and childish traditions. They manufactured cheap, inconsistent, frivolous sayings and trivial forms, construing the truth into falsehood. Their minds became darkened. Unpracticed, the sacred truths lost their lustre. Fabrications were made up, unnecessary duties enjoined, false tests made and presented. Sacred truth was dishonored by being brought into companionship with error. [Cf: 14MR59.02] p. 131, Para. 4, [1899MS].

Christ came to bring light and immortality to light. But the narrow,

limited comprehension of the disciples led them to look up to the fables of the Jewish teachers as wisdom, and this imposed a restraint upon Christ's teaching. He could not teach them as He would like to have done, because they mingled subjects of eternal interest with the traditions of men. Their imaginations were not sanctified. This determined the measure of the divine communication. Christ left unrevealed many things, saying, "Ye cannot bear them now." [Cf: 14MR59.03] p. 131, Para. 5, [1899MS].

The Lord Jesus did not bring forth any of the cheap suppositions that some who claim to be teachers are manufacturing. There can be no value in the fables that are composed by guesswork to make an impression on minds. Young men must be educated to keep within the bounds of "It is written." [Cf: 14MR60.01] p. 131, Para. 6, [1899MS].

Paul writes, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" [ 2 Tim. 4:1-4]. That time has come. I present the word of warning: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" [ verse 5]. [Cf: 14MR60.02] p. 131, Para. 7, [1899MS].

No one is to put truth to the torture by cheap imaginings, by putting a forced, mystical construction upon the Word. Thus they are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time, and therefore all [the truth that is] connected with this great memorial is to be kept before the people. [Cf: 14MR60.03] p. 132, Para. 1, [1899MS].

I am pained beyond what any language can express. Irreverence is coming in apace. I have words to speak to the young men who have been teaching the truth: Preach the Word. You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories, but Christ said of them, "In vain they do worship Me, teaching for doctrines the commandments of men" [ Matt. 15:9]. They presented traditions, suppositions, and fables of all kinds to the people. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the Word of God or following the imaginations of men. [Cf: 14MR61.01] p. 132, Para. 2, [1899MS].

Satan is well pleased when he can thus confuse the mind. Let not ministers preach their own suppositions. Let them search the Scriptures earnestly, with a solemn realization that if they teach for doctrine the things that are not contained in God's Word, they will be as those represented in the last chapter of Revelation. [Cf: 14MR61.02] p. 132, Para. 3, [1899MS].

Truth, present truth, is all that the Word of God represents it to be. The Lord would have His people keep themselves from all superfluities,

from all that would destroy their influence and bring a reproach upon the truth. Will our brethren teach that which is not truth, which never will be truth? The gates of heavenly counsel are thrown open to all. Those who would be teachers must first be learners. [Cf: 14MR61.03] p. 132, Para. 4, [1899MS].

Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the quarries of heavenly truth, and secure the treasure which means life eternal to the receiver. In the Word there are the most precious ideas. These will be secured by those who study with earnestness, for heavenly angels will direct the search; but the angels never lead the mind to dwell upon cheap nonsense, as though it were the Word of God. [Cf: 14MR61.04] p. 132, Para. 5, [1899MS].

Let men humble their hearts before the Lord. Let teachers heed the word of the greatest Teacher the world has ever known: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and my burden is light" [ Matt. 11:29, 30]. [Cf: 14MR62.01] p. 132, Para. 6, [1899MS].

Manufacture not yokes for your own necks or for the necks of God's people. Let no one struggle against natural claims, but against sin, which must be met and repulsed at every step. The way is plainly marked out. "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me" [ Luke 9:23]. [Cf: 14MR62.02] p. 132, Para. 7, [1899MS].

"The light of the body is the eye; if therefore thine eye be single" (if special care is taken to keep every organ of the body pure and healthy; if temperance in all things is observed; if the physical and mental powers are exercised in accordance with an enlightened conscience) "thy whole body shall be full of light" [ Matt. 6:22]. Paul writes, "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]. [Cf: 14MR62.03] p. 133, Para. 1, [1899MS].

It is not our service to pray that colored hair shall become black, or that grey hair, which God pronounces honorable, shall become black. Those who set their minds laboring in this direction are not following on to know the Lord. They are starting in a course which will lead to the greatest, most God-dishonoring fanaticism. [Cf: 14MR62.04] p. 133, Para. 2, [1899MS].

Our work is to form new habits of thought. Through faith in Christ we can do this. Natural propensities are to be controlled. Selfish inclinations are to be denied. Again and again some things hostile to grace and reform will start into life. Again and again we shall be called into the conflict to fight against hereditary tendencies to do wrong. [Cf: 14MR63.01] p. 133, Para. 3, [1899MS].

What shall ministers teach the people? Certainly not fables. Certainly not their own foolish imaginings, which would put a yoke grievous to be borne upon the necks of poor souls. Such a yoke Christ has not formed. It galls; it bring unrest, disquietude, and discouragement. Bearing Christ's yoke brings rest, peace, obedience; for His yoke is easy and His burden is light. "Wherefore gird up the loins of your mind, be

sober, and hope to the end for the grace which is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" [ 1 Peter 1:13-16]. [Cf: 14MR63.02] p. 133, Para. 4, [1899MS].

There is among young men a burning desire to get hold of something new, even though it be of the cheapest quality. The Lord would not have the mind dwell on unprofitable nothings, seeking for what it will never find. He desires us to seek for a pure, clean soul, a soul washed and made white in the blood of the Lamb. It is the white robe of Christ's righteousness that gives the sinner admittance into the presence of the heavenly angels. Not the color of his hair, but his perfect obedience to all God's commandments, opens to him the gates of the Holy City. [Cf: 14MR63.03] p. 133, Para. 5, [1899MS].

No one in this world is exempt from calamity, from misfortune, and affliction. But if our hearts are washed in the blood of the Lamb, however poor and afflicted we may be, we are privileged to see in anticipation the joy that will be ours in heaven. Then let God's promises be received and enjoyed by faith. Let none of God's people believe the fables advanced by some regarding the color of the hair. The idea that persons who are deformed must be healed in order to be saved is a fable originated by someone who needs inward cleansing before he can receive the seal of God. In the great day of God, all who are faithful and true will receive the healing touch of the divine Restorer. The Life-giver will remove every deformity, and will give them eternal life. [Cf: 14MR64.01] p. 133, Para. 6, [1899MS].

In God's Word the question is not, What is the color of the hair or the form of the body? but, Has the heart been purified, made white, and tried?--Letter 207, 1899. [Cf: 14MR64.02] p. 134, Para. 1, [1899MS].

(Written June 5, 1899, from Sunnyside, N.S.W., to Edson and Emma White.)--I have books--I think four or five volumes to *Barnes's Notes*, large books. I want them. They can be packed in a box of books coming to Australia. There are other books. I would appreciate Horace Mann, but you look over my books and tell me in regard to them. What property have I in Battle Creek? Will you just ascertain? I do not know as you can read this scribbling. If you can, I shall be pleased.--Letter 243, 1899, p. 2. [Cf: 14MR281.01] p. 134, Para. 2, [1899MS].

(Written April 22, 1899, at Hamilton, Newcastle, N.S.W.) Yesterday Miss McCenterfer and Miss Maggie Hare accompanied me to Newcastle. This morning I arose at half past three, thankful for a night's rest. I slept well, for which I thank the Lord. [Cf: 15MR29.01] p. 134, Para. 3, [1899MS].

Traditions and customs have become so interwoven with the belief of the medical profession that physicians need to be taught the very first principles of the way of the Lord. The physician ministers to the body in healing, yet all the work is the Lord's. He must cooperate with the physicians, else there cannot be success. [Cf: 15MR29.02] p. 134, Para. 4, [1899MS].

Please read carefully the fifteenth chapter of Exodus. The Lord gave

Moses a message of encouragement for the children of Israel. They did not deserve the good He had done and was doing for them, yet He made a covenant of mercy with them, saying, "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" [verse 26]. Read also the seventh, eighth, and twenty-eighth chapters of Deuteronomy. [Cf: 15MR29.03] p. 134, Para. 5, [1899MS].

The Lord had a lesson to teach the children of Israel. The waters of Marah were an object lesson, representing the diseases brought upon human beings because of sin. It is no mystery that the inhabitants of the earth are suffering from disease of every stripe and type. It is because they transgress the law of God. Thus did the children of Israel. They broke down the barriers which God in His providence had erected to preserve them from disease, that they might live in health and holiness, and so learn obedience in their journeyings through the wilderness. They journeyed under the special direction of Christ, who had given Himself as a sacrifice to preserve a people who would ever keep God in their remembrance, notwithstanding Satan's masterly temptations. Enshrouded in the pillar of cloud, it was Christ's desire to keep under His sheltering wing of preservation all who would do His will. [Cf: 15MR29.04] p. 134, Para. 6, [1899MS].

It was not by chance that in their journey the children of Israel came to Marah. Before they left Egypt the Lord began His lessons of instruction, that He might lead them to realize that He was their God, their Deliverer their Protector. They murmured against Moses and against God, but still the Lord sought to show them that He would relieve all their perplexities if they would look to Him. The evils they met and passed through were part of God's great plan, whereby He desired to prove them. [Cf: 15MR30.01] p. 134, Para. 7, [1899MS].

When they came to the waters of Marah, "the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee" [verses 24-26]. Though invisible to human eyes, God was the leader of the Israelites, their mighty Healer. He it was who put into the tree the properties which sweetened the waters. Thus He desired to show them that by His power He could cure the evils of the human heart. [Cf: 15MR30.02] p. 135, Para. 1, [1899MS].

Christ is the great Physician, not only of the body, but of the soul. He restores man to his God. God permitted His only begotten Son to be bruised, that healing properties might flow forth from Him to cure all our diseases. Physicians are to act in Christ's stead. Every physician who has planted his feet upon the Rock of Ages draws from the great Physician His restoring power. Christ's plans are to be carried out more definitely by the Christian physician. [Cf: 15MR31.01] p. 135, Para. 2, [1899MS].

As Christ was about to leave His disciples, those who were to represent Him to the world, He gave them a new commandment. "A new commandment I give unto you," He said, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one for another" [ John 13:34, 35]. That love they knew not until they saw the suffering and death of Jesus Christ upon the cross of Calvary. The new commandment of love was given in behalf of the weak, the wretched, the helpless. [Cf: 15MR31.02] p. 135, Para. 3, [1899MS].

To the heart of Christ the very presence of trouble was a call for help. The poor, the sick, the desolate, the outcasts, the discouraged, the desponding, found in Him a compassionate Saviour, a mighty Healer. "The broken reed will I not break, the smoking flax will I not quench, until I send forth judgment unto victory." Christ identifies His interest with those of suffering humanity, and He tells us that whatever we do to relieve a sufferer, we do for Him. [Cf: 15MR31.03] p. 135, Para. 4, [1899MS].

God has declared that it means much to discard the word of the living God, and accept the assertions of those who seek to change times and laws. [ Exodus 31:12-17, quoted.] [Cf: 15MR32.01] p. 135, Para. 5, [1899MS].

Those who in the face of these specifications refuse to repent of their transgressions will realize the result of disobedience. Individually we need to inquire, In observing a day of rest, have I drawn my faith from the Scriptures or from a spurious representation of truth? Every soul who fastens himself to the divine, everlasting covenant, made and presented to us as a sign and mark of God's government, fastens himself to the golden chain of obedience, every link of which is a promise. He shows that he regards God's word as above the word of man, God's love as preferable to the love of man. And those who repent of transgression, and return to their loyalty by accepting God's mark, show themselves to be true subjects, ready to do His will, to obey His commandments. True observance of the Sabbath is the sign of loyalty to God. [Cf: 15MR32.02] p. 135, Para. 6, [1899MS].

There are great lessons to be learned by all who minister for Christ. The Sabbath mark must be placed upon God's commandment-keeping people. The Sabbath, if kept in the spirit of true obedience, will show that all God's commandments are to be practiced, "that he may know that I am the Lord that doth sanctify you." [Cf: 15MR32.03] p. 136, Para. 1, [1899MS].

The Lord has His eye upon every human being, and He has His plans concerning each one. He would have His commandment-keeping people a distinguished people, who practice the holy precepts specified in His word. He would have the members of the medical profession expel from their practice everything which has been brought in by selfishness, avariciousness, injustice. He has given wisdom and skill to physicians, and He designs that nothing savoring of robbery and injustice shall be practiced by those who make the law of Jehovah the rule of their life. By His own working agencies He has created material which will restore the sick to health. [Cf: 15MR32.04] p. 136, Para. 2, [1899MS].

If men would use aright the wisdom God has given them, this world would be a place resembling heaven. God has given them light, educating them and endowing them with capabilities and with ability to choose the path of holiness, the path of obedience to the divine requirements. But the transgression of Adam and Eve has been perpetuated from generation to generation. Men have chosen to follow the suggestions of Satan, instead of the directions of God, and they have become active workers in the enemy's service, making void the law binding upon every member of the human family. They have exalted Satan's principles above the principles which rule in the heavens. By working contrary to God's commandments they have united with the great deceiver, and have brought unrighteousness into the world. God has given men a Sabbath, ordained and founded by Himself, but they have changed the rest-day which God sanctified in Eden, which bears the mark of His government, placing in its stead a spurious sabbath, which bears the mark of the man of sin. [Cf: 15MR33.01] p. 136, Para. 3, [1899MS].

Sin is the transgression of the law, and God has stated plainly the penalty which must fall on those who abuse their freedom by choosing Satan's path of self-gratification. Is it not important that we know whether we bear the mark of God's government or the mark of the kingdom of rebellion? By observing a superior rest-day, we acknowledge ourselves subjects of the kingdom whose mark we bear. God's word is before us, and those who carefully study it will see that they have made a mistake in accepting the first day of the week as the Sabbath. [Cf: 15MR33.02] p. 136, Para. 4, [1899MS].

We all need a far higher, purer, holier trust in God. Every physician should be true and honest. He is not in any case to defraud his patients. If he performs a simple operation, he is to charge a simple price. The charges made by other practicing physicians are not to be his criterion. The diseased bodies over which he works are God's property. He has said, "Ye are not your own . . . for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." The exorbitant price charged by physicians in this country [Australia] when called upon to attend suffering humanity is robbery, fraud. [Cf: 15MR34.01] p. 136, Para. 5, [1899MS].

God gave physicians their wisdom and skill. It is not man who saves life; it is the great Restorer. But poor men are often charged for services they never received. Many physicians merely speak a few words to the suffering fellow-being they are called to visit, doing nothing to relieve his suffering, and then charge a large fee. This is dishonesty before God. They should go vigorously to work, as did the good Samaritan. God is not glorified as a Restorer when physicians demand such large sums for their services. [Cf: 15MR34.02] p. 137, Para. 1, [1899MS].

God calls for physicians who will make reforms in the methods of treating the sick. He calls for physicians who will cooperate with Him. He calls for righteous judgment among medical practitioners, who are acting in His stead. The physician who loves his brother as he loves himself will not charge exorbitant prices. A change must take place. It is just as essential that there be reform in medical lines as in other business lines. There is grave overreaching in the charges made by lawyers and doctors. The Lord views all these things. [Cf: 15MR34.03] p. 137, Para. 2, [1899MS].



No tradition, custom, or practice condemned by God must be followed by the believing physician. He is God's servant, working in Christ's stead as His representative, and his work, his weights and measures, pass in review before God. The commandments of God must be the physician's standard. He must measure his daily life by the principles of the law. [Cf: 15MR35.01] p. 137, Para. 3, [1899MS].

Christ rebuked the Pharisees and doctors of the law because of the dishonest practices which they had brought into the temple courts. These men influenced the buyers and sellers to purchase cattle at the lowest prices, and then to sell them for a high price to those coming from a distance, who could not bring their offerings with them and were therefore compelled to buy them in Jerusalem. As these men sat at the table, counting the money they had gained by robbery and extortion, Christ stood before them. His eyes flashed with indignation as He saw the fraudulent transactions which were carried on. Picking up a scourge of small cords, which had been used to drive cattle to the temple, He drove out those who sold and bought, and overthrew the tables of the money changers, and the seats of them that sold doves, saying "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." [Cf: 15MR35.02] p. 137, Para. 4, [1899MS].

Then the Restorer practiced His medical missionary work. "The blind and the lame came to Him in the temple; and He healed them." [Cf: 15MR35.03] p. 137, Para. 5, [1899MS].

The marketplaces, the merchandise stores, need cleansing. Courts of justice, lawyers' offices, the medical fraternity, need purifying. Shall we say that the medical missionary work needs cleansing? Christ, who came to our world to reveal the Father's heart of tender compassion, has shown us the methods which Sabbathkeepers are to follow in their work. These are plainly specified in the fifty-eighth chapter of Isaiah. God will not be a party to any dishonest transaction. The soul who keeps the Sabbath is stamped with the sign of God's government, and he must not dishonor this sign. By closely examining the Word of God, we may know whether we have the King's mark--whether we have been chosen and set apart to honor God. Please read Deuteronomy 6:4-9 and Ezekiel 20:12-20. [Cf: 15MR35.04] p. 137, Para. 6, [1899MS].

Men have broken God's laws, and despised and trampled on His Sabbath. Thus they have broken their contract with God, and He cannot work in their behalf. The Lord tells us in words too plain to be misapprehended that that metal of the faith of His once chosen people is corrupted. They have a spurious faith. They have changed leaders, and no longer bear the King's sign. They cannot be trusted in time of test or trial, for they will act the traitor's part. They do not draw from the Lord's foundry. [Cf: 15MR36.01] p. 138, Para. 1, [1899MS].

God will never, never allow any man to pass through the pearly gates of the city of God who does not bear the signet of the faithful, His government mark. Every soul who is saved will cherish pure principles, which proceed from the very essence of truth. He must fasten himself by golden links to the everlasting power and love of the God of truth. He must be loyal to the principles of God's word, loyal to the everlasting covenant which is a sign between man and his Maker. [Cf: 15MR36.02] p. 138, Para. 2, [1899MS].

Righteousness, high and elevated, is to control the conduct. Strength of mind, learning, power of influence, will not give man his eternal life insurance papers. God weighs the action. Each must form an individual character after the likeness of Christ. He must have a conscience taught of God. He must see behind every promise the All-powerful One, with whom he must work as an agent to do His will. If man will not take this position, he will make shipwreck of faith. God will never insure a man for everlasting life whose anchor is not securely fastened to heaven's unalterable law. He must reveal the Christ working in him, in his doctrinal precepts, in his practical obedience. [Cf: 15MR36.03] p. 138, Para. 3, [1899MS].

The soul that converses with God through the Scriptures, who prays for light and opens the door of his heart to the Saviour, will not have evil imaginings, worldly scheming, or ambitious lust after honor or distinction in any line. He who seeks for the truth as for hidden treasure will find it in God's means of communication with man, His word. David says, "The entrance of Thy words giveth light; it giveth understanding to the simple" [Ps. 119:130]. This does not mean those who are weak in intellect, but those who, whatever their position, have a true sense of their need of conversing with God as did Enoch. [Cf: 15MR37.01] p. 138, Para. 4, [1899MS].

The word of God will ennoble the mind and sanctify the human agent, enabling him to become a co-worker with divine agencies. The elevated standard of God's holy law will mean very much to him, as a standard of all his life practice. It will mean holiness, which is wholeness to God. As the human agent presses forward in the path cast up for the ransomed of the Lord to walk in, as he receives Jesus Christ as his personal Saviour, he will feed on the Bread of life. The Word is Spirit and life, and if it is brought into the daily practice it will ennoble the whole nature of man. There will be opened to his soul such a view of the Saviour's love as portrayed by the pen of Inspiration that his heart will be melted into tenderness and contrition. [Cf: 15MR37.02] p. 138, Para. 5, [1899MS].

We are to see and understand the instruction given us by the great apostle, "As newborn babes, desire the sincere milk of the word, that ye may grow thereby," in perception, in likeness to the character of Christ. Development of character, growth in knowledge and wisdom, will be the sure result of feeding on the Word. [Cf: 15MR38.01] p. 138, Para. 6, [1899MS].

We present to all our workers, our ministers and physicians, the necessity of careful consideration in all their work, perfect and entire obedience to the precepts of the Word of God. Carefully inquire at every step, How would my Saviour act in this line of work? What impression will I leave upon the people? I am to yoke up with Christ in the work as a restorer of health to the body, the mind, the heart, the soul. How careful should every physician be to represent the Master! [Cf: 15MR38.02] p. 139, Para. 1, [1899MS].

In this country the greatest fraud is practiced by the physician. He receives a call to go 25 miles. He steps into the [railroad] cars, and in one or two hours is at his post of duty. He comes in, looks at the patient, tells him to go to the hospital, or perhaps gives him a little

liquid in a bottle, and for this charges the patient from five to ten pounds. This is extortion and robbery of the afflicted, and is directly opposed to the precepts of the law of God. [Cf: 15MR38.03] p. 139, Para. 2, [1899MS].

This physician could not have loved God supremely and his neighbor as himself. He buried principle, and in its place revealed selfishness and an avaricious spirit. The Lord cannot be pleased or His name exalted by any such practice. Every physician who has the sign of God is represented in Exodus 31:13, 17. These are a distinct and holy people unto the Lord. [Cf: 15MR38.04] p. 139, Para. 3, [1899MS].

We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. [Cf: 15MR39.01] p. 139, Para. 4, [1899MS].

The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves. [Cf: 15MR39.02] p. 139, Para. 5, [1899MS].

It is time for the people of God, those who wear the sign of His kingdom, and whose authority is derived from "It is written," to work. The world is the field of our labor, and we are to strive to give the last message of mercy to the world. Our every action is being watched with jealous eyes. Be on guard as physicians. You can serve the Lord in your position by working with new methods and discarding drugs. [Cf: 15MR39.03] p. 139, Para. 6, [1899MS].

As reformers we are to reform the medical practice by educating toward the light. Our work is to be done in the full recognition of God. We are to practice the strict principles of mercy and justice. Our work is not to be as a garment put together with basting threads. We must imitate God's perfection. "Ye are God's husbandry, ye are God's building." We are to make the foundation of every building thorough and solid, as for eternity. Nothing must be done carelessly or shabbily. Do not put two timbers where there ought to be three. [Cf: 15MR40.01] p. 140, Para. 1, [1899MS].

Christ, the risen Saviour, possessed no haphazard habits. His work was not marred by disorder. He carefully folded the napkin that was about His head. Our work must be done just as we wish our character to

appear. It is to be built so that it will stand the test of trial. The Lord help us to work solidly. [Cf: 15MR40.02] p. 140, Para. 2, [1899MS].

No one needs to spend sleepless moments in regard to his life insurance papers. His title deed as heir of God and joint-heir with Jesus Christ [is] to an inheritance incorruptible, undefiled and that fadeth not away. God is responsible for every soul who wears the sign of His government, who is loyal and true to the Sabbath, and through obedience to the Sabbath, true to every principle in the Decalogue. "He that keepeth My words, loveth Me," Christ said. Thus faith and works are combined, the inward working of the Holy Spirit and outward demonstration of practical godliness. The proof of heart-love is obedience to God's commandments. All who love God will study His words. They will eat His flesh and drink His blood, living and acting in constant submission to His will. [Cf: 15MR40.03] p. 140, Para. 3, [1899MS].

These words must be heeded. Medical missionary work means the eternal law of right in daily practice. [ Deut. 10:1-5, quoted.] God has preserved His commandments, written the second time with His own finger. We are to understand and obey them. The promise of God are to be repeated again and again. Read the second chapter of Deuteronomy. Here are presented before us the blessings of obedience, the warnings against disobedience. We should have more to say on the subject of transgression and disobedience. [Cf: 15MR40.04] p. 140, Para. 4, [1899MS].

Build for eternity. Christ's lessons are before us. We are to do carefully, neatly, with exactitude whatever is to be done. We are to study economy in every line of work. Builders, gather up the fragments. Let nothing be lost. In all that there is to be done, in planting and building, imitate God's perfect ways. [Cf: 15MR41.01] p. 140, Para. 5, [1899MS].

Nurses and physicians, think of Jesus. How careful He was of the remnants of food left after feeding the five thousand. By His thoughtful care He would teach us order and economy. The great work of redemption weighed constantly upon His soul. As He was teaching and healing, all the energies of body and soul were taxed to the utmost, yet He noticed the most simple things in human life and in nature. His most instructive lessons were those in which He illustrated the kingdom of God by the simple things of nature. [Cf: 15MR41.02] p. 140, Para. 6, [1899MS].

He did not overlook the needs of the humblest of His servants. His ear heard every needy cry. He was awake to the touch of the afflicted woman in the crowd. His divine nature, combined with the human, was so finely wrought, that the least touch of faith brought a response. When He raised from the dead the daughter of Jairus, He turned to the parents and reminded them that she must have something to eat. [Cf: 15MR41.03] p. 141, Para. 1, [1899MS].

The little things become great in accordance with the attention given them. The one talent is not to be wrapped in a napkin and hidden in the earth. Do what you can for the Master. "He that is faithful in that which is least" will be "faithful also in much." The Master will use

every talent that we consecrate to Him. Your worth is determined by the faithfulness with which you do the little things. Everyone needs in the details of daily life to learn to build for time and for eternity. Then at last there will be written against his name in the books of heaven the most precious commendation, "Ye are complete in Him."--Manuscript 63, 1899. [Cf: 15MR41.04] p. 141, Para. 2, [1899MS].

(Written August 1, 1899, from "Sunnyside," Cooranbong, N.S.W., to S. N. Haskell.) [Cf: 15MR47.01] p. 141, Para. 3, [1899MS].

Again last night I was speaking with you in regard to the textbooks in our schools. I was commissioned to give you a warning. Do not, as you shall meet our schools in California and other places, present to them the ideas that look so clear and plain to you in reference to the textbooks in our schools. They are not prepared for this, and already confusion is working and will work with reference to this point. There are many things to be considered in regard to this matter. There must be no introduction of anything which will sanction Brother Sutherland pushing things to extremes. [Cf: 15MR47.02] p. 141, Para. 4, [1899MS].

The young lady, Miss Ellis, may be hurt, and is already hurt, so that she will not be of the use in the cause of God that she might have been, but will do superficial work if the classwork under her care is carried forward in accordance with the methods which are now advancing. Had this young woman been left to come out without being exalted and made to think that she was some superior being, she would, in walking humbly with God, have been willing to be instructed. But she is working superficially. Less harm will be done by using the simple books which have been used in our schools than by taking them away altogether, as is according to her ideas. Reading books will have to be made by selecting portions of Bible history. The Lord of the gospel is satisfied when the great end is achieved. [Cf: 15MR47.03] p. 141, Para. 5, [1899MS].

What are the attributes most prized in man by a crucified, risen, and ascended Saviour? Meekness, and lowliness of heart, which He declares those whom He calls shall learn of Him. If we would teach, we must be learners. If we would meet the highest standard, we must love God supremely and our neighbor as ourselves. Everyone who has purity and love is born of God and knoweth God. [Cf: 15MR48.01] p. 141, Para. 6, [1899MS].

I have had presented before me Brother Sutherland's danger in hearing the testimonies and your lessons upon teaching the Bible alone and listening to the voice of nature, which teaches beautiful lessons. If we follow on to know the Lord, we shall see things more clearly than we discern them now. But neither teachers nor students are prepared to make rapid changes. We need the baptism of the Holy Spirit, else minds will misinterpret the subjects and handle them in such a way as to bring confusion rather than light. As you shall go into the study of opening the Scriptures to the schools, do not introduce the matter of simple books being discarded. It will do harm to the uninformed, who, half catching at things, and supposing they know it all, yet utterly unable as teachers to understand the matter in all its bearings, will advance theories which one and another will grasp at but will not understand. Brother Sutherland is making a mistake. Please be guarded. The subjects you have long studied will in Brother Sutherland's hand be

carried to extremes, and in the present state of things this will result in matters which we cannot handle or adjust. [Cf: 15MR48.02] p. 141, Para. 7, [1899MS].

Brother Sutherland has caught up the idea that there must be many church schools built; but this would mean the misappropriation of means that are called for to open new fields for the ministry of the Word. Wherever there is a settled church, a small building should be erected as a church school. In whatever locality a meeting-house is erected, let a schoolroom be prepared for that locality, and let teachers of good ability work in instructing the students. But there must be no catching up without discretion, of rays of light, beautiful light, mixing with it erroneous matters, and calling it truth, which each supposes he can prove from the testimonies. I am afraid to write out many things which are exceedingly precious. I am afraid to introduce them. [Cf: 15MR48.03] p. 142, Para. 1, [1899MS].

In the providence of God this Sister Ellis, who I believe is a jewel, may be properly taught. But as the matter stands, she has been praised and petted, and set to do a work which she cannot do. It seems like the representation of the gospel wagon scheme. The aftersight reveals a work which in her case, if properly handled, would be a good and beneficial work. Why cannot our people study from cause to effect? Why cannot they understand that the greatest wisdom is needed in establishing church schools on an entirely new plan? This undertaking means more than they can properly comprehend. [Cf: 15MR49.01] p. 142, Para. 2, [1899MS].

I write you now, my brother, that you may be cautious. Do not state anything I have told you personally in regard to the matter of change in books. I know that Brother Sutherland needs to put on the brake, and move no faster than the Lord has designated. He has obtained ideas from your writings and mine in reference to schools and the changes he is making in what they call textbooks. They will move faster at this time than the people can be carried. Such changes cannot be made intelligently unless those making them have a clearly defined basis on which to construct their building. All the haphazard movements which they will make in the schoolwork will be proved, as they suppose, from that which Sister White has said. But when they mix and mingle their own ideas as to what can be done, and there is no definite plan of work, the workers will weave in a mass of suppositions, and call it that which Sister White has been shown of God. [Cf: 15MR49.02] p. 142, Para. 3, [1899MS].

Brother Haskell, please let us both be guarded. Do not let us dwell on the changes to be made until we have something definite to work to. I fear that fanaticism will be brought in. The beautiful theories and suppositions that can be dwelt upon might better be left unsaid until there is something clearly defined, until all can see and understand for themselves. [Cf: 15MR50.01] p. 142, Para. 4, [1899MS].

You could not possibly work out the changes that could safely be made at this period, when there is need of great reformation in many lines, need of the transformation of the Spirit of God upon men's characters. Move solidly. You may give expression to the thoughts you have in mind, and others will take up these ideas, and attempt to bring in a new order of things, and make an entirely different structure, and call it

your or my plan. They cannot see the aftereffect of the working out of ideas which have been taken into the mind but not clearly discerned. They endeavor to carry them out, mixing with them Sister White's testimonies, and they make the work that should be kept sacred a common matter. Descending to the little things and definiteness which some have brought in in regard to education, leads away from the things the Lord would have carried out. [Cf: 15MR50.02] p. 142, Para. 5, [1899MS].

Sister Ellis has been set to work in a way which she supposes is right, but one who has so short an experience should not be entrusted with the work of putting before the minds of students problems they know not themselves how to solve. The present inaccurate phases of supposed reforms will bring into the ranks of Sabbathkeepers a state of things that will make confusion in educational lines. I see no call to take church schools over grounds that are entirely new, according to the methods and plans that the minds of uninformed teachers would inaugurate. If changes are to be made, we must know what counsel to give and what changes to make, and how to present every line of work intelligently. Decided changes are to be made in every one of our churches in America, but everything cannot be introduced now. The working of the Holy Spirit must be seen, and this Spirit is not to be controlled by any human plans or methods. There are plans to be established in every church. God will work Himself, and men must cooperate. [Cf: 15MR50.03] p. 143, Para. 1, [1899MS].

The primary classes may keep the same books without disturbance until better books are prepared. The Bible lessons should be given in clear, definite simplicity, so that the minds of the students can grasp them. Until the new methods are understood, let not the present methods be all broken up before better ones are prepared with great care. Let not things be presented to the children which they cannot understand. The light given me is, Move cautiously at every step. Do not bring in the many things that may be said upon nature as a lessonbook until small books are prepared on this subject which may be presented as textbooks. This work has not yet been done, and until it is done, the minds of the children will only become confused by the fragmentary items being brought in, which may be all truth. [Cf: 15MR51.01] p. 143, Para. 2, [1899MS].

In regard to state schools, I know not what our brethren mean. If any such thing as state schools has come into my testimonies, I am in darkness as to how it came in. The subject of state schools as they now exist may be mentioned, but to create state schools is the farthest from any movement that should be made. [Cf: 15MR51.02] p. 143, Para. 3, [1899MS].

Altogether too large sums of money have been invested in the school building at Battle Creek, and too little wisdom and brain power has been brought into the practical methods to stop the increasing indebtedness of each year. It would have been far better to have closed the school until it should become a science how to conduct the schools in different localities on a paying system. When one year after another passes, and there is no sign of diminishing the debt, but it is rather increased, a halt should be called. Let the managers say, I refuse to run the school any longer unless some sure basis is devised. [Cf: 15MR52.01] p. 143, Para. 4, [1899MS].

The very highest kind of education you could give is to shun debt as you would shun disease. For Christ's sake, as the chosen people of God, call yourselves to task, and inaugurate a different system in the school. This is to be your education as churches in every place. As church schools have been established, the best education the people of God can have is to learn how to conduct their school on a basis of financial success. If this cannot be done, close the school until a plan can be devised to carry it on, with the help of God, without the blot of debt upon it. [Cf: 15MR52.02] p. 143, Para. 5, [1899MS].

This can be done, and should be done. The Lord is not pleased with the kind of management that has been revealed in the past, for it reveals a lack of judgment. Let teachers take less wages, and let the students' fees be raised. Let the strictest economy be practiced in the provisions made for the table. Let the one who has charge of the cooking gather up the fragments, that nothing be lost. In families there is often great waste in throwing into the wastepail a large amount of food that could be worked into palatable dishes. There is enough wasted here and there in different places to support one or two families. These are lessons that need to be studied carefully, and practiced diligently and conscientiously. [Cf: 15MR52.03] p. 144, Para. 1, [1899MS].

The students should have plenty of good wholesome food. The fruit should be fresh and palatable, and free from decay. But as to the many dishes for dessert for which we have recipes, I have no light in regard to them except that they should not be made. We want decided reforms among reformers. We feel the necessity of this matter most deeply. But I am not as well as usual, and will write more fully at another time, if the Lord will give me strength and freedom.--Letter 104, 1899. [Cf: 15MR53.01] p. 144, Para. 2, [1899MS].

In order to reach unbelievers, a manifestation of outward display is seen among our people; but this display will not accomplish the good that is represented. Our books are being filled with expensive pictures, and this makes them too costly to give away, and too costly for those persons to buy who need them most. The matter of illustrating is being carried to extremes. The extra money put into the cover of a book, or into pictures, will not convert the soul to the truths that are contained in the book. That so much space should be occupied with pictures is not in the order of God. There have been long delays in the publication of our works, waiting for illustrations--delays that could be ill-afforded, and which have kept from the people the truths which they should have had. [Cf: 15MR104.04] p. 144, Para. 3, [1899MS].

The canvassers are not obtaining that healthful experience in their work which they should have. In their handling of the books they are being educated to present before the public the beautiful cover and many illustrations rather than the points of truth contained in the books. In doing this they are patterning after the world, and they fail to make God their dependence and trust. "What is the chaff to the wheat?" God asks [ Jer. 23:28]. [Cf: 15MR104.05] p. 144, Para. 4, [1899MS].

The artist may do his best to represent the things his eyes have never seen, but his representations are so far beneath the reality that I am



pained as I behold them. Neither God nor heaven nor Christ, who is the image of the Father, can be truly represented by the art of man. If the Lord had thought it advisable to represent Christ in this way, His person would have been described in the writings of the apostle. In the words of the disciple John, Christ is presented before us: [ John 1:1-14, quoted]. [Cf: 15MR104.06] p. 144, Para. 5, [1899MS].

There were times when Christ spoke with the authority of true greatness. "He that hath ears to hear," He said, "let him hear." He called for submissive attention to His words, for although He was in human form, He bore His commission from the Excellent Glory. "The Word was made flesh, and dwelt among us, . . . full of grace and truth." God summons the world to listen while He speaks, and to receive every word He utters as law and life. [Cf: 15MR105.01] p. 144, Para. 6, [1899MS].

Satan is working with masterly power to corrupt the experience of human beings, so that the influence of the truth will not appear in their lives and become a savor of life unto life to all who believe. Those who are purified and sanctified will have that faith that works by love and purifies the soul. The principles of Christ's life are to be received into the soul by wearing His yoke, and learning of Him the lesson of obedience. "Learn of Me," says the great Teacher, "for I am meek and lowly in heart: and ye shall find rest unto your souls." In following My example of meekness and lowliness, you will find rest. There will be no strife for the supremacy, no envy, no evil surmising. The soul will rest in the pure, holy love of God. The speech is pure, for it comes from lips that have been touched with a live coal from off the altar, thus [are] we prepared to deliver the message God shall give. [Cf: 15MR105.02] p. 145, Para. 1, [1899MS].

Christ is to be all and in all to the believer. There must be none of self, and all of Christ, whose we are by creation and by redemption. The Holy Spirit takes the most attractive excellencies of the One who is altogether lovely, and presents them in such a way as to engage the attention and receive the best attention of the renewed heart. God designs that the Holy Spirit shall keep before the mind's eye scenes that will attract and absorb all there is of the new-born soul. We need not any external representations of the person of Christ. The imagination must take in the only begotten of the Father, "full of grace and truth," the One altogether lovely, and the chiefest among ten thousand. [Cf: 15MR106.01] p. 145, Para. 2, [1899MS].

I have been commissioned to say to you that the Holy Spirit will work your minds if you will let Him. You are in danger, my brethren and sisters. You are spending large sums of money for our books and papers, and in doing this you are on the wrong track. It is mere supposition that this abundance of illustrations will accomplish great good in the sale of the book. Your large investments of money for illustrations do not bear the credentials of heaven. God does not approve of them. Much has been said in favor of this elaborate work, but nevertheless God is not pleased with it. The impression left upon human minds is not good to the saving of the soul. Even worldlings cannot understand why so much time and money and talent should be given to this class of work. [Cf: 15MR106.02] p. 145, Para. 3, [1899MS].

Our books can be tastefully prepared, as all books should be; but our publishing houses are making a mistake in departing from the simplicity

of the gospel. We are using the Lord's talent of means, and we must handle it wisely. The returns from this work of illustrating do not warrant such a large outlay of means. The income is not proportionate to the time and means spent in securing the cuts. [Cf: 15MR106.03] p. 145, Para. 4, [1899MS].

Every item in connection with this extravagant outlay was presented before me. We must no longer consume the Lord's capital in expensive book making. Whatever is presented in favor of this work, one objection remains which cannot be overcome--its influence upon the author, the publishing house, and the canvasser. The Lord has measured it all, and He is displeased with the showing. [Cf: 15MR107.01] p. 145, Para. 5, [1899MS].

I have not presented before you all that has been opened before my mind, but I would warn our publishing houses to be careful in every move they make. God has greatly humbled the publishing institution at Battle Creek. It was not His pleasure to do this, but He has declared, "I will" be sanctified in them that come nigh Me." [Cf: 15MR107.02] p. 146, Para. 1, [1899MS].

While the Lord is laying His stroke on our institutions by removing from them the favor of the people, a close investigation should be made of the cause of the chastisement. Let us study the light which the Lord has given for every line of work that has any relation to His service. Let us put away the principles that are not after the mind of God, but which have existed for many years. [Cf: 15MR107.03] p. 146, Para. 2, [1899MS].

The Lord has not given up His people to their own way. In mercy He holds them back, although they have pursued a course contrary to His word. They have partially seen the evil of this course, but they have closed their eyes, refusing to make thorough reform, to change their wrong ways and practices. [Cf: 15MR107.04] p. 146, Para. 3, [1899MS].

Let them humble their hearts before God. Let them set things in order. Let them move every stumbling block out of the way, that sinners may not fall over them and their lack of Christlike love and tenderness. Let them remember that this is the only way in which they can recover their lost prosperity. It can never come in any other way. [Cf: 15MR108.01] p. 146, Para. 4, [1899MS].

When God's people are born again, when they live the new life in Christ, with His love abiding in their hearts, their candlestick will stand securely in its place. But the principles they have followed in their connection with one another need revising. In their unity with one another and with God through Christ is their strength. [Cf: 15MR108.02] p. 146, Para. 5, [1899MS].

Christ has specified the measure of love we are to show for one another. "A new commandment I give unto you," He declared, "That ye love one another; as I have loved you, that ye also love one another." By this practical love, seen by the world, "shall all men know that ye are My disciples." When the softening, subduing influence of the Spirit of God rules the hearts of those who are connected with His service, they will honor Him by keeping the new commandment, new because Christ said, "As I have loved you," that ye also love one another." [Cf:

15MR108.03] p. 146, Para. 6, [1899MS].

The disciples never realized Christ's love for fallen man until they saw it expressed on the cross of Calvary, until He rose from the dead and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." Lessons have been given in regard to this love which are just as new to us, as far as practice is concerned, as they were to the disciples before the death and resurrection of our Lord. When these lessons are brought into the practical life, when God's people love one another as He requires them to do, there will be an entire change in the experience of the churches. [Cf: 15MR108.04] p. 146, Para. 7, [1899MS].

I am entrusted with a message for every church: "Repent ye: for the kingdom of heaven is at hand." In every line of service all rivalry must be quenched. Heart must be bound to heart. Christian love must be manifested. Then allegiance will be given, as God requires, to Christ and to the brethren for Christ's sake. No mean, cheap actions will grieve the Spirit of God. [Cf: 15MR110.01] p. 147, Para. 1, [1899MS].

The light God has given me is that we are treading in the very footsteps of the world. In book making there is a striving for the supremacy. The blessing of the Lord cannot accompany the spirit which for years has been coming in. God says to every soul, "Take heed." The leaven of influence is a powerful thing. Whether good or evil, it gathers all to itself. If the leaven of selfishness, covetousness, and hardheartedness is allowed to enter, it will subdue all the properties of the body to corrupting force. There will be no bowels of mercy, no tender consideration, no fighting against objectionable traits of character, which so quickly develop into giants of evil. Unless this root of bitterness is cast out of the soul, it will continually spring up, and by it many will be defiled. I ask, What are our churches going to do about this matter? [Cf: 15MR110.02] p. 147, Para. 2, [1899MS].

A large sum of money was spent in illustrating *The Desire of Ages*, but this work will not be repeated. If I had known before what I now know, I would never have consented to the Pacific Press expending so much money on illustrations for *The Desire of Ages*, or to the Echo Office expending so much on the little book, *Christ Our Saviour*. Our book making business must be simplified. Trust in God, rather than go down to Egypt to consult idolaters. God is not pleased with the way in which matters have been swayed. Expensive books are not to be brought out so freely as they have been. There are books which are not worthy of the consideration given them. [Cf: 15MR110.03] p. 147, Para. 3, [1899MS].

It is not the gilded leaves of a book, not the expensive covers, which testify to its value. It is the truth contained in it. This will make an impression on mind and heart. If the expensive covers, gilt edged leaves, and multitudinous illustrations are dispensed with, the canvassers may not enjoy it. But if they had never had such works to handle, the temptation to drop books of high value and take up books which have a better outside appearance, but which are not of so much importance, would not be so great. [Cf: 15MR111.01] p. 147, Para. 4, [1899MS].

There is a large amount of literature to go to the world, and men reason that the more abundant the illustrations, the better and easier

the sale of the book. But this reasoning is not always sound. Take *The Desire of Ages*, for example. If there had not been more than one third of the illustrations in it that there now are, the canvassers would have found in nine cases out of ten that it would have had just as ready a sale as it will have now. [Cf: 15MR111.02] p. 147, Para. 5, [1899MS].

And suppose that there were but a quarter the number of illustrations. The canvassers would have to do more earnest service. They would have to make more painstaking effort to become acquainted with the subjects upon which the book treats. And the saving of the money invested in illustrations would enable the publishers to give better terms to canvassers, who would not then be tempted, in order to make a financial success, to handle books under a confederacy of bribes. But this evil will come in, as it has done already, more or less. [Cf: 15MR111.03] p. 147, Para. 6, [1899MS].

Canvassers should be secured to handle the books *Great Controversy*, *Patriarchs and Prophets*, *Desire of Ages*, *Daniel and the Revelation*, and other books of like character, who have a sense of the value of the matter these books contain and a realization of the work to be done to interest people in the truth. Special help, which is above all the supposed advantages of illustrations, will be given to such canvassers. The canvassers who are born again by the work of the Holy Spirit will be accompanied by angels, who will go before them to the dwellings of the people, preparing the way for them. [Cf: 15MR112.01] p. 148, Para. 1, [1899MS].

Those selected as canvassers should be men and women who feel the burden of service, who do not work merely for wages, who seek to do the very work that needs to be done to enlighten the world. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Canvassers need daily to be converted to God, that their words and deeds may be a savor of life unto life, that they may exert a saving influence upon those with whom they come in contact. [Cf: 15MR112.02] p. 148, Para. 2, [1899MS].

Let all study the character which God accepts, as represented in the twenty-fifth chapter of Matthew. If this representation does not educate men and women, what can do the work which must be done for the soul? Mark the division made between those represented by the sheep and the goats, and mark the words which decide forever the destiny of the two classes. Listen, you who have ears to hear and intellect to comprehend. Listen to the words of the Master: [Matt. 25:31-40, quoted].--Manuscript 131, 1899. [Cf: 15MR112.03] p. 148, Para. 3, [1899MS].

(Written September 8, 1899, from Strathfield, N.S.W., Australia, to G. A. Irwin.) [Cf: 15MR114.01] p. 148, Para. 4, [1899MS].

A warning has been given me in regard to our people. I have been instructed that they are certainly in danger. [Cf: 15MR114.02] p. 148, Para. 5, [1899MS].

God declares, "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the

water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments" [ Ex. 20:3-6]. [Cf: 15MR114.03] p. 148, Para. 6, [1899MS].

Should we not make investigation in regard to the matter of illustrating our books so largely? Would not the mind have clearer, more perfect ideas of angels, of Christ, of all spiritual things, if no pictures were made to represent heavenly things? Many of the pictures made are grossly false as far as truth is concerned. Do not pictures so far removed from the truth give voice of falsehoods? We want to be true in all our representations of Jesus Christ. But many of the miserable daubs put into our books and papers are an imposition on the public. [Cf: 15MR114.04] p. 148, Para. 7, [1899MS].

With this plain "Thus saith the Lord" before us, will we, claiming as we do to live by every word that proceedeth from the mouth of God, be clear if we spend the Lord's money in multiplying faces? [Cf: 15MR115.01] p. 149, Para. 1, [1899MS].

Some things have been presented to me which I must set right. In my own home, one after another, pictures have accumulated. I see the same in every home to which I go. Is the Lord in this matter? Does not the charge in the twentieth chapter of Exodus prohibit this multitudinous picture-making which will continue to increase unless there is a decided reform, unless the people of God shall see that there is a decided reform, unless the people of God shall see that they are becoming idolaters? What shall be done in this matter? [Cf: 15MR115.02] p. 149, Para. 2, [1899MS].

I have light that to spend so much money in photographs is a species of idolatry. Thus means is consumed which should be used in missionary effort rather than in producing pictures which are not essential. [Cf: 15MR115.03] p. 149, Para. 3, [1899MS].

I take my position to no longer run the risk of displeasing God in this matter. I think that if in this our day of test and trial each one of us would study the words Moses was commanded to speak to the people, there would not be in the temple courts those who are in positions of sacred responsibility, yet are weaving into the web of sacred things threads of selfishness, using common fire in the place of the sacred fire of God's own kindling. May the Lord's Holy Spirit work upon human hearts and bring conviction to human minds. Those things of apparently little consequence attract the mind and eye, and absorb the attention at the very time when the attention should be given to God. [Cf: 15MR115.04] p. 149, Para. 4, [1899MS].

The question was asked, What does the care and anxiety, the delay in completing the books, and then sending them out weighty with cuts, amount to? The preparation for these attractions costs too much to be continued. The expense in more than one line was opened before me, and the necessity for delay to obtain tardy improvements of illustrations. I am burdened in spirit to say to my brethren who are engaged in book making, You are gathering to yourselves heavy burdens. [Cf: 15MR116.01] p. 149, Para. 5, [1899MS].

The transformation in our book making has not brought with it a corresponding transformation of character. The almost endless succession of wearisome research and delay and anxiety, and the great expense in increasing facilities to multiply illustrations is simply leading in advance in a species of idolatry. Harmonious spirit and action are not brought into the work, but instead rivalry and strife. The purse is strained to meet the demand; irrespective of the outlay, pictures must be obtained to meet the tastes of canvasser, publisher, and author. Spiritual rest is not secured by us because men do not yoke up with Christ to learn His meekness and lowliness of heart. [Cf: 15MR116.02] p. 149, Para. 6, [1899MS].

While angels are near, ready to make impressions of the highest value on minds, many, as they read on the Sabbath, are attracted by the pictures. They talk of the faces and the scenery. The mind is occupied by matters which are not of the least consequence in our service of God, which make impressions that close the door to spiritual things. [Cf: 15MR116.03] p. 149, Para. 7, [1899MS].

We do not show by keeping free from all cheap, common things, which cannot benefit our souls or the souls of others, that we realize that time is of the highest consequence to us. Too often our experience is of a character that renders it of no value. Man is dwarfed spiritually in proportion as he invests unimportant means and instrumentalities that occupy the time and the mind in carrying them out, making work and business in religious lines take the place of genuine devotion. The process is easy, but what have you? A religious theory, without the Saviour's endorsement, "Well done, good and faithful servant."--Letter 145, 1899. [Cf: 15MR116.04] p. 150, Para. 1, [1899MS].

*Rebuke Sometimes Necessary*--Holiness to God through Christ is required of Christians. If there are wrongs in the church, they should receive immediate attention. Some may have to be sharply rebuked. This is not doing the erring one any wrong. The faithful physician of the soul cuts deep, that no pestilent matter may be left to burst forth again. After the reproof has been given, then comes repentance and confession, and God will freely pardon and heal. He always pardons when confession is made.--Manuscript 130, 1899, p. 8. (Written September 8, 1899, "The Test of Obedience.") [Cf: 15MR166.02] p. 150, Para. 2, [1899MS].

(Written in November, 1899, from Maitland, NSW, to "Dear Brethren Irwin and Haskell.") [Cf: 16MR84.01] p. 150, Para. 3, [1899MS].

I have some things upon my mind which I must communicate to you. I will state the matter as well as I can. I have thought much, "How can I help the school in Battle Creek, and help to wipe out the large debt?" It came to me that the only way I could do [it] was to make a gift of the book soon to be issued, *The Parables*. I wish this book to be used in the interests of all our schools. [Cf: 16MR84.02] p. 150, Para. 4, [1899MS].

I will require no royalty if our printing office in Battle Creek will find the material and do the work of printing and binding the book. Others can give the illustrations, and those who canvass for the work can act their part by taking a smaller commission. The conference has pledged the interest on the debt, and this will help in the proposition

I have made. [Cf: 16MR84.03] p. 150, Para. 5, [1899MS].

We will all share in the act of benevolence, and help the schools to help themselves out of their embarrassment. If we will all harmonize in this work, the Lord will be pleased, and the ones who act a part the Lord will bless. If the Review and Herald [will] find the material and print and bind the book free of cost, they will be doing no more than they would have done had they given the interest on the debt. [Cf: 16MR84.04] p. 150, Para. 6, [1899MS].

I have not time to write much, for the mail leaves this morning. I awakened at half past twelve o'clock, and am now writing to you. I have not the faculty of stating the matter regarding the book as precisely as I would like, but you can understand me, I hope. The Pacific Press would act a part in behalf of the Healdsburg school and the great whole proportionately. The Echo Office would also do its part. There should be a general work of benevolence done, that we may accomplish the most in helping our schools. [Cf: 16MR85.01] p. 150, Para. 7, [1899MS].

I will give the manuscript of the book as my portion. This, I understand, is now waiting for my last reading of some of the last chapters. And in order to relieve the situation of the conference, I will cut down my wages to fifteen dollars. This is all I can do in this line; for I am at the present time paying interest on several hundred pounds in this country and several hundred pounds in America, as the books will show. [Cf: 16MR85.02] p. 151, Para. 1, [1899MS].

Now, my brethren, will you consider this proposition, and see what the Review and Herald will do, and what the Pacific Press will do, and what the canvassers will do in reducing their commission? Will you see if you cannot secure donations of illustrations that will make the book attractive and saleable without great cost? Can you see light in this? Let me know if you will do your best to accomplish this transaction. [Cf: 16MR85.03] p. 151, Para. 2, [1899MS].

My heart is deeply stirred in regard to the debt upon our schools all over the world. This state of things should not exist. Will you unite with me in creating something that will change this order of things? In the name of the Lord, do something, and do it now. Arouse the people to do something in regard to these school debts. [Cf: 16MR85.04] p. 151, Para. 3, [1899MS].

Would it not be the best thing we could do to sell the large school building in Battle Creek, and take the money to establish buildings free from debt where can be had the advantages of land for manual labor? Thus the students could work on the same plans that we are trying to work on here. We think that if this were done, it would be the first step in heeding the message given for families to get out of Battle Creek into a more healthful location and a more spiritual atmosphere. There are altogether too many interests in Battle Creek. But this matter needs to be handled with great prudence and much wisdom. The Lord is to be our Counselor in all the movements made. [Cf: 16MR85.05] p. 151, Para. 4, [1899MS].

We greatly desire to see the spiritual atmosphere in Battle Creek changed for the better. Decided changes need to be made in the church, for her lack of moral power and spiritual efficiency is to be lamented.

What can heal the church? What can create a pure and holy sentiment in all our institutions in Battle Creek? We need to begin at the very first principles of willing obedience to God's holy law. An outward observance of the Sabbath will not save the soul. The principles interwoven with every one of the ten commandments are to be honored and obeyed in the individual, practical life. The law, God requires, shall be written on the tablets of every soul. [Cf: 16MR86.01] p. 151, Para. 5, [1899MS].

In what consisted the strength of the assault made upon Adam, which caused his fall? It was not his indwelling sin; for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God's throne. These things are inexplicable, but many things which now we cannot understand will be made plain when we shall see as we are seen, and know as we are known. [Cf: 16MR86.02] p. 151, Para. 6, [1899MS].

What humiliation our Lord was subjected to when assailed by the powers of the prince of darkness. Was it no degradation to the spotless Son of God that His dignity should be questioned, His authority disputed, and His allegiance to His heavenly Father assailed by a fallen foe? How humiliating to Christ to have Satan show a superiority to Him. We but dimly comprehend why Christ was brought in contact with the adversary of God and man. It was in behalf of fallen humanity that the compassionate Christ was made to appear in His humiliation. [Cf: 16MR87.01] p. 152, Para. 1, [1899MS].

All heaven watched the scene of the temptation. The object of Satan's assault was the Commander of heaven, and with what intense interest heavenly angels watched the conflict. Behold, angels stand on guard, ready to undertake in Christ's behalf should Satan pass his prescribed limit. Oh, what love burns in the hearts of the angelic throng as they behold their loved Commander apparently in the power of His foe. And when the last temptation comes, when the enemy offers to Christ all the world and the glory of it if He will fall down and worship him, when they see divinity flash through humanity, their love and sympathy can no longer be restrained. [Cf: 16MR87.02] p. 152, Para. 2, [1899MS].

Christ gave evidence that all Satan's taunts could not call Him from His allegiance to His Father. The very purity of His principles was assailed, but He gave evidence of the mighty power that was in Him. "Get thee hence, Satan," He said, "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." [Cf: 16MR87.03] p. 152, Para. 3, [1899MS].

The Captain of our salvation overcame the enemy, and Satan left the field a conquered foe. But the terrible strain upon His humanity left Christ as one dead. Then angels came and ministered unto Him. Their arms encircled Him. Upon the breast of the highest angel in heaven His head rested. He was provided with food, and divine consolation flowed into His soul. His humanity had felt the shock of Satan's tremendous effort to overcome Him, but the enemy was vanquished, and the human race was placed on vantage ground with God. [Cf: 16MR87.04] p. 152, Para. 4, [1899MS].

In His human nature Christ conquered in behalf of the fallen race. For



time and for eternity man would be able to resist the power of the satanic agencies by becoming partaker of the divine nature. He could keep the law of God. [Cf: 16MR88.01] p. 152, Para. 5, [1899MS].

Here is presented before all the warfare of Christ with Satan in behalf of the human race. The church is to stand in and through Him who took the penalty of sin upon His own divine soul. Every advantage that Christ had in the conflict He has made it possible for man to have. There stood the divine God in closest contest with the evil one. What an hour for the triumph and supremacy of Satan, man's most deadly foe. How he would have exulted had he been able to place his feet upon Christ as a victor. What swellings of pride filled his heart because he had it in his power to humiliate Christ. But the Son of God came forth more than conqueror. Oh, if men would avail themselves of their advantages, they would in turn become victors over the powers of darkness. More will be written on this subject.--Letter 191, 1899. [Cf: 16MR88.02] p. 152, Para. 6, [1899MS].

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits" [ Matt. 7:15, 16]. [Cf: 16MR89.01] p. 153, Para. 1, [1899MS].

There are some who have departed from the faith, giving heed to seducing spirits and doctrines of devils, and these in their turn seduce others through falsehood and misrepresentation. These false teachers are represented by Christ as ravening wolves. Their work is to tear down that which God through His agencies is seeking to build up. "Thus saith the Lord concerning the prophets that make My people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God" [ Micah 3:5-7]. [Cf: 16MR89.02] p. 153, Para. 2, [1899MS].

False prophets are described by Paul in his letter to Timothy: "Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof" [ 2 Tim. 3:2-5]. Paul warns his son in the gospel, saying, "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith, and a good conscience; which some having put away concerning faith have made shipwreck" [ 1 Tim. 1:18, 19]. [Cf: 16MR89.03] p. 153, Para. 3, [1899MS].

When those who controvert the truth of God send for men to oppose truth with falsehood and error, this is the time to watch the influence their words have upon the congregation. Those who do not want a knowledge of the truth will greedily partake of the dish of pleasing fables presented to them. They will listen diligently to the falsehoods and ravening of the wolves in sheep's clothing. They are of those who rejoice in iniquity. They infuse into the hearts of those who do not

want God's way the same wicked opposition that is in their own hearts. And they will act out the same spirit toward God's commandment-keeping people in this time as the Jews did when they refused to believe the truths which Christ unfolded before them. Christ presented before this people the prophecies of the Old Testament Scriptures, showing them that by their rejection of Him they were fulfilling those prophecies. But they continued in their evil course, and followed to the end the works which stand registered against them in the books of heaven, and which have brought eternal infamy upon them as a nation. [Cf: 16MR90.01] p. 153, Para. 4, [1899MS].

What accusation did they bring against Christ? The same which men today bring against the commandment-keeping people of God--scandal, reproach, and falsehood. Greedily they receive the testimony of false witnesses. They hired men to report against Christ, that they might have some pretext for condemning Him. Everything that could be said or done was done to make themselves and others believe Him a criminal. His every word and action was watched and reported to His enemies in a distorted light. Spies were constantly upon His track, saying, "Show us a sign. Work some miracle." [Cf: 16MR90.02] p. 153, Para. 5, [1899MS].

When Christ said to the sick of the palsy, "Be of good cheer; thy sins be forgiven thee," He gave His enemies a sign which they could not set aside. "And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" But Jesus, knowing their unspoken thoughts, said, "What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today" [ Luke 5:21-26]. [Cf: 16MR91.01] p. 154, Para. 1, [1899MS].

Did this evidence that Christ was the Son of God cause the scribes and Pharisees to believe in Him? No; this demonstration of mercy and wonderful restoration only exasperated them. It was not evidence that He was the great Teacher sent from God that they wanted, but that He was a deceiver. Again and again they were on His track, to see and hear His words and works. Their hearts were not open to conviction. They were filled with intense hatred, with bitter prejudice, and they were ever seeking to find some occasion to work out their bitterness and wrath against Him. "And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with Him and His disciples. And when the Pharisees saw it, they said to His disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, He said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance" [ Matt. 9:10-13]. [Cf: 16MR91.02] p. 154, Para. 2, [1899MS].

Next in His work came a call from a ruler, saying, "My daughter is even now dead; but come and lay Thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did His disciples." As He

went, the people pressed about Him, until He was followed by a vast multitude. "And, behold, a woman which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment: for she said within herself, If I may but touch His garment, I shall be whole. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour." [Cf: 16MR92.01] p. 154, Para. 3, [1899MS].

"And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said unto them, Give place; for the maid is not dead, but sleepeth. And they laughed Him to scorn. But when the people were put forth, He went in, and took her by the hand, and the maid arose. And the fame thereof went abroad into all that land. [Cf: 16MR92.02] p. 154, Para. 4, [1899MS].

"And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us. And when He was come into the house, the blind men came to Him; and Jesus saith unto them, Believe ye that I am able to do this? They said unto Him, Yea, Lord. Then touched He their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it" [Verses 18-30]. [Cf: 16MR92.03] p. 154, Para. 5, [1899MS].

Notwithstanding this charge, the restored men "when they were departed, spread abroad His fame in all that country." This added fuel to the fire of prejudice. His enemies interpreted His works of mercy and compassion as a wrong done to themselves. The people were leaving them and listening to the teachings of Christ. [Cf: 16MR93.01] p. 155, Para. 1, [1899MS].

"As they went out, behold, they brought to Him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel." These words, contrasting the works and mercy of Christ with the course pursued by the priests and Pharisees, exasperated the leading men, and in the place of the evidence softening their proud, ungodly hearts, they were filled with prejudice. Every additional proof given them provoked them to increased resistance. [Cf: 16MR93.02] p. 155, Para. 2, [1899MS].

When they saw that they could not prevent Him from working miracles, they put forth their skill to misrepresent and falsify Him. They could bear false witness, and this they did. They said, "He casteth out devils through the prince of the devils." But Jesus worked on, irrespective of censure and prejudice, resistance and determined opposition. The genuineness of His power and work was kept before the people, and His enemies could not turn the multitude from following after Him. [Cf: 16MR93.03] p. 155, Para. 3, [1899MS].

In Christ's mighty works there was sufficient evidence for faith. But these men did not want truth. They could not but acknowledge the reality of the works of Christ, but they cast condemnation upon them all. They must acknowledge that supernatural power attended His work, but this power, they declared, was derived from Satan. Did they really believe this? No; but they were so determined that the truth should not

affect their hearts and they be converted, that they charged the work of the Spirit of God to the devil. In this they blasphemed God and committed the sin against the Holy Spirit, which has no forgiveness in this world or in the world to come. [Cf: 16MR93.04] p. 155, Para. 4, [1899MS].

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." [Cf: 16MR94.01] p. 155, Para. 5, [1899MS].

All-compassionate Redeemer! What love, what matchless love, was Thine! Charged by the great men of Israel with doing His works of mercy through the prince of devils, scorned and maligned, He was yet as one who saw and heard not. The work He came from heaven to do must not be left undone. He saw that truth must be unfolded to men. The light of the world must flash His beams into the darkness of sin and superstition, and reveal error in contrast with truth. That truth found no place in the hearts of those who should have been foremost to receive it, because they were barricaded by prejudice and wicked unbelief, and among those who had not such exalted privileges He prepared hearts to receive it. He made new bottles for the new wine. [Cf: 16MR94.02] p. 155, Para. 6, [1899MS].

Every moral and spiritual truth is invested by the God of heaven with a power of influence proportionate to its character and importance. The work of Christ was tested and brought forth prominently. The plan of redemption, which means everything to a lost and ruined world, was to be proclaimed, and the Spirit of God in Christ Jesus was brought into vital contact with the heart of the world, in order to draw the world to its divine Author, the Truth, the Word, and the Life. Christ declared, "I, if I be lifted up from the earth, will draw all men unto Me." [Cf: 16MR94.03] p. 156, Para. 1, [1899MS].

Christ does not use force or compulsion in drawing men to Him. But while truth was being proclaimed, the hearts of those who professed to be children of God were barricaded against it, and those who had not been so highly privileged, those who were not clothed with the garment of self-righteousness, were drawn to Christ. Their minds were convinced and quickened into activity, and light and truth vibrated through the universe. It was the plan of redemption, which was to call forth the intellect, to thrill the soul, and prepare it for the great power of God, which is salvation to all who believe--a truth so large, so deep, so full and complete, it could be the center of all truth hitherto revealed, presenting in a more exalted manner that which had been buried beneath a mass of rubbish and error. The work of Christ was to replace old truths in the framework of the gospel, and by bringing clearly to view neglected obligations, renovate the world. [Cf: 16MR95.01] p. 156, Para. 2, [1899MS].

Satan endeavored to keep hidden from the world the great atoning sacrifice which reveals the law in all its sacred dignity, and impresses hearts with the force of its binding claims. He was warring against the work of Christ, and united all his evil angels with human instrumentalities in opposition to that work. But while he was carrying

on this work, heavenly intelligences were combining with human instrumentalities in the work of restoration. The cross stands as the great center of the world, bearing a certain testimony that the cross of Christ will be the condemnation of every transgressor of the law of God. Here are the two great powers, the power of truth and righteousness and the working of Satan to make of none effect the law of God. The human agent, magnetized by the power of Satan, works in the lines of the enemy; the Saviour employs His human instrumentalities to be laborers together with God. [Cf: 16MR95.02] p. 156, Para. 3, [1899MS].

Those who expect to be children of God are not to expect an easy time in this life. There are battles to be fought. We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness in this world, against spiritual wickedness in high places. We are not left alone to engage in this conflict. Jesus Christ is the Captain of our salvation. He clothed His divinity with humanity, and took the field Himself, that He might teach us to fight the battles of the Lord. He says "Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart" [ Ps. 40:8]. [Cf: 16MR96.01] p. 156, Para. 4, [1899MS].

Who is this? We ask Isaiah, and he answers, "Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace" [ Isa. 9:6]. John the Baptist tells us who He is: "Behold the Lamb of God, which taketh away the sin of the world" [ John 1:29]. And the beloved disciple adds his testimony, "In the beginning was the Word, and the Word was with God, and the Word was God" [ John 1:1].--Manuscript 61, 1899. [Cf: 16MR96.02] p. 156, Para. 5, [1899MS].

At a council meeting held last Thursday forenoon, it was decided that Brother Thompson should look over the plan which had been drawn up for the [Sydney] hospital, and cut out four feet, thus lessening the expense. I disliked very much to do this, but money matters have become a serious question with us, and I felt forced to confess that I knew of no other way to do. But during the silent hours of the night, when I was by myself, the structure of a building rose before me, and my attention was directed to it. I said, That building is disproportionate; it is too tall and narrow; it is not symmetrical. I pointed out its disagreeable appearance, and the answer was, "That is the very form of the structure you intend to build." [Cf: 16MR245.01] p. 157, Para. 1, [1899MS].

There should be no contracting [i.e., reduction in size] in the plan for the hospital. Let your minds take in the situation, and then erect the building you really need, putting the cost of the verandahs into the main building. The tread, tread that will be heard in the verandahs will be annoying to any person, sick or well. We can better do without them than contract the plan. If a small building is erected, after a time you will have to enlarge. These additions cost too much to run the risk of now limiting the building. [Cf: 16MR245.02] p. 157, Para. 2, [1899MS].

The bathroom should be a room where massage and other treatments can

be given. This part of the building should in no case be crowded out. There should be two bathrooms, one for lady patients, the other for the men. A special building should be prepared for those who have typhoid fever and other contagious diseases, who may come right among us. There should also be a bathroom for those who minister in word and doctrine, who need toning up and rest. Rooms should be ready for persons who are not invalids, but who will be unless they take more care of themselves. [Cf: 16MR245.03] p. 157, Para. 3, [1899MS].

In every place where we have a church, there should be some place specially fitted up where treatments can be given--a bathhouse with appropriate rooms. This is as the Lord designs it should be. There are few families so situated that they can accommodate in their dwelling-houses the one needing treatment, and thus help to prevent disease. In every place a building, even though rude and inelegant, should be erected. It should be plainly and comfortably furnished with springbeds, easy chairs, et cetera. Treatment ought not to be given in sleeping rooms. [Cf: 16MR246.01] p. 157, Para. 4, [1899MS].

In the bathroom there should be a bench of suitable height, covered with mattress, oilcloth, and woollen blanket. On this the patient can be given packs, and colds broken up. Thus a great deal of money may be saved which would otherwise be spent on doctors' bills. When workers in the cause of God fail in health, the central sanitarium may not be within their reach. Every teacher of the Word can learn how to treat himself, with the aid of a helping brother. Instruction has been given on this point. [Cf: 16MR246.02] p. 157, Para. 5, [1899MS].

Physicians need to be instructed by the great Physician. They need to learn in the school of Christ. They receive their diplomas as competent physicians, but have they learned from the Chief of physicians the lessons contained in the first four and the last six commandments-- "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself"? [Cf: 16MR246.03] p. 157, Para. 6, [1899MS].

There is to be a sanitarium in Australia, and altogether new methods of treating the sick are to be practiced. Drug medication must be left out of the question if the human physician would receive the diploma written and issued in heaven. There are many physicians who will never receive this diploma unless they learn in the school of the great Physician. This means that they must unlearn and cast away the supposed wonderful knowledge of how to treat disease with poisonous drugs. They must go to God's great laboratory of nature, and there learn the simplest methods of using the remedies which the Lord has furnished. When drugs are thrown aside, when fermented liquor of all kinds is discarded, when God's remedies--sunshine, pure air, water, and good food--are used, there will be far fewer deaths and a far greater number of cures. [Cf: 16MR247.01] p. 158, Para. 1, [1899MS].

Christ never planted the seeds of death in the system. Satan planted these seeds when he tempted Adam to eat of the tree of knowledge, which meant disobedience to God. Not one noxious plant was placed in the Lord's great garden, but after Adam and Eve sinned, poisonous herbs sprang up. In the parable of the sower the question was asked the master, "Didst not thou sow good seed in thy field? From whence then hath it tares?" The master answered, "An enemy hath done this." [ Matt.

13:27, 28.] All tares are sown by the evil one. Every noxious herb is of his sowing, and by his ingenious methods of amalgamation he has corrupted the earth with tares. [Cf: 16MR247.02] p. 158, Para. 2, [1899MS].

Then shall physicians continue to resort to drugs which leave a deadly evil in the system, destroying that life which Christ came to restore? Christ's remedies cleanse the system. But Satan has tempted man to introduce into the system that which weakens the human machinery, clogging and destroying the fine, beautiful arrangements of God. The drugs administered to the sick do not restore, but destroy. Drugs never cure. Instead, they place in the system seeds which bear a very bitter harvest. [Cf: 16MR247.03] p. 158, Para. 3, [1899MS].

The Lord sees that great reforms are needed in this country. The people must be educated in right lines. In this work trials will come, but everything that possibly can be done must be done to keep our special work among ourselves, as far as the outlay of means is concerned. We are not to place ourselves as the helpless prey of the powers of darkness. Those who believe in Christ will be tried. Their faith and love, patience and constancy, will be proved. But God is their helper. [Cf: 16MR248.01] p. 158, Para. 4, [1899MS].

Our Saviour is the restorer of the moral image of God in man. He has supplied in the natural world remedies for the ills of man, that His followers may have life and that they may have it more abundantly. We can with safety discard the concoctions which man has used in the past. [\* See footnotes on page 289 of *Selected Messages*, Book 2.] [Cf: 16MR248.02] p. 158, Para. 5, [1899MS].

The Lord has provided antidotes for disease in simple plants, [\* See footnotes on page 289 of *Selected Messages*, Book 2.] and these can be used by faith, with no denial of faith; for by using the blessings provided by God for our benefit we are cooperating with Him. He can use water and sunshine and the herbs which He has caused to grow, in healing maladies brought on by indiscretion or accident. We do not manifest a lack of faith when we ask God to bless His remedies. True faith will thank God for the knowledge of how to use these precious blessings in a way which will restore mental and physical vigor. [Cf: 16MR248.03] p. 158, Para. 6, [1899MS].

The body is to be carefully cared for, and in this the Lord demands the cooperation of the human agent. Man must become intelligent in regard to the treatment and use of brain, bone, and muscle. The very best experience we can gain is to know ourselves. Let the soul be cleansed from all impurity. Then will be seen the necessity of reform in many other respects in order that the high standard of virtue and holiness may be reached.--Manuscript 65, 1899. [Cf: 16MR249.01] p. 159, Para. 1, [1899MS].

(Written April 6, 1899, from "Sunnyside," Cooranbong, NSW, to Dr. J. H. Kellogg.) I have just read your letter. This, with the enclosures, was the only mail I received this month. I am very much better in health. I can accomplish a large amount of writing, and I find there are many things to engage my mind. [Cf: 16MR287.01] p. 159, Para. 2, [1899MS].

I wish I could see you face to face, but as I cannot I will write. Thank you for your prescription. I will be careful. The Lord help me, is my prayer, and I pray that the Lord may help you, my brother, that you may not take on too many burdens, and by so doing disqualify yourself for the management of them. [Cf: 16MR287.02] p. 159, Para. 3, [1899MS].

Should you be removed by sickness or death, who is there prepared to carry these responsibilities? The physicians under you may have an interest in this large and broad work, but they have not the long experience you have had. While you are in a position to educate, you should select a number of men, and train them to carry the responsibilities. Under your education, united with you, they may learn to do the work you have been doing by the help God has given you. [Cf: 16MR287.03] p. 159, Para. 4, [1899MS].

The influence you have gained in the medical profession is large and broad, and in some respects it has been as God would have it. You have caused the light God has given you to shine forth to others, and this light has influenced others to labor in the different lines of the medical work. But according to the light the Lord has given me, something of the spirit of Freemasonry exists, and has built a wall about the work. The old, regular practice has been exalted as the only true method for the treatment of disease. And to a large degree this feeling has leavened the physicians connected with you. They have resorted to drugs in cases of fever--to break it up, as they have thought. This method has broken up fevers and other diseases, but in some cases it has broken up the whole man with it. [Cf: 16MR287.04] p. 159, Para. 5, [1899MS].

The Lord has been pleased to present this matter before me in clear lines. Fever cases need not be treated with drugs. The most difficult cases are best and most successfully managed by nature's own resources. This science, fully adopted, will bring the best results, if the practitioner will be thorough. The Lord will bless the physician who depends on natural methods, helping every function of the human machinery to act in its own strength the part the Lord designed it to act in restoring itself to proper action. [Cf: 16MR288.01] p. 159, Para. 6, [1899MS].

Dr. Kellogg, God has given you favor with the medical fraternity, and he would have you hold that favor. But in no case are you to stand as do the physicians of the world to exalt allopathy above every other practice, and call all other methods quackery and error; for from the beginning to the present time the results of allopathy have made a most objectionable showing. There has been loss of life in your sanitarium because drugs have been administered, and these give no chance for nature to do her work of restoration. Drug medication has broken up the power of the human machinery, and the patients have died. Others have carried the drugs away with them, making less effective the simple remedies nature uses to restore the system. The students in your institution [Battle Creek Sanitarium] are not to be educated to regard drugs as a necessity. They are to be educated to leave drugs alone. [Cf: 16MR288.02] p. 160, Para. 1, [1899MS].

The medical fraternity, represented to me as Freemasonry, with their long, unintelligible names which common people cannot understand, would



call the Lord's prescription for Hezekiah quackery. Death was pronounced upon the king, but he prayed for life, and his prayer was heard. Those who had the care of him were told to get a bunch of figs and put them on the sore, and the king was restored. This means was taken by God to teach them that all their preparations were only depriving the king of the power to rally and overcome disease. While they pursued their course of treatment, his life could not be saved. The Lord diverted their minds from their wonderful mysteries to a simple remedy of nature. [Cf: 16MR289.01] p. 160, Para. 2, [1899MS].

There are lessons for us all in these directions. Young men who are sent to Ann Arbor to obtain an education which they think will exalt them as supreme in their treatment of disease by drugs, will find that it will result in the loss of life rather than restoration to health and strength. These mixtures place a double taxation upon nature, and in the effort to throw off the poisons they contain, thousands of persons lose their lives. We must leave drugs entirely alone, for in using them we introduce an enemy into the system. I write this because we have to meet this drug medication in the physicians in this country, and we do not want this practice, as in Battle Creek, to steal into our midst as a thief. We want the door closed against the enemy before the lives of human beings are imperiled. [Cf: 16MR289.02] p. 160, Para. 3, [1899MS].

Dr. Kellogg, I am perplexed to know what to do for means, but I do not ask you to take this burden upon you. God forbid that you should have any unnecessary burdens to bear. One thing I shall do: I shall make appeals to every church, irrespective of any persons in responsible positions. There is a work to be done in this country, and the people who have had the benefit of my husband's labor and my own in building up the work on the Pacific Coast and in Battle Creek must understand how hard we have labored, and help us. I do not call on the conference. I come to the people and appeal to them for help. If we can once get established, we shall work without assistance, but we must have help now. We cannot do without it. [Cf: 16MR290.01] p. 160, Para. 4, [1899MS].

You write that the conference [brethren] say that Australians had more means than any other place. That may be, but as long as the providence of God opens new fields for us, shall we refuse to enter them and refuse to establish in this new world a working force that will send laborers into other fields? How can the people hear without a preacher, and how can he preach except he be sent? We mean, by the help of God, to warn the world, to carry our testimony to regions beyond. [Cf: 16MR290.02] p. 160, Para. 5, [1899MS].

We are called upon by the Lord to preach the truth without delay. All the country between the places where interests are already established, is calling for the truth. We have the third angel's message, the commandments of God and the faith of Jesus, and this truth is to encircle cities and towns. We are to carry the message from point to point, establishing in each a little community of missionaries. The workers in Australia are directed to enlarge the sphere of their labors by sending help to the unpromising fields in regions beyond, where the standard of truth has never yet been lifted. [Cf: 16MR290.03] p. 161, Para. 1, [1899MS].

We do not propose to colonize, to build up strong centers to the neglect of other fields. But we are to enlarge the circle of our operations, as those who believe they are giving the last message of warning to the world, as Christ gave to His disciples just before His ascension (Matt. 28:19, 20; Mark 16:19, 20). God's professed people in America should have been awake to do this work. In the place of centering so many interests in Battle Creek, plants should have been made in city after city. If they had been filled with zeal for the truth, they would have let their light shine to others, and would have labored to prepare a people to stand in the day of the Lord. [Cf: 16MR291.01] p. 161, Para. 2, [1899MS].

We may have had more means than some other places, but we have a showing for all this. Progressive work has been done. New fields have been entered, and still there are more opening around us. The word comes, Add new territory. We are to traverse all parts of Australia. Missionaries are needed who will come to this country to do earnest work for the Master. May the Lord arouse His people who know the truth to impart the knowledge they have. Let us pray each day the prayer, so full of meaning, that Christ gave His disciples: "Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven." [Cf: 16MR291.02] p. 161, Para. 3, [1899MS].

Aggressive warfare is before all who believe the truth. We are to make unbounded progress and improvement in carrying forward the work that mortal man is privileged to do under the command of the great General of armies. God sends His angels as ministering spirits to go before the true worker, and unite with him. The truth is to work our hearts by the Holy Spirit's power. We are to call upon those who know the truth to enter into the work of cooperating with the angels of God. We are to be discouraged at nothing. We are to hope for everything in moral advancement, in spreading the knowledge of God and Jesus Christ our Lord. We are to call upon the Lord in every emergency, at every step. [Cf: 16MR292.01] p. 161, Para. 4, [1899MS].

Living principles are laid down in the Word of God. Why do not believers read to a purpose and obey? Why do they not appoint themselves missionaries? We need families in Australia, not men and women who wish to be carried, but workers, wise men who can manage. We want those who can lift with us. [Cf: 16MR292.02] p. 161, Para. 5, [1899MS].

Our duty to the world is broad and deep. We are to do unto others as we would they should do unto us. The truth must go everywhere, and we want those who can plead with the Lord in prayer, who will bend the knee before God, abolishing the fashion which has come in among our people and has been transported by our workers to other countries, of standing like the Pharisees and praying to be heard of men. We want all who know God and Jesus Christ whom He has sent, to bow low at His footstool, and pray that the world may hear the message of warning, that it may be caught up by those who hear it, and carried to those who know it not. [Cf: 16MR292.03] p. 161, Para. 6, [1899MS].

Let us kneel before God with humble hearts, and give expression to our reverence for Him. All pride, all pomposity, must be laid in the dust. Make known your desires to God. The sincere, truehearted worker will

not fail nor be discouraged, for God from His high and holy place looks upon the contrite one, and He will empower him at every step. He will set in action almighty agencies to warn the world to prepare to meet its God. [Cf: 16MR292.04] p. 162, Para. 1, [1899MS].

The human instruments through whom God works are not to stand, as now, in discord and variance. Those who have faith in Christ as their all-sufficient Saviour will be in perfect unison with Him. When self is hid with Christ in God, there will be no disunion, no variance, no strife. All will be in perfect sympathy with Christ to save the world in God's appointed way. God calls upon His church to minister for Him and with Him in the saving of perishing souls. Then in the place of drawing away from Christ and from one another, the workers will seek to keep the breath of life in the church. They will trim their lamps with the holy oil which the two olive branches will, through the two golden pipes, communicate to them. Light will be imparted by the two anointed ones who stand by the Lord of the whole earth. [Cf: 16MR293.01] p. 162, Para. 2, [1899MS].

God will test every church in our world. Those who know the truth but are not doers of the word are the worst stumbling blocks we could have in our work of advance. God calls upon His people to arouse and trim their lamps. Never till Zion travails for perishing souls can she see the working of the Holy Spirit in sinners born again. Christ is waiting to be gracious to those who will labor with one spirit and one mind to minister the truth for this time. Christ has appointed the Christian ministry and the various means of grace comprehended in the ministry. When unity in Christ is revealed, when Jesus is acknowledged by precept and practice, the Holy Spirit will reveal the willingness of the two anointed ones to empty the golden oil out of themselves into the vessels prepared to receive it.--Letter 67, 1899. [Cf: 16MR293.02] p. 162, Para. 3, [1899MS].

God calls the church His body. The church is the bride, the Lamb's wife. God is the Father of the family, the Shepherd of the flock. But a mere outward connection with any church will not save a man. It is personal faith in a personal Saviour which brings the soul into spiritual union with Christ. This truth Christ plainly teaches in the sixth chapter of John.--Ms 121, 1899, p. 17. [Cf: 16MR277.01] p. 162, Para. 4, [1899MS].

"Hear another parable," Christ said, "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance" [ Matt. 21:33-38]. [Cf: 16MR328.01] p. 162, Para. 5, [1899MS].

The householder is designed to represent God: the husbandmen the Jewish nation, whom God had appointed to cultivate His vineyard, the world. The servants whom God sent to receive the fruits of the vineyard

were the prophets and teachers through whom God had called Israel to render to Him His dues. Had God's professed people been heeding the word of the Lord, it would not have been necessary to remind them of this and call them to a sense of their responsibility. But they had become selfish and covetous, and they were systematically robbing Him of the means and facilities He had entrusted to them for the carrying on of His work. [Cf: 16MR328.02] p. 163, Para. 1, [1899MS].

God had wrought mighty wonders before Pharaoh to show that He was the ruler of the whole earth. He designed that His church should be composed of the very ones who were bondmen in Egypt. By His mighty power He delivered them out of the hand of Pharaoh, and made them His church which was a representation of His church in all ages. Christ had purchased this people, they were His property. All that they held in trust was the Lord's. But they were misappropriating their talents, so that others could not be benefitted by the riches and grace of God. [Cf: 16MR328.03] p. 163, Para. 2, [1899MS].

God had taught them that His kingdom embraced the whole world. He was definite in all His arrangements, and positive in all His requirements. His kingdom was to succeed all other kingdoms, and cover the whole earth. It was never to be transferred to another ruler. This kingdom was God's peculiar treasure, and its principles were to test and purify His subjects, and fashion them after the image of God. [Cf: 16MR329.01] p. 163, Para. 3, [1899MS].

The lessons of Christ in the parables preceding the parable of the vineyard present the Jewish nation as unfaithful in their stewardship. Men of God's appointment had come to the vineyard for fruit, and had found none. Christ compared them to the barren fig tree, which while laden with luxuriant foliage and apparently flourishing, was destitute of fruit. Christ searched from the topmost branch to the lowest bough, but He found nothing but leaves, and He cursed the unfruitful tree. "Let no fruit grow on thee henceforward forever," He said. [Cf: 16MR329.02] p. 163, Para. 4, [1899MS].

Christ had declared, The kingdom of God is not meat nor drink. Form and ceremony do not constitute the kingdom of God. Ceremonies become multitudinous and extravagant as the vital principles of the kingdom of God are lost. But it is not form and ceremony that Christ requires. He hungers to receive from His vineyard fruit in holiness and unselfishness, deeds of goodness, mercy, and truth. [Cf: 16MR329.03] p. 163, Para. 5, [1899MS].

Gorgeous apparel, fine singing, and instrumental music in the church do not call forth the songs of the angel choir. In the sight of God these things are like the branches of the unfruitful fig tree which bore nothing but pretentious leaves. Christ looks for fruit, for principles of goodness and sympathy and love. These are the principles of heaven, and when they are revealed in the lives of human beings, we may know that Christ is formed within, the hope of glory. A congregation may be the poorest in the land, without music or outward show, but if it possesses these principles, the members can sing, for the joy of Christ is in their souls, and this they can offer as a sweet oblation to God. [Cf: 16MR330.01] p. 163, Para. 6, [1899MS].

"If ye keep My commandments, ye shall abide in My love," Christ says.

God looks for the fruit of obedience. "Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments, and bide in His love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you" [ John 15:8-12]. Who among us realize these things, and cultivate love one for another? [Cf: 16MR330.02] p. 164, Para. 1, [1899MS].

A fashionable religion that consists of ceremony and pretention is not acceptable to God; for the love of God is not there. A church with such a religion can call forth no response from the heavenly angels; for their hearts are not receiving the rich currents of love which are flowing from heaven to earth, and which make glad the hearts of God's people. When the love of Christ in the soul flows forth in pure, rich currents to those who need tenderness and kindness, it is like a draught from the river of God which flows from beneath His throne to refresh the parched and thirsty soul. [Cf: 16MR330.03] p. 164, Para. 2, [1899MS].

These are the fruits that Christ would have from His vineyards, and from His saints who assemble to worship Him from year to year. Obedience to God's commandments makes our souls precious in His sight. The church is very dear to the heart of God. He would have His people sing with the heart and with the understanding also: "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it." "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein. . . . The vineyard of the Lord of hosts is the house of Israel" [ Ps. 80:8; Isa 5:1, 2, 7]. [Cf: 16MR331.01] p. 164, Para. 3, [1899MS].

Let songs pour forth from lips that the live coal from off the altar has touched. Lift up your voices in the words of the 121st, 125th, and 126th psalms. The angelic host will join with those who sing with the spirit and with the understanding also.--Ms 123, 1899. [Cf: 16MR331.02] p. 164, Para. 4, [1899MS].

He [God] could not make man a partaker of the divine nature until His only begotten Son, One equal with Himself, should stoop to human nature, and reach man where he was.--Ms 23, 1899, p. 5. [Cf: 17MR27.01] p. 164, Para. 5, [1899MS].

He, the Majesty of heaven, disrobed Himself of His glory, and clothed His divinity with humanity, that He might pass through what humanity must pass through.--Ms 147, 1899. p. 5. [Cf: 17MR27.02] p. 164, Para. 6, [1899MS].

He [Christ] might have cut Himself loose from fallen beings. He might have treated them as sinners deserve to be treated. But instead, He came still nearer to them.--Ms 165, 1899, p. 3. [Cf: 17MR27.03] p. 164, Para. 7, [1899MS].

(Written September 11, 1899, to Josephine Gotzian, a generous friend

in the United States.)--I am much burdened regarding the dearth of means which delays the opening of our Avondale Health Retreat. The principal part of the building is up, roofed, floored, and enclosed, but it is not plastered. And we are losing precious time, which ought to be filled with effective work in behalf of those for whom this building is erected. [Cf: 17MR119.01] p. 165, Para. 1, [1899MS].

I have done what I could to help this work along, as well as helping in many other enterprises of great importance to the advancement and honor of the cause, that demanded encouragement and assistance. The money which our brethren in California sent me in payment for the College stock that I took from Mrs. Scott was very soon distributed where it would count the most for the work of the Lord. Not one penny of it would I use for myself. All of it, and much more, has gone into the work. [Cf: 17MR119.02] p. 165, Para. 2, [1899MS].

Last year I gave \$125 to the Stanmore meetinghouse and \$100 to the meetinghouse in Windsor. This year I have given \$250 to the meetinghouse in South Brisbane and \$250 to the meetinghouse in Hamilton, Newcastle. I have invested five hundred pounds in the Avondale Health Retreat and \$500 in the Sydney Sanitarium. [Cf: 17MR119.03] p. 165, Para. 3, [1899MS].

This present time is a most important time for the work in Australia, and not only for Australia but for the missionary work in the countries near Australia which should receive laborers from this field. The work in Australia is just struggling onto its feet, and as it becomes strong it will exert its strength in behalf of other fields. Just now the work in Australia must be advanced as rapidly as possible, for everything is now favorable and the Lord is going out before His messengers, encouraging them, directing their work, and blessing their efforts. [Cf: 17MR119.04] p. 165, Para. 4, [1899MS].

The work of our Health Retreat here in Avondale will have a very important relation to other parts of our work. It will not only serve as a hospital for the sick of this district, who are most destitute of proper facilities for treatment and of a knowledge of nursing, but it will also receive patients from Sydney and Newcastle and from more distant places. Already the Summer Hill Sanitarium, Sydney, is overflowing, and Dr. Caro says there are patients there who would do better in a place like Avondale. Dr. Rand of Newcastle is waiting impatiently for us to be ready for patients. This is an especially good place for those who become interested in the present truth, for they can attend the Bible classes at the school. It is a splendid place for convalescents who may be benefitted by the country surroundings. [Cf: 17MR120.01] p. 165, Para. 5, [1899MS].

When plans were being laid for this building and the committee was planning to make everything as small as they could, to save money, our Counsellor said to me, Where is the room for your weary missionaries? In response to this we built larger, and are planning to make it a resting place for weary ministers, missionaries, and evangelists. Brother Gates is here and needs the very care and treatment that this institution is intended to afford. He caught a bad cold in Melbourne and needs treatment now, but our place is not yet ready. [Cf: 17MR120.02] p. 165, Para. 6, [1899MS].

In times past we have had to take sick people into our own homes for treatment because it was not safe to give them treatment in the places where they live. And now our houses are full of busy workers, and we rejoice that the Retreat is nearly ready for work. Soon the school will close, and several young people who have been preparing for this will be ready to enter its employ as helpers and students. [Cf: 17MR120.03] p. 166, Para. 1, [1899MS].

Will you, my sister, donate something for this work? You have helped us in the past, and at the time of your past donation you intimated that you could do something more if I would write to you in regard to the matters that we have in hand. I now venture to write. This building must be opened, for the necessity is great. We need your help. Can you give it to us by your own donation and by asking the help of others? I know there are those who could help us if they would. I know there are those who would cheerfully help if they understood our work and its needs. [Cf: 17MR121.01] p. 166, Para. 2, [1899MS].

We see new fields to be entered, and we pray the Lord for help. I am sending to you with this [a] copy of a letter just received from Elder Tenney. The next camp meeting held in Queensland will be at Toowoomba, a beautiful city about one hundred miles west from Brisbane. It is the business center of a large, fertile, and wealthy district. There is a small band of Sabbathkeepers in this place, and much prejudice against the truth, but we trust that the camp meeting will sweep this way, and that this may become the center of an important work. [Cf: 17MR121.02] p. 166, Para. 3, [1899MS].

Last year at the Brisbane camp meeting I was urged to hold some meetings in Toowoomba, and I promised that I would spend Sabbath and Sunday there on my way home. After this a large company of brethren from Rockhampton assembled and urged us to visit that place, which is nearly four hundred miles north of Brisbane. We decided to respond to their request and went to Rockhampton as soon as the Brisbane meeting was over. I was sick on the way and while there but was able to speak to the people three times. My severe illness prevented our stopping at Toowoomba as we had promised, and I now think that I shall attend the Toowoomba camp meeting, and thus fulfill my promise to visit that place. [Cf: 17MR121.03] p. 166, Para. 4, [1899MS].

About two weeks after the Toowoomba meeting the camp meeting in Maitland will commence. Maitland is a place of over 20,000 people, twenty-two miles west of Newcastle, and twenty-eight miles northwest of Cooranbong. The instruction given to me about our work has been that we should as rapidly as possible present the truth in the various suburbs of Newcastle and also in all the towns along the railway line from Newcastle to Brisbane. Maitland is a rich farming district and is the center of a large stock raising district. If we are successful in securing proper help we hope with the blessing of God to have a rich harvest of souls there, some of whom will go forth to work for others. [Cf: 17MR122.01] p. 166, Para. 5, [1899MS].

Brother John Paap, who formerly lived at Kaikoura, New Zealand, and who has been one of the chief supporters of our school, has recently sold his property in New Zealand and has settled in Maitland. The presence of his family there will be a help in the formation of a church in that place. [Cf: 17MR122.02] p. 166, Para. 6, [1899MS].

Last Thursday Willie and his wife and myself drove from our home to Maitland for the first time. The first ten miles of the road was rough and mountainous, and we could proceed but slowly, but the last part of the road was good. We spent an hour taking our dinner by the roadside and were from seven a.m. to two p.m. in making the journey. [Cf: 17MR122.03] p. 167, Para. 1, [1899MS].

When we reached Brother Paap's place we found that they had been waiting dinner for us some hours, but had given up our coming, and brethren Starr and Daniells had gone to look for a campground. Although I had been travelling since seven o'clock I did not stop to rest, but we started out immediately to meet Brethren Starr and Daniells and to search for a campground. [Cf: 17MR122.04] p. 167, Para. 2, [1899MS].

There were good high grounds in East Maitland but we wanted to find a place in West Maitland where there is the largest population. We drove around for nearly three hours and found that all the unoccupied ground around West Maitland is low and subject to floods. In past years this city has suffered greatly from the floods, and about four weeks ago much of the land around the city was under water. At last we gave up the effort to find a campground nearer than that which Elder Starr had selected, near East Maitland. This matter settled, we drove rapidly to the five o'clock train, which we reached just in time to get on board. I found room to lie down and slept a portion of the way. At nine-thirty we reached Strathfield, where we were met by Brother J. J. Wessels, who took us to his home. I thought it was a pretty busy day for one seventy-two years old. [Cf: 17MR123.01] p. 167, Para. 3, [1899MS].

I shall speak to the people here on Sabbath, and on Sunday we are to visit several villages on the railway line near Hornsby, that we may see what the opportunities are for selecting a good location for the Sydney Sanitarium. We are praying the Lord to lead and guide us in this matter. We desire that this sanitarium shall be established outside the city, in a high and healthful locality, where we can secure easy communication with the city and have the advantages of the city water supply. We must be several miles from the sea. [Cf: 17MR123.02] p. 167, Para. 4, [1899MS].

The building erected at Avondale for a health retreat is small, about fifteen rooms in all, but it will serve for the present necessity. For this building we solicit your donations. Those who help us in this will be doing a good work. We are much in need of money to provide facilities for work. May the Lord help His people to do the work that is so urgent in this part of His great vineyard. There are important fields to be worked. We shall not hover over the churches but press into new territory and raise the standard in places where the message has not been proclaimed. May the Lord bless and guide you, is my prayer.--Letter 139, 1899. [Cf: 17MR123.03] p. 167, Para. 5, [1899MS].

(Written May 1, 1899, from Summer Hill, New South Wales, to "Dear Brother Haynes.")--We received your donation of two pounds. We thank you for it, for we stand very much in need of means. The Captain Norman who it was stated in our papers donated such large sums, has proved a fraud. Not one dollar has been realized. He has disappeared, no one can tell where. It is a strange affair and a great disappointment to us. We did hope for the financial help we so much needed, but this is one



thing among the "all things" that work together for good to those that love God. [Cf: 17MR125.01] p. 167, Para. 6, [1899MS].

During the week of prayer I visited Newcastle accompanied by Miss Sara Mcenterfer. We made our home with Elder Haskell and his wife. They have just hired a large brick house at Wallsend on which is painted in large letters, "Empire Clothing House." It is a two-story building with good stable. It has no spare grounds; the house, barn, and outdoor kitchen occupy all the space. The owners promised that if Elder Haskell would take the place for one year they would put it in good order. It has quite a number of rooms and can be secured for ten shillings per week, \$2.50 American currency. [Cf: 17MR125.02] p. 168, Para. 1, [1899MS].

One room, the sales room, can be used for a meeting place. If our people hired a hall there for only one meeting a week, they would have to pay ten shillings. We are all well pleased with the place, for we need our means to pay the workers who go out to give Bible readings. When we visited Brother and Sister Haskell they had only just moved into their new house and were not yet settled. There is repairing to be done while they occupy the rooms that are in a tolerably good condition. [Cf: 17MR125.03] p. 168, Para. 2, [1899MS].

In the same suburb, Wallsend, there is a stone church which has been closed. This place will seat about 250 people. The church has been misused; mischievous boys have felt at liberty to break up the flooring and the windows and pull down the pulpit. It will take about one hundred pounds to repair it and put in the seats. Then it will be a valuable little church. If we had the money we would purchase and repair it at once, but we dare not invest. [Cf: 17MR126.01] p. 168, Para. 3, [1899MS].

In Hamilton, where the camp meeting was held, we contemplate building a meetinghouse. The ground is purchased but there must be no debt on the place. Therefore we wait for the Lord to open the way. He will do this. His promise is as good as a deed. A portion of the money is already raised. I gave fifty pounds to the Brisbane church and another fifty to the church in Hamilton. When we receive money we will commence to build a humble house of worship. Just now, in midwinter, the people have to meet under a tent that has no flooring. They have no other place in which to assemble. [Cf: 17MR126.02] p. 168, Para. 4, [1899MS].

During the week of prayer we had good meetings in Newcastle. I spoke twice under the tent, Sabbath and Sunday afternoons. The Lord blessed me with freedom. I looked upon that people so interested in the word of God and called to mind how, a few months before, there was not a Sabbathkeeper in Newcastle. Now about thirty have been baptized, and ten more will soon go forward. We thank the Lord and praise His holy name for His wonderful works to the children of men. [Cf: 17MR126.03] p. 168, Para. 5, [1899MS].

On Monday we returned to Cooranbong. Twice I spoke to the students in the school. I also attended the morning meeting and bore my testimony. The Lord is moving by His Holy Spirit. I must see of the salvation of God. I long for it to come fully to all who are God's chosen people, that they may give to others that which God has given them, choosing a life of self-sacrifice and full surrender to God. [Cf: 17MR126.04] p.

168, Para. 6, [1899MS].

On Friday, Sara and Willie accompanied me to Sydney. We went directly to Sister Tuxford's home and found a room all prepared for me. That evening I was invited to speak to the workers in the Sanitarium, and the Lord gave me liberty in prayer and speech. I spoke to them plainly on the necessity of faithfulness in the discharge of every duty. All seemed to be interested and pleased, and all save one bore their testimony. On Sabbath I attended the afternoon meeting in Stanmore and spoke to a well-filled church. The blessing of the Lord was in the meeting. I longed to see the outpouring of the Holy Spirit, and I entreated the people to choose God as their portion. Many excellent testimonies were borne, and the Spirit of the Lord was with us. [Cf: 17MR127.01] p. 169, Para. 1, [1899MS].

Sabbath evening I again spoke to the workers in the Sanitarium, and the Lord blessed us. I remained seated while speaking, and this rested me. It was a great satisfaction to them all to hear the testimony I bore. I spoke to them once again before returning home. [Cf: 17MR127.02] p. 169, Para. 2, [1899MS].

We feel so distressed over the situation of our Sanitarium; we cannot see where the means is coming from to erect the building. The building now being used casts discredit upon us as a people. It was a dwelling house, and the bathrooms which should be large and convenient, are composed of a sleeping room partitioned off, one part of which is used for the ladies and the other for the gentlemen. The persons on one side of the partition can hear all that is going on in the next apartment. This cannot leave a favorable impression on the minds of the patients. We are praying that the Lord will send us means, and we believe that means will come. The Lord will help us in this work. The medical missionary work is to bring the truth before many others, and the Lord will open the way before us. The building they now occupy is full to overflowing and rooms have to be secured in another building. [Cf: 17MR127.03] p. 169, Para. 3, [1899MS].

The work must go forward in this new world. We are lifting the standard of truth in new places and the work is advancing. We shall be grateful for any assistance you can give us, and if you can interest others to help us we shall thank the Lord and thank the donors.--Letter 88, 1899. [Cf: 17MR128.01] p. 169, Para. 4, [1899MS].

(Written September 12, 1899, from "Sunnyside," Cooranbong, New South Wales, to "Dear Son Edson.")--Be careful how you move. The last move you made in reference to your boat resulted in injury to yourself. Your course of action must not be a temptation to those who would excuse their neglect of the field where you have worked so hard. Do not give them a semblance of excuse for selfishness and hardheartedness. Do not lay a stumbling block in their path. This is the work of the enemy, and he is a wonderfully skillful worker. You are now to seek the Lord as never before. "Make straight paths for your feet, lest that which is lame be turned out of the way" [ Heb. 12:13]. [Cf: 17MR129.01] p. 169, Para. 5, [1899MS].

My son, do not become discouraged. Look to Jesus, and trust in Him. Keep the eye single to the glory of God. Hide self in God. Do not, I beseech of you, participate in this mania for illustrations. If you

will depend upon God and walk humbly before Him, He will be your helper and your God. The Holy Spirit is freely bestowed upon every soul who will exercise faith in God. Edson and Emma, you are very precious to me, but you are even more precious to the One who gave His life for you. "Walk before God, and be ye perfect" [ See Gen. 17:1]. [Cf: 17MR129.02] p. 169, Para. 6, [1899MS].

I sometimes think it may not be long before I lay off the armor, but I am not concerned about this matter. I want to work while life lasts. I see a great work to be done near where we are located. In the city of Maitland, a beautiful place twenty-seven miles from Cooranbong, our next New South Wales camp meeting will be held. The roads to Maitland are steep and mountainous, but they are being improved, and will soon be quite passable. At the close of our camp meeting in Toowoomba, Queensland, and in Maitland, meetings will be carried on in Newcastle, where a neat house of worship has been built. Hamilton is a large suburb of Newcastle. Adamstown and Lampton, suburbs of the same city, are waiting to be worked. Mr. Arnott, the manufacturer of the Arnott's biscuits, or crackers, resides in Lampton. The homes of many of the wealthy are in this suburb. [Cf: 17MR129.03] p. 170, Para. 1, [1899MS].

I should have placed Wallsend before this last mentioned suburb. Wallsend, which is nineteen miles from Cooranbong, is divided into three parts--West Wallsend, Young Wallsend, and Wallsend proper. Some time ago Sara McCenterfer and I drove to this place. Part of the road has been newly worked, and for some distance it was hard travelling for the horses; but passing this, we had a good hard road for the remainder of the journey. We passed Cockle Creek, a little town which must be worked, and a little later came to West Wallsend. Two or three miles further on was Young Wallsend, and a drive of another five miles brought us to Wallsend proper. Three and a half hours from the time we left Cooranbong we were at the mission at Wallsend. When the roads are finished, we shall be able to make the journey in three hours. [Cf: 17MR130.01] p. 170, Para. 2, [1899MS].

In all these places there are precious souls who must be searched out and labored for. There is no rest for us in this warfare. Before I left home to make my first visit to Queensland, the people in these towns along the line were presented before me as sheep having no shepherd. After the important meeting at Brisbane, we entered Newcastle, where a greater interest was manifested than we have seen at any camp meeting in this country--indeed I might say in any country. One week ago we were driven out to the suburbs surrounding Newcastle, and I then saw the settlements which had been presented before me, all waiting for the third angel's message. These are wicked places, but God has precious souls in all of them. [Cf: 17MR130.02] p. 170, Para. 3, [1899MS].

I have been instructed that these places must be worked. Those who understand the reasons for our faith are not to excuse themselves from earnest, interested labor. "Go work today in My vineyard," the Master says. None will be excused from doing their utmost to extend the knowledge of the truth. The word has come to me, "God's people are not to be only consumers, but producers as well." We have a great and grand truth to proclaim. We are not to lose our spirituality in doing nothing; we are to labor to save perishing souls from ruin. All heaven is at work to save the souls ready to die. Will we cooperate with the

great Master Worker and heavenly beings? Will we go out into the wilderness of sin and draw souls to Christ? The great Shepherd of the sheep will teach us how to work, how to hunt for souls, and the Holy Spirit will be our efficiency. [Cf: 17MR131.01] p. 170, Para. 4, [1899MS].

We have no time to lose. The message is for the world. "I came not," Christ says, "to call the righteous, but sinners to repentance." Let the trumpet call be given. While some give the heaven-sent message to the large assemblies, let others go from house to house and open the Scriptures to the people. Angels of God will give the people ears to hear and hearts to understand. [Cf: 17MR131.02] p. 170, Para. 5, [1899MS].

The worker who labor in humble dependence upon God, seeking His counsel at every step, will be guided by heavenly wisdom. Let them not trust in their own feeble efforts, but trust in God and pray to Him in faith. Ever remember that "the kingdom of heaven suffereth violence, and the violent take it by force." We need to cultivate that persevering faith which will hold fast to the promises. Humble yourself, but exalt God. Empty the soul of selfishness and sin, and lay hold of God's power. Then you can claim His promise, "Ask, and ye shall receive." [Cf: 17MR131.03] p. 171, Para. 1, [1899MS].

Bear in mind that if we commit iniquity, if we cherish deception and falsehood, if we deal unfairly in order to bring gain to ourselves, the Lord cannot hear our prayers, and we shall remain weak and unsatisfied. Cleanse the heart of self and hatred, and let love for souls rule, even for those souls who have dealt with you unjustly and dishonestly. They need all the pity you can give them, for they will receive according to their works.--Letter 156, 1899. [Cf: 17MR132.01] p. 171, Para. 2, [1899MS].

(Written March, 1899, from "Sunnyside", Cooranbong, and Newcastle, N.W.S., to Philip W. Wessels in Cape Town, South Africa.)--I received your letter and feel very thankful that you have again taken your position under the bloodstained banner of Prince Emmanuel. May the Lord instruct you at every step. You will be tempted, you will be tried, but walk softly before God. Put your entire trust in the Lord. Serve Him with heart and soul, and believe that He pardons your transgressions and forgives your sins. He says in His word. "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" [Isa. 27:5]. The Lord is soon to come in the clouds of heaven. Then the trials and tribulations of this life will be over. [Cf: 17MR133.01] p. 171, Para. 3, [1899MS].

You speak of being in financial difficulties. I know, and our workers know, what this means. We have received nothing this year from our publishing houses to meet our outgoing expenses. We are waiting patiently as best we can. The laborers working on the school building need their money, but they cannot have it for there is no means in the treasury. But they have borne this bravely. [Cf: 17MR133.02] p. 171, Para. 4, [1899MS].

The providence of God has gone before us to open up new fields, and we must follow where Christ leads the way. The work in Brisbane, Queensland, has shown the distinct guidance of the Lord. An excellent

spirit was manifested throughout the camp meeting there, and at its close the work was followed up mainly by Brother and Sister Haskell, Brother and Sister Wilson, and Brother Pallant. Brother Wilson is now asleep in Jesus. Brother Pallant has had to leave Queensland because of his health. For a long time he has been sick, but was unwilling to give up his work. He has been taking treatment at the Sanitarium in Summer Hill, laboring at the same time in Sydney. I felt distressed over the situation in Queensland. The tent has been leaking like a sieve, but the interest has not decreased. It seemed necessary to build a chapel, but the finances were so slow that it looked like an impossibility. [Cf: 17MR133.03] p. 171, Para. 5, [1899MS].

Meanwhile a camp meeting was held in Newcastle. We had feared we should have a small meeting during the holidays, but it proved to be just the time. The tent was crowded night and day. I spoke four times each week and had large congregations. The Lord has hitherto helped us. The health addresses have called out large congregations. Thirty-five have taken their stand for the truth, and they seem to be trustworthy. The net is still cast in the sea for more. I heard last night that forty were keeping the Sabbath in Newcastle, and among these there are many remarkable cases. They were taken right out of the world—men who were smokers and beer drinkers, and who have never made any profession of religion. They are soundly converted. They gave up their tobacco and their beer, and are full of hope and joy and courage in the Lord. This class never attended meetings anywhere before they kept the Sabbath. [Cf: 17MR134.01] p. 172, Para. 1, [1899MS].

Sunday School teachers and men in positions of trust have accepted the truth as a result of the camp meeting. One man has been baptized who has been a signalman on the railway for twenty years and always gave perfect satisfaction. He has a family of eight boys and one girl. This brother has lost his position but others who have accepted the truth have been allowed to retain their situations and keep the Sabbath. Many interesting cases have come to our notice, and still the work goes forward. [Cf: 17MR134.02] p. 172, Para. 2, [1899MS].

A cooking class is held in Newcastle by our people, and women come thirty and forty miles to attend this class. A branch sanitarium has been started in Newcastle. This work has just commenced, but it is doing well. [Cf: 17MR135.01] p. 172, Para. 3, [1899MS].

A health club has been formed of two hundred citizens. These are all classes of people, from all denominations, and they meet together once a week. [Cf: 17MR135.02] p. 172, Para. 4, [1899MS].

The truth has gained a signal victory in Newcastle, and doors are opening for us to do aggressive work. The lack of means is our only drawback. A church building must now be erected in Newcastle. There is an old stone church in Wallsend, a suburb of Newcastle, which can be purchased for sixty pounds. It is in a good location. A larger church was built, and this old one was left to be the sport of larrikins [Australian for young hoodlums or vandals]. The floor has been pulled up and window panes broken. A new roof must be put on and new seats made. Then it would make a good meetinghouse. As two churches will have to be built in Newcastle we shall purchase this one if we can. It will accommodate two hundred people. If I had means I would get it at once. [Cf: 17MR135.03] p. 172, Para. 5, [1899MS].

We expect that the Lord will work in our behalf. We came to the point not long ago where I made a most earnest appeal to our brethren in America to send us money. A few days ago some money was sent me from California, the price of some property I had sold. We saw the great necessity in Brisbane, and I donated L100 of this money to help in the building of a church there. At the same time I loaned L100 to the Sanitarium in Sydney, which was in great need. In the mail before last L100 came to me as a loan from Elder Loughborough, to help in the building of a hospital in Cooranbong. This was sent to the *Echo* office, but as they had been obliged to purchase a new press because of the increase of work, and to add to their building to provide rooms in which to work, they could not honor my draft. I must wait until they can do this. [Cf: 17MR135.04] p. 172, Para. 6, [1899MS].

Newcastle, N.S.W., March 17, 1899.--Sister Sara Mccenterfer accompanied me to Newcastle on this morning's train. I am writing in the mission home, where Brother and Sister Starr live. Both are doing their best to advance the cause of truth. The interest continues to be good, and we have faith that a large number will take their stand for the truth. Twelve or fifteen will be baptized next Sunday. How far this interest extends we know not, but the citizens who are not believers say that the whole community is stirred. [Cf: 17MR136.01] p. 173, Para. 1, [1899MS].

Newcastle spreads over a large extent of land, and meetings are being held in different localities. Several are giving Bible readings. The meetings held by Dr. Caro call out a full tent, and he talks most decidedly on health reform principles. [Cf: 17MR136.02] p. 173, Para. 2, [1899MS].

"Sunnyside," Cooranbong, March 20, 1899.--Home again. I bore my testimony on Sunday to a goodly congregation. On Sabbath there sat in the meeting with his wife and family a man who two weeks before had cursed his wife because she decided to be baptized. Afterwards he told Brother Starr that he was ashamed of himself. We think that he will obey the truth and himself be baptized. We hope the Lord will open the way for him. [Cf: 17MR136.03] p. 173, Para. 3, [1899MS].

Lay hold by faith, my brother. The Lord wants you to trust in Him who gave his life for you. Hold fast the faith unto the end. Your wife has now the reward of her faith. May the Lord bless the dear soul. I would be much pleased to have you make us a visit and see what we are doing. Brother Haskell writes that the meetinghouse in Brisbane will be dedicated next Sabbath and Sunday. Oh, what a blessing it is that they have a meetinghouse. The tent they were using leaked badly. [Cf: 17MR136.04] p. 173, Para. 4, [1899MS].

There is a much larger work to do in Newcastle. Brother Lord has moved to Cooranbong with his family. He has a large family of eight boys, and has had to borrow money to come to this place. We are now sending them food. When they arrived we took them to our home and found sleeping room for them. They breakfasted with us, and then we moved their goods to their place six miles from the station. They are now adrift for the truth's sake. His married son, with his wife and child, are living in a tent on the Avondale Estate. He is earning six shillings a day. Brother Lord's only daughter is married, and she and her husband are now living

in a small tent in a field near the school. They have given him work. So you see there are those who are suffering for the truth's sake. [Cf: 17MR137.01] p. 173, Para. 5, [1899MS].

The father sacrificed a good salary for the truth's sake, and now his entire family--himself, his wife, seven sons, his married son and his wife, and his daughter and her husband--are living in tents. These fourteen souls are homeless and dependent for bread to eat for what their hands can earn. [Cf: 17MR137.02] p. 173, Para. 6, [1899MS].

Brother Lord is a converted man and as firm as a rock to principle. He asked his employer for a recognition of his twenty years of service. Had he made one mistake? Had he been unfaithful in the least? They readily said that he had not. Then why not allow him a pension, as they had others who had served no longer? They refused him this, but said that if he would work on the Sabbath, he should have his place and three pounds seventeen shillings a week. But if he left them, he must expect nothing. [Cf: 17MR137.03] p. 173, Para. 7, [1899MS].

Both father and mother are brave and courageous. God help them, is our prayer. We shall not let them suffer for [lack of] food. We shall try to find them work, but at the present time we have no money to pay the workers on the school building. We are in need of the money that has been pledged but has not been paid. [Cf: 17MR138.01] p. 174, Para. 1, [1899MS].

You see, my brother, we know how to sympathize with you. We pray the Lord to help you out of your difficulties. The truth of God will triumph. The mail has just been received, and there was a letter from Brother Haskell. He writes to Brother Starr, "We have received the pound you sent, and thank you for the offer of another pound from Nellie." I cannot give you particulars to show you how much we are in need without making my letter too lengthy. But we have had several very remarkable answers to prayer in this line. I think fully one-third of the donations received in Brisbane have been from those not of our faith. One man with whom we had a little talk and who was very friendly and [who] came to the meetings quite often called on us one night, and although we had not asked him for a penny [he] said he would like to contribute to our building fund. He gave me two five-pound notes. Another man who is an infidel gave us two guineas, guinea equals 21 shillings (\$5.25 at the time this letter was written).] and so it has been. [Cf: 17MR138.02] p. 174, Para. 2, [1899MS].

The coal mines must have the truth brought to them. The suburbs must be worked. A hospital must be built in Cooranbong. Dr. Kellogg assures me that he will raise \$1,000 for this. We shall get believers and unbelievers to donate labor to clear the one acre of land on which the house is to be built. One man has promised to give the logs for building. We are suffering for [the lack of] this building for our sick. One man was taken sick. When the doctor came he did not put his hand upon him, [only] left a little medicine, and charged two guineas. It is just terrible. The doctors do scarcely anything for the sick. Dr. Rand came and found that the man had had no action of the bladder for days and no movement of the bowels for more than a week. The doctor from Newcastle had asked nothing about his condition. [Cf: 17MR139.01] p. 174, Para. 3, [1899MS].

Application has just come for a sick girl to be taken into our hospital, but we have only selected the place for the building. God will help us. The building we shall erect will be a sanitarium and hospital combined, and it will be erected on the best site on the Avondale school ground. We must all walk out by faith, and humbly trust and wait and watch and pray. Let us humble our hearts before the Lord and walk softly before Him; for we need the wisdom that God alone can give. If we are tried, let us not be impatient. We shall put our trust in the Lord, for in the Lord Jehovah is everlasting strength.--Letter 47, 1899. [Cf: 17MR139.02] p. 174, Para. 4, [1899MS].

When one of those whom the Lord has chosen shows blindness of mind and makes mistakes, let his brethren remember that they also have made mistakes. Their way has not been perfect before God. Let them show the Spirit and mind of Christ. [Cf: 18MR65.01] p. 174, Para. 5, [1899MS].

When a man takes control of any other man's conscience, he is entirely out of his place. The Lord has not delegated to any man the work of ruling his brother. There are times when workers pass through strait places. They are depressed. They want to do the will of God, and they long to clasp a friendly hand. Brethren differ in ideas; for their temperaments are unlike. One is more speculative than practical; another thinks his position gives him authority to say what the next man should and must do, without any argument on the point. "All ye are brethren." Let each resolve that he will not, under any provocation, show a cheapness and littleness of spirit, that he will speak no words in bitterness. [Cf: 18MR65.02] p. 175, Para. 1, [1899MS].

Under the working of the Spirit, the disciples were made of one heart and one mind. But today different opinions are entertained in regard to the value of the work done. One estimates his work as of the most value. Another supposes his own work to be far more valuable than that of his brother. But men cannot judge one another's work. The Lord alone understands the heart. It is the motive which decides the value of the action. Let all cease to measure the work of other men by their own standard. [Cf: 18MR65.03] p. 175, Para. 2, [1899MS].

Women, as well as men, are needed in the work that must be done. Those women who give themselves to the service of the Lord, who labor for the salvation of others by doing house-to-house work, which is as taxing as and more taxing, than standing before a congregation, should receive payment for their labor. If a man is worthy of his hire, so also is a woman. [Cf: 18MR65.04] p. 175, Para. 3, [1899MS].

God has entrusted talents to His servants, and He expects them to see that mistakes can be readily made. Make no mistake in neglecting to correct the error of giving ministers less than they should receive. When you see persons in necessity who have been placed in positions of trust, let God move upon your heart to set things right. The tithe should go to those who labor in word and doctrine, be they men or women. [Cf: 18MR66.01] p. 175, Para. 4, [1899MS].

It is not right to leave persons unacknowledged who are doing a good work because they do not work just exactly in accordance with other men's ideas. It is not right for men to fold their hands in quietude, and see injustice done to any in the Lord's work. There is an open field for industry in cultivating the talents lent by God for the



accomplishment of His work. Those whom men call strong are not to be allowed to oppress in the least a brother who is thought not to have the merits of the stronger. God says of those who are pushed and crowded, "If they cry unto Me in their distress, I will hear their cry, and deliver them." There is no reward for cowardice, no reward for oppression, for partiality in God's service. [Cf: 18MR66.02] p. 175, Para. 5, [1899MS].

Some receive credit for that which they have not done. Others are demerited for doing that which is just and right. There is a prudence which is stretched beyond measure, which shuns the work of lifting up and vindicating those who are wronged. But principle is to be maintained. Over and over again the persons misjudged are to be vindicated. Shortsighted ambition requires brick without straw, but God would have His work done with all careful regard for one another's feelings. A false estimate may be placed upon the work of a favored few, who have facilities, conveniences, and influence, but who have not obtained these favors by patient labor, practical self-denial, and cross-bearing. [Cf: 18MR66.03] p. 175, Para. 6, [1899MS].

God wants men of clear discernment, men whose eyes have been anointed with the golden oil from the golden tubes, which empty themselves, according to the order of God, into the vessels prepared for the reception of the sacred oil. Talent is best developed where it is most needed. At this time in our history God has a place for every worker, and reward will be given to those who have respect for the laws of demand and supply. Every pure, sincere worker sees that there is something better than mere wages. [Cf: 18MR67.01] p. 176, Para. 1, [1899MS].

I cannot at this time say all that might be said on this point. There is to be no criticism upon such things as are mentioned in Brother Mountain's letter. I see nothing at all to condemn in the action of Brother Hickox on the points referred to. Enough of this kind of work has had a natural growth in New Zealand, and it needs now to be weeded out by the roots. [Cf: 18MR67.02] p. 176, Para. 2, [1899MS].

God help us to have an education in the line of thinking no evil and speaking no evil, to watch closely every tendency of the human heart, that it may be softened and subdued, and bear the fruit of kindness, love, patience, and longsuffering. Oh, that we all might look to Jesus, and say, "Thy gentleness hath made me great." We want to be above all disposition to carp, to make the service of God disagreeable because of human ideas and suppositions. God is too wise to err, too good to do us harm. [Cf: 18MR67.03] p. 176, Para. 3, [1899MS].

When a man is having a hard time on every side, heaven beholds with pleasure the one who, moved by the spirit of infinite love, takes hold of him with a firm hand, and lifts him up that his feet may not slide. Workers are few, and are too much needed to be turned into rebels because of things which are interpreted to be not exactly straight. We may criticize ourselves and humble ourselves and have a humble opinion of our own merits, but God save us from educating ourselves to pass judgment and act out our own ideas in regard to others. [Cf: 18MR67.04] p. 176, Para. 4, [1899MS].

The fields are spread out all around us, and any man who has a desire

to do service for Christ need not remain where his efforts are misinterpreted. We need money badly enough, but not enough to hurt souls in order to obtain it; for this God cannot approve. The Macedonian cry is heard from every quarter, Send us laborers. We want sound men. --Ms 149, 1899. [Cf: 18MR68.01] p. 176, Para. 5, [1899MS].

(Written from "Sunnyside," Cooranbong, NSW, August 9, 1899, to Dr. Kate Lindsay.) We are very desirous that you should come to Australia before you return to America, for help is greatly needed here. I know of no one whom I would be more pleased to have tarry with us awhile than yourself. So, understanding the needs of the field, I, as the steward of God, ask you to come. [Cf: 19MR144.01] p. 176, Para. 6, [1899MS].

You may have received a telegram before this reaches you. I hope you have. Several of us talked the matter over, and decided to telegraph. But the seat of operations in business lines moved to Stanmore, and we have had no special information concerning the matter. But if you are in Capetown when this reaches you, come by all means and see us. See what has been done, and what still needs to be done in this field. I have sent several letters to the responsible men in Capetown. May the Lord reveal His good pleasure to you, and impress your mind that this is the right thing for you to do, is the prayer of, Your Sister.-- Letter 113, 1899. [Cf: 19MR144.02] p. 176, Para. 7, [1899MS].

(Written from "Sunnyside," Cooranbong, NSW, October 12, 1899, to Dr. Kate Lindsay.) I have written much this morning to Dr. Anthony and his wife, Brother Bicknall and his wife, Brother Harmon Lindsay, and Mother Wessels, and I now address you. When are you coming to Australia? We need your assistance. We ask you to come just as soon as possible. You can help us much with your experience. [Cf: 19MR145.01] p. 177, Para. 1, [1899MS].

I am sorry for the difficulties which exist in the sanitarium, but the Lord understands all about it, and He will work to set things in order. [Cf: 19MR145.02] p. 177, Para. 2, [1899MS].

We are doing everything we can to advance the work in Australia, and we greatly need the help you can give us at this time. I want you to write at once, and tell us what you can do to help our young women here. You could educate them as no man could do. I send you a most hearty invitation to come to Australia just as soon as you feel you can leave the Capetown Sanitarium. We shall not consent to have you pass us by. We need your experience in our sanitarium. We must have help. [Cf: 19MR145.03] p. 177, Para. 3, [1899MS].

I must now close this short letter.--Letter 158, 1899. [Cf: 19MR145.04] p. 177, Para. 4, [1899MS].

(Written from Summer Hill, Sydney, Australia, 1899.) I attended the morning service at Stanmore. There were a goodly number present. The Lord gave me freedom in speaking on the soon coming of our Saviour, and the preparation we must make in order to meet our record with joy and not with grief. Each one has a work to do for himself. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by

the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1, 2). [Cf: 19MR157.01] p. 177, Para. 5, [1899MS].

This entire chapter is an inspired outline of what constitutes true godliness. It calls for unreserved surrender to God. All unholy appetites and passions are to be cut away from the life. As a living sacrifice, holy and acceptable, the body is to be offered to God. [Cf: 19MR157.02] p. 177, Para. 6, [1899MS].

He who accepts Christ is to conform to the mind and will of Christ. By a changed life He is to show that the truth has changed his heart and mind. He is not to try to meet the world's standard, nor his own, but the standard of God's Word, which is truth. [Cf: 19MR157.03] p. 177, Para. 7, [1899MS].

The gospel is to go to all nations, kindreds, tongues, and peoples. The Lord has a work for everyone to do. The gospel message is to make its way in the earth. Medical missions are to be established, and are to act as God's helping hand. But the medical missionary work is not to be made the body. This will surely be done unless there is constant watchfulness. [Cf: 19MR157.04] p. 177, Para. 8, [1899MS].

Christ did not copy any human model. He says to His servants, Break every yoke that men seek to bind upon you, and accept My yoke. Do not accept any yoke that will bind or hamper your movements in any way, now or in the future. To accept such a yoke would prove a snare to you. Stand free. Take Christ's yoke. When you are yoked up with Him, you are free and the truth will make its impress on your character. [Cf: 19MR158.01] p. 178, Para. 1, [1899MS].

The medical missionary work is to be recognized and carried forward, but always in connection with other lines of gospel work. Those who have opposed the medical missionary work do not know what they are doing. They need to come to their right mind. [Cf: 19MR158.02] p. 178, Para. 2, [1899MS].

Genuine medical missionary work is to be accepted, but every line of this work is to be carefully guarded from all wrong principles, that it may bear the searching test of God. The work done is to correspond with the name. If our physicians are going to charge worldly prices for the work they do, then let them drop the word missionary from the name they bear, that people may not be misled. Those who desire to unite with the great Medical Missionary, Jesus Christ, must change their manner of working, or they will meet reproach from the people of the world. [Cf: 19MR158.03] p. 178, Para. 3, [1899MS].

Plans that Dr. Kellogg has formulated for our people will need to be carefully and thoroughly examined. No threads of human devising are to be drawn into the web. We are to watch and pray and work diligently, else the enemy will come in and spoil the pattern. Dr. Kellogg's ambition leads him to embrace too much in his plans and arrangements. [Cf: 19MR158.04] p. 178, Para. 4, [1899MS].

No human being is to interpose between his fellow men and God. Dr. Kellogg is not infallible. He has made mistakes, and he will continue to make mistakes unless he humbles his heart daily before God. Not all

his work bears the signature of heaven. [Cf: 19MR159.01] p. 178, Para. 5, [1899MS].

All cannot see the outcome of the propositions made. Seventh-day Adventists must not, by pen or voice, bind themselves to all the agreements proposed; for if they do this, they will be bound about in carrying about the work to be done in these last days. I am instructed to say, Move cautiously. [Cf: 19MR159.02] p. 178, Para. 6, [1899MS].

*Sunday.* I have written much today. May the Lord help me to trace words that are right to the point. [Cf: 19MR159.03] p. 178, Para. 7, [1899MS].

When the power of the truth is felt in the heart, when the truth is brought into the daily life, there will be a great movement of reform in the Battle Creek church. Then will be fulfilled the word, "I will turn and overturn." We know not now just when this will be accomplished, but the time will come when there will be a scattering from Battle Creek. Those who moved to Battle Creek with no call from the Lord, will move away. Those who came to Battle Creek when they had a work to do in the church that they left, lost their missionary spirit and discernment in coming to Battle Creek. There they came in contact with a Phariseeism, a self-righteousness, and worldliness, that is always a snare. It is the form of godliness without the power thereof. [Cf: 19MR159.04] p. 178, Para. 8, [1899MS].

Does Christ say, "He that will come after Me, let him eat and drink with the drunken. Let him practice the principles that are followed by Satan's agents"? No, No! The words of the Saviour are, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" [Matt. 16:24]. Satan's agents have not been sparing of the blood of the saints. Christ's true followers are kind, tender, pitiful. They will realize the meaning of the work of the angel of Revelation 18, who is to lighten the whole earth with his glory, while he cries with a loud voice, "Babylon the great is fallen, is fallen." Many will heed this call. [Cf: 19MR159.05] p. 179, Para. 1, [1899MS].

We need to study the pouring out of the seventh vial. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation 18, the religious elements, good and evil, will awake from slumber, and the armies of the living God will take the field. [Cf: 19MR160.01] p. 179, Para. 2, [1899MS].

Last night I had a time of great suffering. My flesh seemed as cold as marble. I slept for a while without dreaming, then scenes in the work in America passed before me. Methods and plans were being formed into agreements to be presented to our people. In these agreements there were terms and conditions which must not be subscribed to by our people. Early next morning I warned Dr. Caro and Brother Sharp to be on their guard, because a letter would soon come to them containing certain propositions, and requiring their signature to these propositions before they should receive means to help them in their work. [Cf: 19MR160.02] p. 179, Para. 3, [1899MS].

Dr. Kellogg and his united workers framed these propositions, but God

did not inspire them. And on no account must our brethren bind themselves to carry out these propositions. I was instructed that we know little of what is before us, and that God has forbidden us to bind ourselves by contract in order to secure means. [Cf: 19MR160.03] p. 179, Para. 4, [1899MS].

Thus saith the Lord: I have a work for Dr. Kellogg to do, but he is not to go beyond the work given him. The Lord loves him, and will save him if he will walk humbly with Him. But no yokes are to be framed by himself or any other man for God's people. Tell Brethren Sharp and Caro that they must not give their signatures to the terms made. The future is in God's hands. He does not encourage any binding about of His workmen. Let man fear and tremble to place himself where God should be. Let man keep his hands off of his fellow workmen. Strange things will take place. The Lord will turn and overturn. Sufficient unto the day is the evil thereof.--Ms 175, 1899. [Cf: 19MR160.04] p. 179, Para. 5, [1899MS].

(Written from "Sunnyside," Cooranbong, New South Wales, May 1, 1899, to Elder A. T. Jones.) As I have read the little pamphlet in regard to the investigation of the Review and Herald publishing work, I have determined not to demand or to receive any compensation for losses sustained through a wrong course of action in regard to royalties. I wish to bear a living testimony that I forgive everything. I may have to refer to the past in order to present things shown me to be correct principles, but I would not bring self into this work of restitution. If there is restitution to be made, let it be devoted wholly to God in building up that which Satan has thought to tear down. [Cf: 19MR195.01] p. 179, Para. 6, [1899MS].

My brother, I beg you not to let A. T. Jones manifest himself in coming forward to receive that which you suppose to be your right and your due. Nothing has been revealed to me showing that you have in any way suffered wrong in regard to the royalty on books. I have seen that some others have not been dealt with justly, but I have no recollection of seeing your case in this connection. There is need of constant watchfulness on your part, my brother. Be careful lest in dealing with the mistakes of others that have been reprov'd, you make a mistake yourself in being sharp and hard, critical and exacting. [Cf: 19MR195.02] p. 180, Para. 1, [1899MS].

Letters have come to me making inquiry in reference to the change of the *Sentinel* from New York to Chicago. I have had no special light on this subject. Whoever edits the *Sentinel* needs to have his pen dipped in holy oil, that the words traced shall not reveal a sharp, thrusting, warfaring spirit. The Lord would have you, my brother, mellow up and not be harsh and overbearing. You hurt yourself when you are rash and impetuous. Reproof has been given to those who have been managers in the Review and Herald office. All through the institution, in every room, the workers have been in need of thorough sanctification of soul, body, and spirit. But be careful, my brother, that you judge not. Do not press your brethren into hard places. Everything is gained and nothing lost by courtesy. Be kind. Speak patiently and gracefully. Represent Christ. [Cf: 19MR195.03] p. 180, Para. 2, [1899MS].

Last night, after I retired to rest, I could not sleep. I was in trouble of mind. There was presented before me a number of writers who

were zealous to press this matter of royalty. I saw confusion; claims were urged by those who had not been in the least wrong, but had received just payment according to the value of their writings. And books have been boomed in the papers when they did not possess the excellence attributed to them. [Cf: 19MR196.01] p. 180, Para. 3, [1899MS].

One book was published when another, just preceding it on the same subject, had not had sufficient time to be brought before the people. The second book was drawing the attention from the sale of the first. The rules of right and righteousness are disregarded for selfish, ambitious purposes. The rights of brethren are to be respected; there should not be a multiplication of books, when it must be well understood that one will interfere with the sale of the one just preceding it. This was the way with *The Great Controversy*. This book was not even left to have a fair chance in being handled with *Bible Readings*. The *Bible Readings* was brought in before the books of great importance-- *Great Controversy* and *Daniel and Revelation*--which relate to the vital interests before us. Through the special instruction to the canvassing agents, *The Great Controversy* had little opportunity to be circulated, and the very light which the people needed for that time was nearly eclipsed. [Cf: 19MR196.02] p. 180, Para. 4, [1899MS].

There is danger that the same course will again be followed. Therefore, it may be necessary for me to refer to the light given on this subject. It was presented to me that one book was crossing the track of another. This is not righteous judgment. I have now to say, Let selfishness be uprooted. Let the precious plants of God's own garden of the heart live and flourish. [Cf: 19MR197.01] p. 180, Para. 5, [1899MS].

Brother Jones, if it had not been checked, this matter of pressing claims for book royalties would have led to a most disastrous state of things. I saw hands reached out to make claims when they had no claim but that which is born of selfishness. I have seen the root of selfishness springing up and flourishing, and I was so grieved in spirit that Elder Corliss and yourself should have any part in this work. I beg of you both to consider carefully the effect of your demands. [Cf: 19MR197.02] p. 181, Para. 1, [1899MS].

Let not self wax to great proportions, lest the whole man be defiled. One leak will sink a ship, and one flaw break a chain; so there may be some hereditary or cultivated trait of character that will work in the heart and develop into words that will make an impression for evil which will never be effaced. We are all building for eternity. Let the character have the impress of the divine in pure, noble utterances, in upright deeds. Then the whole universe of heaven will behold and say, Well done, good and faithful servant. [Cf: 19MR197.03] p. 181, Para. 2, [1899MS].

Let selfishness with its poisonous roots strike into the heart, and what a change is made. The building grows, but it is not symmetrical. The great, grand structure may be going up for time and for eternity. That building must stand the final inspection. Is the foundation sure? Is it built upon the doing of the Word of God? The Word of God warns everyone, Take heed how ye build. Make sure that the foundation is laid on the solid rock. [Cf: 19MR197.04] p. 181, Para. 3, [1899MS].

The mental powers need cultivation. Our minds are either the workshop of God or of Satan. We are making history, and we want in every respect to practice that which we teach others to do. We need to cultivate every God-given faculty, that the character may grow into a beautiful building for the Lord. The mind God gives; the character man forms after the similitude of God or of Satan. [Cf: 19MR198.01] p. 181, Para. 4, [1899MS].

We whom the Lord has blessed with great light and great truth need to be circumspect in all things. We are doing a work that day by day is inscribed on the record books of heaven. Therefore let us who are of the day be sober, and watch unto prayer. [Cf: 19MR198.02] p. 181, Para. 5, [1899MS].

We must have order, harmony, and consistency, that we may reveal a working power for time and for eternity. If we are not constantly climbing upward, heavenward, we are descending the rounds of the ladder earthward. [Cf: 19MR198.03] p. 181, Para. 6, [1899MS].

My Brother Jones, you need the subduing influence of the Spirit of God. You have hereditary traits of character that are constantly striving for the supremacy. Character is power. It is an influence which makes friends. Worked by the Holy Spirit's power, self will die; but all the preaching a man may do will not make character. It is essential that the foundation cornerstone be laid aright. All your phases of character are to be guarded. [Cf: 19MR198.04] p. 181, Para. 7, [1899MS].

Brother Jones, be careful in your words. You know the truth, and I urge you for Christ's sake to practice the truth. You need the converting power of God every day. May the Lord help you, my brother, for He has greatly blessed you. You need the spirit of meekness and gentleness, of patience and forbearance, and of love for your brethren. Take heed how you build, for the structure will be tested. [Cf: 19MR198.05] p. 181, Para. 8, [1899MS].

The influence of your teaching would be tenfold greater if you were careful of your words. The precious talent of speech must never be misused. It is a savor of life unto life or of death unto death. Life and character stand upon great, solid, permanent principles. Do not, when referring to the *Testimonies*, feel it your duty to drive them home. In reading the *Testimonies*, be sure not to mix in your filling of words, for it is impossible for the hearers to tell what is the word of the Lord to them and what are your words. Be careful that you do not make the words of the Lord offensive. There are methods that are always right when worked by the Holy Spirit. There are wrong methods; quick, severe speech, words not the best adapted to win and to heal the wounded soul, are of self. [Cf: 19MR199.01] p. 182, Para. 1, [1899MS].

The natural habits need to be cleansed away; the precious must be separated from the vile. As Christians we must speak as Christ would have us speak. We may long to see reforms, but because we do not see that which we desire, an evil spirit casts drops of gall into our cup, and then others are poisoned. By our ill-advised words, their spirit is chafed, they are stirred up to rebellion. Eternal principles of truth, when advocated by pen or voice, need the holy oil emptied from the two

olive branches into our hearts. This will flow forth in words that will reform but not exasperate. God will work with your spirit if you will cooperate with Him. It should be the purpose of our lives to render unto God the highest service. [Cf: 19MR199.02] p. 182, Para. 2, [1899MS].

Every article you write may be all truth, but one drop of gall in it will be poison to the reader. One reader will discard all your good and acceptable words because of that drop of poison. Another will feed on the poison, for he loves such harsh words; he follows your example and talked just as A. T. Jones talks. Thus the evil is multiplied. Make it your aim to speak the truth in love. Then the Lord Jesus by His Spirit will supply the force and the power. That is the Lord's work. Beware lest with the sacred you mingle the common fire--A. T. Jones--in your service. Your common utterances are as common fire in the service of God. We must not mingle self with anything we do for God.--Letter 91, 1899. [Page 201 intentionally left blank] [Cf: 19MR199.03] p. 182, Para. 3, [1899MS].

(Written December 22, 1899, from "Sunnyside," Cooranbong, N.S.W., to "Dear Sister Wessels.") I have an earnest desire to see you this morning, but we are many miles apart. What a blessing it will be when we all shall be one family in the kingdom of God! No partings then, no sickness, no sorrow, no pain, no death. And that which is best of all, no tempting devil to lead the footsteps astray from right paths. [Cf: 20MR10.01] p. 182, Para. 4, [1899MS].

I have been writing since two o'clock; have written sixteen pages of letter paper, all to go, I thought, in this morning's mail, but two letters to Queensland will not go until noon. [Cf: 20MR10.02] p. 182, Para. 5, [1899MS].

I would be glad to come and see you at once, but it is now fruit canning time, and Sara has her hands more than full. But as soon as I can see my way to run down to Strathfield, I shall improve the opportunity. The interest at Maitland rests heavily on my soul. I am so very anxious to see the work done there that needs to be done to gather in the sheaves. Sara and I have ridden over the road twenty-seven miles with our horse and phaeton and back again. We have a great interest in that work, and we pray it may prosper. [Cf: 20MR10.03] p. 182, Para. 6, [1899MS].

Several good souls have embraced the truth, and they are waiting for several others who are in the valley of decision. I think that now there are twelve souls who have taken their position to keep all the commandments of God. Some of these are the very choicest, and will be a recommendation to the truth. Some I have not seen to know them. There is a very widespread influence everywhere, and we long to see many souls taking their position upon the truth. If they only knew the things that make for their peace, they would do this. [Cf: 20MR10.04] p. 183, Para. 1, [1899MS].

We know not the future, but we must have peace and rest and quietude in Him who hath loved us and given His life for us. What a privilege to take everything to God in prayer! Everything around us is stirring and changing. In the midst of all changes how thankful I am to know that the sweet voice of mercy is still heard and there are added to the



church of such as shall be saved. [Cf: 20MR10.05] p. 183, Para. 2, [1899MS].

God has a faithful people upon the earth. The company of the Lord's precious ones are not now all in sight to be distinguished and counted. They are hidden now, but the proclamation of the third angel's message is to bring them to sight ere long. We are becoming acquainted with some of these precious hidden ones, and my soul is glad that they take their position firmly and gladly. Thus it has been in Maitland. Said our Lord, "I give unto them eternal life; ... neither shall any man pluck them out of My hand" [John 10:28].--Letter 254, 1899. [Cf: 20MR10.06] p. 183, Para. 3, [1899MS].

(Written June 22, 1899, from "Sunnyside," Cooranbong, N.S.W., to "Dear Children Edson and Emma.") I feel a great desire to see you and to have you connect with me in my work. I have been unwilling to write you, hoping and praying the Lord would send you. But the Southern field has been presented to me as a difficult field to work, because of the white people who have the slave master's spirit with the slave master's cruelty in exercising the same, as if the blacks were no more than beasts, and to be treated worse than the dumb animals because they are in the form of man, having the marks of the black--Negro--race. [Cf: 20MR85.01] p. 183, Para. 4, [1899MS].

As you have had so little cooperation in your work by those who should have helped you all in their power, and as there has been so little interest in your work, the Lord would not have you work to such disadvantage, for health and strength were failing, and there are places where you could do a good work for the Master. Some things were presented before me of a determination of men who, under their general, Satan, were full of hatred to you and to your work. This is the best evidence you can have that the work was of the Lord, that Satan stirred up the people as he did against Paul the apostle. [Cf: 20MR85.02] p. 183, Para. 5, [1899MS].

The Lord has preserved you, that they could not do you harm, but you now know what you will meet. It is enough to meet this against the enemies of the Truth, but when those of our own faith show so little interest and their hearts are as selfish and unsympathizing as a stone, the Lord would not have you exposed to perils without and unsanctified, unconsecrated elements in responsible places of trust. They have not yet hearts that have been worked by the Holy Spirit. [Cf: 20MR85.03] p. 183, Para. 6, [1899MS].

I am so sorry, I am so sad for these brethren who have manifested the selfish, unsympathizing spirit, for in every case these individuals will be brought over the ground, the very same trials will come upon them, when they will be brought into positions where they will remember that their hearts were destitute of the love of Jesus Christ, and therefore they had none to flow out in free, rich currents toward their brethren in hard places. [Cf: 20MR85.04] p. 184, Para. 1, [1899MS].

There is a work to be done for those who claim to be servants of God. The softening, subduing power of God is to come into their lives, but never will it be until they have humility. The Spirit cannot work with them until they are learners in the school of Christ. I was in an assembly where there were the responsible men in the publishing

institutions. I was bearing a message from God; I was greatly burdened. I stood up in the power of God and read to them 1 Corinthians 13 and Hebrews 12:12-15.--Letter 223, 1899. [Cf: 20MR86.01] p. 184, Para. 2, [1899MS].

(Written December 19, 1899, from "Sunnyside," Cooranbong, N.S.W., to Dr. J. H. Kellogg.) The Lord gave me special light in regard to the establishment of a health reform institution, where treatment of the sick could be carried on on altogether different lines from those existing in any institution in our world. It must be founded and conducted on Bible principles, and the institution must be the Lord's instrumentality, not to cure with drugs, but to use nature's remedies. Those who have any connection with this institution must be educated in health restoring principles. [Cf: 20MR249.01] p. 184, Para. 3, [1899MS].

The human family is suffering because of the transgressions of the laws of God. Satan is constantly weaving in his principles, and thus seeking to counterwork the work of God. He is constantly representing the chosen people of God as a deluded people. He is an accuser of the brethren, and his power of accusing he is using constantly against those who work righteousness. The Lord would have His people stand out from the customs and practices of the world. Still greater truths are unfolding for this people as they near the end of time, and God designs that those who see the light and believe the truth of the third angel's message shall establish institutions where those who are in darkness in regard to the needs of the human organism may be educated, that they may in their turn lead others into the light of health reform. The blind leaders of the blind must learn the truth of healthful living as taught in the Scriptures. [Cf: 20MR249.02] p. 184, Para. 4, [1899MS].

Every physician in our ranks should be a Christian. God says, "There shall be an institution established under the supervision of men who have been healed through a belief in God's word, and who have overcome their defects of character. In the world all kinds of provisions have been made for the relief of suffering humanity, but the truth in its simplicity is also to be brought to these suffering ones through the agency of men and women who are loyal to the commandments of God. Therefore sanitariums are to be established throughout our world, and managed by a people who are in harmony with God's laws, a people who will cooperate with God in advocating the truth which determines the case of every soul for whom Christ has died. [Cf: 20MR249.03] p. 184, Para. 5, [1899MS].

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The institutions established must be conducted on lifesaving principles. The souls who are suffering because of transgression of the laws which govern their bodies are to be taught that transgression of the laws of nature is transgression of the laws of God. "If ye would enter into life," He says, "keep the commandments. Live out the law as the apple of thine eye." [Cf: 20MR249.04] p. 185, Para. 1, [1899MS].

The Lord will work with the people who will honor Him. A power from God will go with the physician who is a physician not merely to heal the maladies of the body, but who seeks to heal the disorders of the soul. Physicians, nurses, and helpers are to work in harmony. The truth

is to be lived out by everyone who has any connection with the work. All the light of the past, which shineth unto the present and stretcheth forth into the future, as revealed in the Word of God, is for every soul who comes to these institutions. The Lord designs that the sanitariums established among Seventh-day Adventists shall be symbols of what can be done for the world, types of the saving power of the truth of the gospel. [Cf: 20MR250.01] p. 185, Para. 2, [1899MS].

The God who gives mental capabilities, and who entrusts talents to the men and women who are His by creation and by redemption, expects that these talents and these capabilities will be increased by use. But when men glory in their capabilities and cause the praise of them to flow to finite beings, they dishonor God, and He will remove that in which they glory. When the physician is tempted to feel that he has methods which he can carry independent of the gospel of Christ, independent of the people for whom God has wrought that He might place them above every other people on the face of the earth, and he attempts to carry his plans, he will not meet with success. God establishes His instrumentalities among a people who recognize the laws of the divine government. The sick are to be healed through the combined efforts of the human and the divine. Every gift, every power, that Christ promised to His disciples, He bestows upon those who will serve Him faithfully. [Cf: 20MR250.02] p. 185, Para. 3, [1899MS].

The style of a doctor's dress, his equipage, his furniture, weigh not one jot with God. He says, "He that will come after Me, let Him deny Himself, and take up the cross, and follow Me." The physicians who unite with the work of God are to cooperate with God as His appointed instrumentalities; they are to give all their power and efficiency to magnifying the work of God's commandment-keeping people. But physicians have been led to suppose that their capabilities were their own individual property, and they have used the powers given them to do God's work in branching out into lines of work to which God has not appointed them. [Cf: 20MR250.03] p. 185, Para. 4, [1899MS].

These men are not to suppose that they can compass the world, for God has not set them to embrace so much with their own labors merely. The man who invests all his powers in many lines of work cannot take in hand the management of a sanitarium and do it justice. Satan is working every moment to find an opportunity to steal in. He tells the physician that his talents are too valuable to be bound up among Seventh-day Adventists; that if he were free he could do a very large work. But the Lord has bound the physician to this people whom He has commanded to be a light in the world, and his work is to give all that the Lord has given him--to give, not as one influence among many, but as *the* influence through God to make effective the truth for this time. [Cf: 20MR251.01] p. 185, Para. 5, [1899MS].

A work of reformation is to be carried on in our institutions. Physicians, workers, nurses, are to realize that they are on probation, on trial for their present life and for that life which measures with the life of God. We are to put to the stretch every faculty, every nerve and muscle, to bring saving truths to the attention of suffering human beings. This work must be carried on in connection with the work of restoring the sick. Then the work will stand forth before the world in the strength which God designs it shall have. The truth will be magnified through the influence of sanctified workers. [Cf: 20MR251.02]

p. 186, Para. 1, [1899MS].

Our physicians are to unite with the work of the ministry of the gospel. Souls are to be saved, that the name of God may be magnified, and the physician is not to feel when brought in contact with the higher classes of society that he must hide the peculiar characteristics which sanctification through the truth give him. The greatest respect will ever be shown to the physician who reveals that he is under the orders of God. Therefore he is not to take himself into his own hands, but be in every respect a representative of Christ. [Cf: 20MR251.03] p. 186, Para. 2, [1899MS].

Physicians in our institutions should not engage in numerous enterprises, and thus allow the work, which should stand upon right principles and exert a world-wide influence, to flag. God has not set His co-laborers to embrace so many things, to make such large plans, that they fail to accomplish the great good He expects them to do in diffusing light to the world, in drawing men and women to where He is leading by His supreme wisdom. Men of wealth and talent are to be turned from the cheapness of material things to lay hold on eternal realities. Every medical practitioner may through faith in Christ have in his possession a cure of the highest value--a remedy for the sin-sick soul. The physician who is converted and sanctified through the truth is registered in heaven as a laborer together with God, a follower of Jesus Christ. [Cf: 20MR251.04] p. 186, Para. 3, [1899MS].

Through the sanctification of the truth, God makes physicians and nurses skillful in a knowledge of how to treat the sick, and this work is opening the fast-closed doors of many hearts. Men and women are led to see and understand the truth which is needed to save the soul as well as the body. This is an element that gives character to the work for this time. The medical missionary work is as the right hand and arm to the third angel's message which must be proclaimed to a fallen world, and physicians, managers, and workers in any line, in acting faithfully their part, are doing the work of the message. From them the sound of the truth will go forth to every nation and kindred and tongue and people. In this work the heavenly angels bear a part. They awaken spiritual joy and melody in the hearts of those who have been freed from suffering, and joy and thanksgiving to God arise from many hearts that have received the precious truth. [Cf: 20MR252.01] p. 186, Para. 4, [1899MS].

The enemy has determined to counterwork the designs of God to benefit humanity by revealing to them what constitutes true medical missionary work. So many interests have been brought in that the workers cannot do all things according to the pattern shown them in the mount. I have been shown that the work God has appointed to physicians is enough for them to do, and what the Lord required of them was to link up closely with the gospel missionaries and do their work with faithfulness. He did not ask Dr. Kellogg, or any other physician, to embrace so much. He has not made it the special work of Dr. Kellogg to go into the worst dens of iniquity in the large cities. The Lord does not require impossibilities of men. He gives to every man his work. The work which He gave to Dr. Kellogg was to symbolize to the world the ministry of the gospel in medical missionary work. [Cf: 20MR252.02] p. 186, Para. 5, [1899MS].

The Lord does not lay upon His people the work of laboring for a class that cannot be benefited themselves or benefit others by their professed belief of the truth. Today the nominal churches are full of every foul spirit, the cage of every unclean and hateful bird. The work is becoming confusing because the converted and the unconverted have united in them. If there are men who will take up the work of laboring for the most degraded, men upon whom God has laid the burden to labor for the masses in a variety of ways, let these converted ones go forth and gather from the world the means required to do this work. Let them not depend on the means which God intends shall sustain the work of the gospel. [Cf: 20MR252.03] p. 187, Para. 1, [1899MS].

The sanitarium in Battle Creek needs the brains and heart of which it is being robbed by another line of work. Misunderstandings have arisen because the ministerial branch of the work did not give its whole strength to other work. Everything that Satan can do he will do to multiply the responsibilities of Dr. Kellogg, for he knows that this means weakness instead of strength to the institution. Great consideration must be exercised. There are other institutions to take the babies and abandoned women to care for them. This work is being done by other parties. [Cf: 20MR252.04] p. 187, Para. 2, [1899MS].

There is a special work to be done for the children more advanced in years. Let families of our faith in the churches who can do so, adopt these little ones, and they will receive a blessing in so doing. But there is a higher and more important work to engage the attention of educated physicians in teaching those who have grown up with deformed characters. The principles of health reform must be brought before parents. They must be converted, that they may work as missionaries in their own homes. This work Dr. Kellogg has done, and can still do if he will not sacrifice himself in carrying too large responsibilities. [Cf: 20MR253.01] p. 187, Para. 3, [1899MS].

The physician will find that it is for his present and eternal good to follow the Lord's way with suffering humanity. The mind that God has made He can mold without the power of man, but He honors men by asking them to cooperate with Him in this great work. When the Spirit of God works on the mind of the afflicted one, and he inquires for truth, let the physician work for the precious soul as Christ would work for it. Do not urge upon them any special doctrine, but point them to Jesus as a sin-pardoning Saviour. Angels of God will make impressions on the human mind. Some will refuse to be illuminated by the light which God would let shine into the chambers of the mind and into the soul temple, but many will respond to the light, and from these minds every form of deception and error will be swept away. [Cf: 20MR253.02] p. 187, Para. 4, [1899MS].

The head physician in any institution holds a difficult position, and he should keep himself free from smaller responsibilities, for these leave him no time for rest. He must not gather to himself work that he should not do. He should have sufficient reliable help, for he has trying work to perform. He must bow in prayer with the suffering ones and lead his patients to the great Physician. If, as a humble suppliant, he seeks his God for wisdom to deal with each case, his strength and influence will be greatly increased. With a sense of God's pure truth in his heart and mind, he is better qualified to perform critical operations which mean life or death to the afflicted ones. A

personal religion is essential for every physician if he would be successful in watching the diseased. He needs a power greater than his own intuition and skill. God would have physicians link up with Him, and know that every soul is precious in His sight. He who depends upon God, realizing that He alone who made man knows how to direct, will not fail as a healer of bodily infirmities. [Cf: 20MR253.03] p. 187, Para. 5, [1899MS].

A physician who bears these heavy responsibilities needs the prayers of the gospel minister, and he should be linked soul, mind, and body, with the truth of God. Then he can speak a word in season to the afflicted; he can watch for souls as one who must give an account. Jesus Christ is the Way, the Truth, and the Life to him. The Scriptures come clearly to his mind, and he speaks as one who understands the value of the soul with whom he is dealing. [Cf: 20MR254.01] p. 188, Para. 1, [1899MS].

Never should familiarity with suffering make the physician careless or unsympathetic. When the crisis is over and success is apparent, spend a few moments in prayer with the patient be he believer or unbeliever. Give expression to your thankfulness for the life that has been spared. The physician who follows such a course as this carries his patient to the One upon whom he is dependent for life. [Cf: 20MR254.02] p. 188, Para. 2, [1899MS].

Words of gratitude may flow from the patient to the physician, for through God he has bound this life up with his own. But let the praise and thanksgiving be given to God as to One who is present though invisible. The afflicted one is at the mercy of the physician. He looks to that physician as his only hope, and the physician should ever point the trembling soul to One who is greater than himself, even the Son of God, who gave His life to save him from death, who pities the sufferer, and who by His divine power will give skill and wisdom to all who will ask Him. [Cf: 20MR254.03] p. 188, Para. 3, [1899MS].

In sickness, when he knows not how his case will be decided, is the time for the physician to impress the human mind. He should not do this with the desire to distinguish himself, but that he may point the soul to Christ as a personal Saviour. The physician who loves and fears God will not need to make any outward display in order to distinguish himself; for the Sun of righteousness is shining in his heart and is revealed in his life, and this distinguishes him. If the life is spared, there is a soul for that physician to watch for. The patient feels as though his physician were the very life of his life. And to what purpose should all this weight of confidence be employed? Always to win a soul to Christ and magnify the power of God. [Cf: 20MR254.04] p. 188, Para. 4, [1899MS].

Let not the physicians who are connected with the work of God follow the example of worldlings. Strict justice and judgment must appear in any line of the work on every record book in our institutions. Men and angels must see that we are representatives of the principles of the gospel of Christ. Let no advantage be taken of any man, for we are laborers together with God. Christ's character must be seen in every line of work, every hospital, every sanitarium. The physician who has a love for souls will present an example to the world that he will not be ashamed to meet at the judgment bar of God. [Cf: 20MR254.05] p. 188,

Para. 5, [1899MS].

Often an exorbitant price is charged for small services, because physicians are supposed to charge according to the charges of the worldly physicians. My teacher said, "The institution that shall depend upon God and receive His cooperation must ever work according to the principles of the law of God. To charge a large sum for a few moments' work is not just and right. Physicians who are under the discipline of the greatest Physician the world ever knew must let the principles of the gospel regulate every fee. Let mercy and the love of God be written on every dollar received." When our sanitariums are conducted as they should be, a large medical missionary work will be done. Every worker will do his work with such exactitude that he will shine as a light in the world. [Cf: 20MR255.01] p. 188, Para. 6, [1899MS].

The Lord will do wondrous things for the truth's sake, and that His name may be glorified. But He requires that the people who engage in His service shall keep their minds ever directed to Him. Every day they should have time for prayer, for every officer and soldier under the command of the God of Israel needs time in which to consult with God and seek His blessing. If the worker allows himself to be drawn away from this, he will lose his spiritual power. [Cf: 20MR255.02] p. 189, Para. 1, [1899MS].

Individually we are to walk and talk with God; then the sacred influence of the gospel of Christ will appear in all its preciousness, and the truth will go forth as a lamp that burneth.--Letter 205, 1899. [Cf: 20MR255.03] p. 189, Para. 2, [1899MS].

(Written February 12, 1899, to Dr. J.H. Kellogg.) We received your telegram in due time, and we felt grateful for the prospect of \$5,000 in about three months' time. This will be a help indeed; for it is very much needed. You speak of Sister Mccamly's giving \$10,000 for the work of rescuing souls from the lowest depths and securing a home for them in Colorado, and that she is going to raise this sum to \$50,000. This is where America has the advantage. There you have those who will make large donations, but we have no such standing. We are yet in the A B C of the work. It makes me sad when I think of all the donations poured into established homes in America, and remember that we have not been able to raise from any source whatever money enough even to make a respectable beginning. [Cf: 21MR40.01] p. 189, Para. 3, [1899MS].

I wish you could have had the picture before your own eyes, then you could better understand how much we need means. We would praise God for the possibility of obtaining means with which to work. In every line we are pressed for means with which to make a start. What can we possibly do in regard to manufacturing health foods? We have a building, a sawmill, which can be fitted up for this work. We have secured this from the school, but how to obtain means to commence manufacturing the foods is more than we know. We have no outlook yet, but we must have facilities to work with. Here are medical men, and workers are being educated in this line. We must start without delay. Can you give us any light? We want to do the work that must be done. [Cf: 21MR40.02] p. 189, Para. 4, [1899MS].

This country is a new world, and I have invested everything as fast as I have obtained anything to invest. I have stood back of every new

enterprise that the Lord has indicated [should be] started since coming to this field. We do not want to be far behind the providence of God, lest the favorable opportunities will pass by and never come again. The Lord wants us to be minute men, right on hand, that we may go to work with all the powers we can command. Then He will work with us. [Cf: 21MR40.03] p. 189, Para. 5, [1899MS].

When I heard that one sister would give \$10,000 to the institution in Colorado, I was relieved, for from the light given me by the Lord, wherever there is a sanitarium established there should be a building separate from the other buildings where consumptives can be cared for. Such cases should be kept away from other patients who are in poor health. It is not right to allow consumptives to mingle with patients who are being treated for local difficulties. As rational beings, we must exercise care in separating the consumptives from those who have not the disease but who have weak lungs. They should not all be crowded into one building. The building in Colorado should be at a distance from the building we may call our sanitarium hospital, and far greater precautions must be taken with consumptives, lest the disease be communicated. [Cf: 21MR40.04] p. 189, Para. 6, [1899MS].

We know that faith is a mightier conqueror of the world than even death. Whatever the diseases and afflictions humanity is subjected to in this period of the world's history, they are the result of the wickedness of the inhabitants of the earth. Their course of action has brought its sure result, until the very earth, the very cattle, are consumed with disease. But all we can do is to alleviate suffering, and to bring a balm, a solace, a hope, to those ready to perish. [Cf: 21MR41.01] p. 190, Para. 1, [1899MS].

The fact that Christ when He was on this earth was a healer of all manner of disease, is an encouragement and hope amid the moral sickness and evil that prevails; and we should do far more as physicians and nurses, as ministers of righteousness, if, instead of looking down into the grave, we fixed our gaze upon the mighty Healer. Whatever the disorder may be, the glories of the heavenly will do more for the savings of body and soul than all the drug medication in the world, than all the terrors of the grave will do if kept before the helpless and apparently hopeless. [Cf: 21MR41.02] p. 190, Para. 2, [1899MS].

Why is the sanitarium at Battle Creek in so much repute? Why has it been successful? It is because God presides, because heavenly intelligences are there, because truth and righteousness have opportunity to be all-pervading. The poor souls that are lost Christ came to pardon and to relieve. [Cf: 21MR41.03] p. 190, Para. 3, [1899MS].

You need, my brother, to place burdens and responsibilities upon others, while you preside. You can be worked by the Holy Spirit to devise and plan after the order of God. But trust not to your own human wisdom. Trust not to poisonous drugs that will interfere with nature's work and leave their cruel trail behind. Work away from drugs, and never, never advise one under your influence to go to Ann Arbor or any other place to obtain the education supposed to be essential for the perfection of the medical practitioner. The stamp left upon them by such places is almost ineffaceable. Educate, educate, educate, by placing yourself and others in the closest connection with the greatest



Healer the world has ever known. Keep in view the better world, which is attracting to itself all who are receiving the grace of God in this world. [Cf: 21MR41.04] p. 190, Para. 4, [1899MS].

The purity and holiness of entire consecration to God, entire conformity to His mind, His Spirit, His will, is essential, You need not be ever dwelling on doctrinal subjects but on that character all must have in order to please and glorify God. Do not be afraid that you will lose your influence. No one who is balanced by the Holy Spirit of God, who moves considerately, who sits with Christ in heavenly places, will lose the influence of any person, high or low, whose influence is worth having. You need never try to shape your religious experience in order that you may be a great man before the world. Your greatness depends upon your humility. [Cf: 21MR42.01] p. 190, Para. 5, [1899MS].

Place yourself more habitually in that part of the temple of inspiration where the Holy Spirit of God will lavish upon you the richest currents of wisdom, which will then flow forth from you to others, magnifying God and increasing your love and hope and joy in the bright beams of the Sun of Righteousness. Make no special effort, thinking by outward display to attract. Just work out the principles of the Word of the living God; this will be your wisdom and your greatness and your strength. Time must be redeemed from things which are seen and temporal to meditate upon things unseen and eternal. You must resist an encroaching world, which if allowed will so press upon you as to separate you from the source of your strength. Put on Christ. In the closet commune with Him who seeth in secret. Lay hold by faith on His might. Make peace with Him, and you shall make peace with Him. Nothing else will carry you through the closing scenes of this earth's history, and give you the victory and the crown of life that fadeth not away. Press toward the mark of the prize. [Cf: 21MR42.02] p. 190, Para. 6, [1899MS].

I am directed to impress upon you that you must have a stronger faith in God. Hold fast to the only source of strength. Then right where you are you will be a living epistle, known and read of all men. Faith is not sight. God requires you to bring into every phase of your character and into your work all the attractiveness possible, and Jesus Christ, His meekness, His love, His unselfishness. Let not the thought come into your mind that you must do battle for yourself because you think that your brethren in the faith make wrong moves and do not appreciate your work. This opinion will not change God's estimate of your character. [Cf: 21MR42.03] p. 191, Para. 1, [1899MS].

If you have Christ as your defense, you have a mighty power behind all your efforts; but you have not yet attained. You must reach higher spiritually. You must care more, far more, for that wisdom, that holiness, and that fragrance, the glory which Christ longs to give every true heart that hungers and thirsts after righteousness. As long as no human agent can make one shade of your character darker or brighter, do not worry at all. The Lord has not appointed any man, even your brethren, to make you over. They cannot change one feature of their own characters without the cooperation of God, and neither can you. [Cf: 21MR42.04] p. 191, Para. 2, [1899MS].

Concerning you and your associates God says, "I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to

revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). Each one of your associate physicians has an individual work to do. The prayer of faith shall save the sick. This is a word from the Lord to you who have so much to do with the sick. [Cf: 21MR43.01] p. 191, Para. 3, [1899MS].

The prayer of faith in the sickroom, short and right to the point, prepares the way for the grace of God to speak to the soul. Even unbelievers feel this--to them--strange and new influence, and realize that God can and will hear their prayers. You cannot know, you who pray in the sickroom, what will be accomplished, and what has been accomplished, by the prayer of faith. By simple prayer the sick have been encouraged to believe that God will look with compassion upon them, else that prayer would never have been offered in their behalf. A ray of light penetrates to the hopeless soul, and becomes a savor of life unto life. [Cf: 21MR43.02] p. 191, Para. 4, [1899MS].

Pray with simple faith. In the future world we shall see what great victories have been won by the prayer of faith. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions [not only beasts of prey, but human beings], quenched the violence of fire, [we shall know what this means when we hear the reports of the martyrs who died for their faith and felt no pain], escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:33, 34). [Cf: 21MR43.03] p. 191, Para. 5, [1899MS].

We shall want to hear all about these victories, and shall hear when the Captain of our salvation, our glorious King of kings, opens it before those of whom John writes, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:14-17). [Cf: 21MR43.04] p. 191, Para. 6, [1899MS].

Dr. Kellogg, there is a different, a more exalted experience to be obtained by every worker in every phase of God's work. This experience all will gain if they read the Word of God, and appropriate that Word as the living bread which came down from heaven. But not one in a hundred knows the value of eating the bread of life. The directions given by Jesus Christ, the invisible Leader of Israel, in the Old Testament Scriptures, are full of marrow and fatness. No soul will repine in spiritual hunger if they take these words and eat them. The words spoken in the sixth chapter of John have special reference to the spirituality of the Word. [Cf: 21MR44.01] p. 192, Para. 1, [1899MS].

The living oracles are the flesh and blood of the Son of God, although He had not then been crucified among them. His work as the substitute for all sin was the only hope of ancient Israel, and after the plan of God had been fulfilled in the death of Christ, the New Testament was written by holy men as they were moved by the Spirit of God. This additional blessing, the New Testament Scriptures, was given, not that

the Old might be cast aside, but that the light of the New Testament might be reflected back into past ages, giving significance to the whole Jewish economy. The directions so plainly laid down in reference to practical holiness should enter the life of every one who claims to be a Christian. All should fulfill the terms and conditions given to ancient Israel in regard to practical obedience. [Cf: 21MR44.02] p. 192, Para. 2, [1899MS].

Let all remember that the mysteries of the kingdom cannot be learned by reasoning. True faith and true prayer--how strong they are! The prayer of the Pharisee had no value, but the prayer of the publican was heard in the courts above, because it showed dependence reaching forth to lay hold of Omnipotence. Self was nothing but shame. Thus it must be with all who seek God. Faith expressed by prayer are as the two arms with which the needy suppliant lays hold upon the power of infinite love. Faith sees the advantage of making peace with God. [Cf: 21MR44.03] p. 192, Para. 3, [1899MS].

Now, my brother, I have written you matters just as they were presented to me. You were devising and planning, and feeling that you must have the cooperation and sympathy of all the men standing with you; but, my brother, you cannot be supported in drawing from the Foreign Mission Board to sustain the workers in medical missionary lines who are working in America. You cannot depend on the Foreign Mission Board for means just as you choose. This is not as it should be. There must be a Foreign Mission treasury. But this must not be drawn upon so that when the missionaries in foreign countries look to America for help, they will find nothing there. The medical missionary work in America must not be launched out as largely as it has done, unless workers know where their means of support are coming from. [Cf: 21MR44.04] p. 192, Para. 4, [1899MS].

There are other lines of work, my brother, that you have not discerned and estimated as you should have done. They have been out of your sight. You need to see afar off, as well as near. You need to consider carefully how the workers in other parts of God's moral vineyard are to be assisted. The places where the work is new, where prejudice and opposition abound, where there are no Seventh-day Adventist churches to which the workers can appeal, need help. You have just as little consideration for foreign missionary labor and the work to be started in new fields as you suppose the Foreign Mission Board has for your work. [Cf: 21MR45.01] p. 192, Para. 5, [1899MS].

You receive large donations in the medical missionary work. You received a large amount of money in the sanitarium. Light has been given me that you are planning to use means in various ways which will absorb more than the treasury can afford. You cannot do this unless you shall interest outside parties to furnish you means. [Cf: 21MR45.02] p. 193, Para. 1, [1899MS].

I am authorized to call for means from the treasury to advance the work in this country. I should have done it long ago for the establishment of a sanitarium here in Australia. But your demands have been too readily made. You, as well as I, need to exercise care in the outlay of every penny. God's work has not yet been established in New South Wales, and this must be done. If we had received that help which we ought to have had years ago from the resources in America, we should

now have institutions on paying bases. [Cf: 21MR45.03] p. 193, Para. 2, [1899MS].

I have just been reading over the testimony written when the sanitarium was started in Battle Creek. The entreaties and supplications made then for help for that sanitarium and for our school were just as strong as the entreaties I am making now for the help I ought to have had here. In the establishment of the work in Oakland, California, I felt the same distress of mind. I have spent many sleepless nights over the establishment of work in these places. Now they stand on vantage ground, and the workers in them should have understood the situation without compelling me to plead in behalf of a field where there is nothing to give character to the work. It makes me ashamed to think they have not. [Cf: 21MR45.04] p. 193, Para. 3, [1899MS].

My brother, you are on test and trial, and if you throw your arms about so many responsibilities that are unending in their duration, and make them first, you will not do right. You must consider that it absorbs means to sustain the increasing demands which your devising creates. To whom shall those who are in hard and trying fields look for strength and financial support? If they could receive anything approaching the donations that you have received, they would be able to work with far more courage, and, having facilities, could accomplish far more work. [Cf: 21MR45.05] p. 193, Para. 4, [1899MS].

All these things need to be considered. There is the sanitarium in Battle Creek--a place of great influence. You have been honored by God; and I do not want you to increase and increase a certain line of work that absorbs so much that other fields are left with little or nothing. [Cf: 21MR46.01] p. 193, Para. 5, [1899MS].

You have represented the case to me as you view it, saying that you do not have the sympathy of many of your brethren. Do not suppose that because you are not upheld in all you propose to do, you can invest means in various ways, and then feel hurt if you are not sustained. If you were not bound about in some way, all missionary work in foreign countries would be so handicapped for want of financial aid, that the workers might better leave the field. [Cf: 21MR46.02] p. 193, Para. 6, [1899MS].

You exaggerate in your statements to me, for in your imaginations the matter looks so to you; but it is not a correct representation. You must be just as willing that your voice and your judgment shall not have all the preference. The very exaltation God has given you, as you will see by my letters He has given you, should make you afraid. Temptations have come to you, and will come to you more and more. The Lord has placed you in a position of great responsibility, but He can remove you at any time. [Cf: 21MR46.03] p. 193, Para. 7, [1899MS].

We do not want you to be removed, and I am now commissioned to give you warning that you are certainly in danger. It is just as much your duty to draw nigh to your brethren and help them and sympathize with them in the difficulties which have come into the conference, which is a most humiliating, heart-sickening matter, as it is for them to help you; yea, more, for you are looked up to by many of the so-called great men of the world. You have their confidence, and they honor you. The

position that you are in is not so very trying if you would be candid and not view matters in a distorted light. [Cf: 21MR46.04] p. 194, Para. 1, [1899MS].

The Lord has given you great blessings. Will you then show that you appreciate your position of trust, as not created by yourself but by the Lord God of heaven? My brother, you can pursue a course that will deprive you of the wisdom God has given you; but I do not want you to do this. I want you to remain as true as steel to your God and to your brethren. Just as soon as you begin to show a sense of superiority and a masterly spirit, the Lord will work to show that He is God and not man. Walk humbly with God. Bear in humility all the honor God has seen fit to give you. Do not exalt yourself and demerit your brethren; for then you show distinctly that the Spirit of the Lord is departing from you, and that you will be left to your own wisdom. [Cf: 21MR46.05] p. 194, Para. 2, [1899MS].

Never has there been a physician who has not had his trials. The very work in which you are engaged makes you a target for the enemy. It is becoming to you to hide yourself in God. Let Him place you in the cleft of the rock, and cover that rock with His hand, that you may see His glory. Never must you show overmastering passion. [Cf: 21MR47.01] p. 194, Para. 3, [1899MS].

Do not think that in giving success to the sanitarium, God is dependent upon any one man. The heavenly intelligences have in God's plan appointed the sanitarium as a place where His name shall be magnified. He would make it a place where He can use men as His agencies to cooperate with Him in exalting the truth, giving strength and beauty to the column, building as workers who follow His directions. The mysteries so precious and essential that it is God's purpose to reveal--His eternal truths--He will make known to the world in a most simple manner. [Cf: 21MR47.02] p. 194, Para. 4, [1899MS].

The grace of God has been viewed from the outer court. It is the Lord's purpose to rend away the veil. The revelation of His own glory in the form of humanity hid in Christ will bring heaven so near to men that the beauty adorning the inner temple will be seen in every agent in whose heart Christ abides. Hearts will be captivated not by the glory of the man, but by the inward adorning of an abiding Christ. It is the revelation of Christ in the man that captivates the hearts of men and women. They behold the beautiful character of Christ, revealed by good works. [Cf: 21MR47.03] p. 194, Para. 5, [1899MS].

All the self-exaltation of man, his high estimate of himself, are not of the least value in God's sight. If man has that faith which in its simplicity works by love and sanctifies the soul, Christ says to him, Ye are a laborer "together with God: ye are God's husbandry, ye are God's building." Man must be worked by God, builded by God. Material of the first quality must be used in the character building. You know that poor timbers have been put into your building. God has been working to remove these timbers. Do not build yourself after your own model. Let God make you a holy temple for Him. He has loved you. He is proving you. Make no failure. You are not to suppose that you are superior to your brethren. But God has given your every capability, your every success. [Cf: 21MR47.04] p. 194, Para. 6, [1899MS].

You have made many mistakes, yet the Lord uses you still. Do not take credit to yourself. All that you are comes from God. It is the heavenly intelligences that work through human agents, and when you take any glory to yourself by exalting yourself, you greatly dishonor God; for you reveal a disposition that shows you are not yoked up with Christ, but are drawing a load on your own account. Many do this. [Cf: 21MR47.05] p. 195, Para. 1, [1899MS].

I feel the deepest interest in you. In the letters I sent in the mail before last, a few days before your letters arrived, I stated facts plainly. In a few days another mail came, the last. Well, I have not dared to withhold the light, for things are constantly opening before me. For some time now, excepting three nights, I have not slept after two o'clock. Some nights I awake at half past one, and the night before last I awakened at twelve o'clock and commenced writing to you. I wrote as fast as my pen could travel over the paper. [Cf: 21MR48.01] p. 195, Para. 2, [1899MS].

Walk softly before God, not in the strength of Dr. Kellogg. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord that exercise lovingkindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord" (Jer. 9:23, 24). The Lord has kept you by His power, and He will still keep you if you do not try so hard to keep and run yourself. God can guide you, my brother, beautifully and in perfect consistency in all things; but just as soon as you feel yourself superior to your brethren, and criticize them, you are out of your place, as they are out of their place in criticizing you. My brother, you must strive to work in perfect harmony with your brethren. The work is one the world over. [Cf: 21MR48.02] p. 195, Para. 3, [1899MS].

Do not suppose that every man is to be as interested to the same degree in the medical missionary work as you yourself are. They cannot be, for God has laid upon them the work of ministry. This is fully as essential as any work you have been carrying on. [Cf: 21MR48.03] p. 195, Para. 4, [1899MS].

The ministry and the medical missionary work must be combined. Never lose sight of this. There must be no alienation among brethren. If our brethren have ought against us, the first missionary work to be done is to be reconciled to our brother or brethren. God has pointed out the path we must follow. He has shown us that we must love one another. When the love of Jesus Christ pervades the soul, many words that you now speak to those who love God and keep His commandments just as conscientiously as you do, you will not speak. They are not in a position where they can be honored and exalted as you are. Let not this be a snare to you; for as the Lord has presented matters to me, the spirit you have manifested toward your brethren must be different from what it has been in the past. Love as brethren, be pitiful, be courteous. Christ died to save your brethren as surely as He died to save you. [Cf: 21MR48.04] p. 195, Para. 5, [1899MS].

He that searcheth the heart knoweth what is in the heart of every man. There must be a decided change in your attitude toward your brethren. Be assured that when this change takes place, you will see a decided

change in your brethren. I feel so sorry for my Saviour. I feel such longing of soul that Christ shall mellow and change the soul-temple of His people. You need to soften. You need not feel that your brethren are all in the wrong, because they are not. You need the working of the Holy Spirit on your heart as much and even more than many of your brethren need it. When you become one with your brethren, as is represented in the seventeenth chapter of John, you may expect the love and power of God to flow in rich currents into your soul. The work of God is not divided; it is one, and if there is any separation between the medical missionary work and the ministry, it will be because the Holy Spirit is not working upon hearts. [Cf: 21MR48.05] p. 195, Para. 6, [1899MS].

Come, brethren, the angel of the covenant is working by His intercession, even the Lord Jesus Christ, to prevent the very thing which will take place unless there is complete unity in your work. Christ is opening His lips in supplication. He is pouring out His petitions to God for you who claim to believe in Him and yet are not living in unity. You are jealous and suspicious of one another. Your Redeemer would restore to His people healthful heart-beats for each other. [Cf: 21MR49.01] p. 196, Para. 1, [1899MS].

This passing judgment upon one another prevents the working of the Spirit of God. Christ is not divided. God wants to give an enlarged current of His love to His people. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. 8:26, 27). "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" (Jude 20-25). [Cf: 21MR49.02] p. 196, Para. 2, [1899MS].

My brethren, I write these things to you because they are truth, and you all need them. All faultfinding, all criticizing, all envy, jealousy, and evil-surmising, must be put away with all evil-speaking. You are to prepare the highways of the Lord. You are to strive to be one with Christ in God. Then there will be given to the world an evidence of the great goodness of God in sending His Son to die for men. True, genuine love will be expressed, for Christ is abiding in the heart. Then your prayers will be offered in the spirit and power of God, and God will be revealed. Where you are now standing, in disunion, the atmosphere about your souls is of Satan's creating. It is his own breath. Obey the Word, and love as brethren, and God will bind you together with the great love wherewith He loved His Son. This is the love you each are to express to the world.--Letter 40, 1899. [Cf: 21MR49.03] p. 196, Para. 3, [1899MS].

(Written February 19, 1899, from "Sunnyside," Cooranbong, to J. N. Loughborough.) I have received and read your letter. I was very

thankful for the loan you sent in the same mail. We received one hundred dollars from a sister in St. Louis, Missouri. This money will help us a great deal just now. Last Thursday we received a cable message from Dr. Kellogg saying that within sixty days he could raise five thousand dollars. We were just then planning how we could obtain means to complete the school building which is partly erected. W.C.W. went to Newcastle to try to borrow some money. He was disappointed there, and went at once to Sydney. On Thursday the telegram came from Dr. Kellogg. We wrote at once to Elder Daniells and W. C. White, to set their minds at rest. [Cf: 21MR74.01] p. 196, Para. 4, [1899MS].

The interest in Newcastle is wonderful. The Sabbath has been presented to the people, and one week from today twenty-five will be baptized. I shall speak in Newcastle next Sabbath and Sunday. [Cf: 21MR74.02] p. 196, Para. 5, [1899MS].

We are trying to raise money enough to purchase an old stone church in Wallsend, ten miles from Newcastle. The roof is gone, the floor is partly gone, and the windows are smashed, but the location is excellent. I shall go to see it. We think we can obtain some means from the new believers. If so, we shall not have to use the five hundred dollars you sent, but can let the sanitarium have it to obtain some facilities for the branch office in Newcastle. [Cf: 21MR74.03] p. 197, Para. 1, [1899MS].

The medical missionary work has taken well with the people in Newcastle. Some of the leading men in the city are enthusiastic over the subject. Both Dr. Caro and Dr. Rand will spend some time in Newcastle. Dr. Caro gives health lectures there once a week. People from outside are calling for a cooking class. I think this will be held in the tent. I wish we had a cook who could do justice to the work by showing the people how to make good bread and other simple articles of food. Instruction in medical missionary lines is just what the people in Australia appreciate. In every place where camp meetings have been held, this subject has created intense interest. It is allied to the third angel's message as surely as the right arm is joined to the body. [Cf: 21MR74.04] p. 197, Para. 2, [1899MS].

I said that twenty-five had taken their stand. As many more are convinced, but business prospects hold them back. The work has extended from Newcastle to Maitland, and in the towns between Cooranbong and Newcastle there are many interested ones. [Cf: 21MR74.05] p. 197, Para. 3, [1899MS].

Some weeks ago I received some money from California, and you cannot tell how glad I was to get it. I sent one hundred pounds to Brisbane that they might make a start on their meetinghouse there. The weather was so rough that they could no longer hold meetings in the tent without imperiling the lives of those who attended. Those who had newly come to the faith helped by purchasing the land. They are all poor people, but they did what they could. If we could have obtained money from any source by borrowing, we would have done so, but there was no money to be had. The building is now going up, and we are so thankful for the sake of the people and the workers there. I had pledged five pounds toward this building, not knowing how I could raise that much. My workers have not been paid for last year's work. I can let them have only what they need for their actual necessities, and no more. [Cf:



21MR75.01] p. 197, Para. 4, [1899MS].

The second one hundred pounds of the money I received from California I placed in the hands of Elder Daniells, to be used in building bathrooms for the sanitarium. John Wessels wrote me from Africa for counsel regarding his future movements. I said in reply, Come to Australia, for the way is open for our work. I told him to telegraph us at once regarding this matter, that we might know what to do. If he can come soon, we shall not invest our money in building bathrooms which will have to be moved, but will secure a site for a sanitarium. The house now used for a sanitarium is in no way appropriate. [Cf: 21MR75.02] p. 197, Para. 5, [1899MS].

A new tent had to be purchased for the work in Newcastle, and I gave toward this ten pounds of the money from California. There is now only a little left, which I shall invest in putting a fence around our church here. It stands in a large open pasture. [Cf: 21MR75.03] p. 197, Para. 6, [1899MS].

Not one dollar of this money have I invested for my own personal use. I would not at that time have called for the money invested in the mission school in Chicago had it not been necessary. But while in Illinois we came to a deadlock. I was led out to pledge one thousand dollars. I had to hire this money and pay seven percent interest for two years. Just at that point his satanic majesty was in the management of my books published at the Review and Herald office. Those at the head of the publishing work there would handle neither *Great Controversy* nor *Patriarchs and Prophets*, the very books God had signified the people must have at once. [Cf: 21MR75.04] p. 198, Para. 1, [1899MS].

They promised me faithfully that after certain months they would handle these books, but they failed to keep their word. When the *Great Controversy* should have been circulated everywhere, it was lying dead in the Review and Herald office and Pacific Press. Brother Jones urged me to accept less and less royalty on these books, promising solemnly that they would push them to the very limit of their capability, but they did no such thing. The word of men was not as they will some day realize the word of God is. [Cf: 21MR75.05] p. 198, Para. 2, [1899MS].

Then the word came to me from the Lord, Take your books into your own hands. I tried to hire money, but could not; and the light given by God for the people was hidden in the printing office. The inward working of this matter was presented to me. The men who told me to my face that the canvassers would not handle my books were themselves arranging matters so that they should not handle them. They told me falsehoods, and I was in such distress of mind that it was impossible for me to sleep. [Cf: 21MR76.01] p. 198, Para. 3, [1899MS].

For two years I stood thus, trying to counterwork those who were working at cross-purposes with God. From the time that their double-dealing was presented before me, I had no confidence in the men who composed the book committee. They were a fraud, and their endeavor was to get all they could from authors by underhand schemes. [Cf: 21MR76.02] p. 198, Para. 4, [1899MS].

You may ask, Will the investigation now being made reveal this matter?

No; it will never be revealed as it was. We cannot now see the injustice, the swerving from right, the intriguing methods, the overbearing, dictatorial tone assumed by these men to those who were their superiors in intellect and moral worth. [Cf: 21MR76.03] p. 198, Para. 5, [1899MS].

I had to stand and see men triumphing in their evil work. The Lord said, I will punish for these things. Then came the word of the Lord to me, "Make no large concessions. There are those who will not appreciate any sacrifice you might make. You must maintain principle. Take your books out of the hands of those who are not right with God; for they will harass and perplex you and grieve your soul. The Lord desires you to be a steward of means; He will be your counsellor. Trust not in man nor in the word of man, for they will fail you. The Lord would not have you brought in strait places, as you now are; for this will prevent you from doing the work I have commanded you to do as My messenger. You are not to be placed in the position where those who are reproved will be greatly gratified by your supposed dependence. You are to lead out; you are not to be led into poverty and left there, for the word of the Lord is to be proclaimed more decidedly in the future than in the past." [Cf: 21MR76.04] p. 198, Para. 6, [1899MS].

The Lord is a sufficiency. I do not want means to gratify myself, but that I may lead out, that I may have something to invest in the work that should be started in new places, and that I may help those who are cast down and oppressed, who need to be helped to help themselves. This we have done in many cases, and the Lord has made us a blessing. [Cf: 21MR76.05] p. 199, Para. 1, [1899MS].

In regard to the one thousand dollars, as things are I do not want it. I thought that should I make this donation, it would open the way for others to give. And a large sum was donated by a man and his wife who the leading men thought had nothing. So that one donation meant several hundred dollars. Then others pledged. [Cf: 21MR77.01] p. 199, Para. 2, [1899MS].

When the mission house was sold, and I was casting about in my mind if I could get some money, I thought, Why could not those in Illinois transfer that donation to this new field--I might say, new world--and help us here as I helped them at great inconvenience and expense to myself? We certainly needed help from some quarter; that was plain to me. We were in the ABC of our pioneer work in a new field, and those in America had buildings and facilities and more than was wise for them to have. [Cf: 21MR77.02] p. 199, Para. 3, [1899MS].

This is my explanation. Had I not understood by your letter that the board agreed to the proposition, I should not have called for the means in as urgent a manner as I did. I have been instructed that after, in a place, the work essential for the advancement of the work has been done, after by self-sacrifice and urgent labor facilities have been gathered, and the Lord has prospered the work, those in that place should give of their means to help God's servants who have been sent to new fields to go over the same ground, beginning at the ABC of the work. Those living where the work has been placed on a good foundation should feel themselves bound, even at considerable self-sacrifice and self-denial, to help by transferring to those in need a portion of the means once invested in their behalf. Thus the Lord designs that His

work shall increase. The talents given to His servants are to be doubled by being put out at interest in gifts and offerings and influence. [Cf: 21MR77.03] p. 199, Para. 4, [1899MS].

This is the law of restitution on right lines. One portion of the Lord's vineyard is worked, and brings in fruit. Then another portion is taken up. It is the Lord's plan that the unworked part shall receive help from the part which has been worked. This should be done with cheerfulness. Thus the work in every part becomes a success. When the principles of the law of God are practiced, the work moves forward solidly and with double strength. Then the workers are enabled with great power to proclaim the third angel's message and the second appearing with power and great glory of our Lord and Saviour Jesus Christ. [Cf: 21MR77.04] p. 199, Para. 5, [1899MS].

P. S. Brother Loughborough: This letter was mislaid and forgotten and it has just come to the front again. Elder Irwin is here, and we are very busy in council. The Avondale Health Retreat is prospering well. The frame is up and soon the roof will be on and the building enclosed. We shall hope to have a printed prospectus to send you soon. We are all busy preparing for the soon coming meeting of the Australasian Union Conference.--Letter 35, 1899. [Cf: 21MR77.05] p. 199, Para. 6, [1899MS].

(Written from "Sunnyside," Cooranbong, February 20, 1899, to "C. H. Jones and all who are standing in responsible positions in the Pacific Press.") The Lord has been opening some matters before me. I have been instructed to say that some of the actions of men in important positions of trust are not approved by God. [Cf: 21MR143.01] p. 200, Para. 1, [1899MS].

The Lord stirred my heart to make an appeal in behalf of the Southern field. He said that He would move upon His people to give of their means to help in this field, and He did impress the people to give for this purpose. And the word went out that ten thousand dollars had been raised for the Southern field. This was at a time when the men at the head of the work were carrying out their unjust, fraudulent transactions in regard to *The Gospel Primer* and other books. Pressure was brought to bear, first to hinder, and then to get control of *The Gospel Primer*, and in the place of the work in the South being aided by the sale of this book, as it might have been, the income was reduced and diverted to other uses. What a blind selfishness! [Cf: 21MR143.02] p. 200, Para. 2, [1899MS].

The terribly neglected condition of the colored people in the South is charged by God upon those in America who have been given light by God regarding the great necessities of that field, and yet have done so little to relieve that situation. No people have suffered such great oppression as the colored people in the South. None have through the treatment received been brought into such degradation. And for no people has so little been done to uplift. They have not been taught to read that they might know the Word of God. This field stands forth to witness against those who have had the light of truth, who have had their duty plainly presented to them, but who have neglected to do what should have been done. [Cf: 21MR143.03] p. 200, Para. 3, [1899MS].

In several letters which I have received, the question has been asked,

"Sister White, can you tell what has become of the money donated to the Southern field?" I could not tell; therefore did not answer. Dishonesty has been shown in turning aside the means which should have gone to the work in the Southern field; and one night I was instructed that the manager of the Pacific Press had something to do with the turning aside of the funds for the South. [Cf: 21MR143.04] p. 200, Para. 4, [1899MS].

Those who made donations to the work in the South have a right to know that their money never reached the destitute field for which it was intended. It is such things as these that destroy the confidence of the people in those who have the management of the work of God. [Cf: 21MR143.05] p. 200, Para. 5, [1899MS].

What is the reason of this condition of things? Unfaithful stewardship. Those connected with the institutions under the supervision of God, who received donations for the Southern field, should at once have sent forward this money to the field for which it was donated. But this was not done, and the Lord regards as untrustworthy servants those whose judgment was so perverted that they did not handle aright the money sent as a consecrated offering to God. [Cf: 21MR144.01] p. 200, Para. 6, [1899MS].

Our individual influence is proportionate to the position we occupy and the work we are doing. Those who acted a part in robbing the Southern field had every facility--buildings, machinery, and workers--yet they could take "the one ewe lamb," and let consequences and results take care of themselves. What does it mean? Were these men controlled by the Holy Spirit? God holds responsible those who by pen or voice acted a part in diverting His means from the field for which it was raised. In heart, mind, and soul they were controlled by covetousness. Covetousness is idolatry, and no idolater will enter the kingdom of heaven. [Cf: 21MR144.02] p. 201, Para. 1, [1899MS].

Such a state of things will bring a terrible reaction. The dearth of money and facilities that has been felt in the Southern field is a severe witness against the men who have proved themselves untrustworthy. The money raised for the work in the South was not donated to the General Conference, neither was it donated to the Pacific Press Publishing House. It was no more the property of the General Conference or the Pacific Press than it was my property. The diverting of this means from its proper channel was a fraudulent transaction, which stands recorded against the actors. Every dollar of this money--the principal and the interest up to the present time--should be placed where God designed it should be. I accuse no one; but God knows every action. [Cf: 21MR144.03] p. 201, Para. 2, [1899MS].

The God of heaven will not prosper those who cannot distinguish between righteousness and fraud. He has seen and heard the prayers and tears and want of the Southern field. Those who selfishly withhold the means so much needed in that field will be held responsible for the work that should have been done and is not done. For permitting men to divert the means raised for the South the General Conference will have to render an account to God. [Cf: 21MR144.04] p. 201, Para. 3, [1899MS].

Will the men who should have a sharp sense of justice and equity

continue to work upon a worldly, fraudulent policy? When the Lord moves upon His people to give of their means for a certain purpose, will the men at the head of the work be partakers in an unholy, selfish, covetous course of action? Where is the strength of righteous principle that should be brought into the work? Shall those who have the privilege of handling the sacred fire turn from it to the common fire? To the father of Nadab and Abihu God declared through Moses, "I will be sanctified in all them that come nigh Me, and before all the people I will be glorified." [Cf: 21MR144.05] p. 201, Para. 4, [1899MS].

Who are keeping the commandments of God? There are those who know the truth, but who walk not in its light. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" Christ left him to answer his own question. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind, and thy neighbor as thyself." "Thou hast answered right: this do, and thou shalt live." Willing to justify himself, the lawyer asked, "Who then is my neighbor?" And by the parable of the good Samaritan Christ showed whom he was to regard as his neighbor. [Cf: 21MR145.01] p. 201, Para. 5, [1899MS].

Those who have been waiting for the means which they knew was raised for the Southern field have been anxious and troubled. They have had to work in a field destitute of means, and they have been tempted, because they knew the money they should have had was in somebody's grasp, kept away from the Southern field. They have made every effort to earn a little money by combining business and work, but these efforts have brought disappointment; yet much good has been done through the self-sacrificing efforts made. And at the same time those men who should have helped, stood off and criticized most unjustly. God will not hold them guiltless. "Shall I not judge for these things?" He asks. [Cf: 21MR145.02] p. 201, Para. 6, [1899MS].

How many trials would have been saved the workers in the Southern field if men had not interposed themselves to counterwork the purposes of God. The work there would have been years in advance of what it now is. Let those who have appropriated the means raised for the Southern field remember that they have misappropriated money that did not in any way belong either to the Conference or to the Pacific Press. [Cf: 21MR145.03] p. 202, Para. 1, [1899MS].

May the Lord open the eyes of His people that they may see, and give them understanding that they may perceive. I cannot describe to you, [but] I have been shown God's displeasure at the robbery of a field of its own donated treasure. This money should never have been used to cancel debts. If the institutions in Battle Creek owed the Pacific Press, should the Pacific Press have laid hands on the money sacredly dedicated to the Lord, donated by His people to the Southern field? Is it thus that the work of God is to be mingled with the wood, hay, and stubble of man's inventions? Is it not time that in every one of the Lord's institutions faithful, trustworthy men be appointed by the people to examine every business transaction?--Letter 98, 1899. [Cf: 21MR145.04] p. 202, Para. 2, [1899MS].

(Written July 19, 1899, from "Sunnyside," Cooranbong, N.S.W., to Mrs. S. M. I. Henry.) I have been very sick for one week during our

conference. I am now improving. I was able Monday to sit in a carriage and ride very slowly to the school grounds, and meet with a large company in the school chapel. I commenced to talk in great weakness, by my voice became stronger. I was unable to stand, and was accommodated with an easy chair on the platform. My address was, "The Sanitarium, Our Great Necessity," and presenting the features of what should be in the building to be erected. I will send the talk to you. The speaking did me no harm. We are all interested, and all can do something, but we cannot anyone create large donations, All must do their best. [Cf: 21MR154.01] p. 202, Para. 3, [1899MS].

The Lord blesses Dr. Caro in a large measure. If we could have had the building erected one year ago, it was the Lord's time, but we are behind one year. If I could visit America I would be able to visit the churches, and they would donate. The three thousand dollars raised in the General Conference assembled at South Lancaster is all that came from that wonderful donation. [Cf: 21MR154.02] p. 202, Para. 4, [1899MS].

The fifteen thousand dollars appropriated by Mr. Norman, where is it? If he had kept out of the way, then the work begun there would have gone through the churches, and we could have had sufficient to erect a sanitarium. But the spirit of sacrifice stopped there and then. We are congratulated by several letters received from America that are congratulating us in regard to the means donated. This may be the reason everything is so silent now. But we have a meetinghouse to build in Newcastle, and a sanitarium to build. We shall do all that we possibly can and trust the Lord. [Cf: 21MR154.03] p. 202, Para. 5, [1899MS].

Brother John Wessels is here. His money he could not bring, for it is tied up in Africa. [Cf: 21MR154.04] p. 202, Para. 6, [1899MS].

Tomorrow we have another meeting in behalf of the sanitarium to see or test what the people will do to raise means. The Lord has money among His people. The three thousand dollars raised, I understand, is to be apportioned to the most needy objects in the sanitarium interests. Were the building now up and in running order, there would be no dearth of patronage. But the Lord will devise and plan some way for us to get the money. We do have faith, notwithstanding the prospect is so apparently without encouragement. [Cf: 21MR154.05] p. 203, Para. 1, [1899MS].

We have been having excellent meetings, although I have been able to attend but a few. Our people will have the information concerning the meetings. I have not much writing for this mail which leaves today. [Cf: 21MR155.01] p. 203, Para. 2, [1899MS].

Our faith and trust is in the Lord. The work is the Lord's. We are His servants to do His will. All seem to be of excellent courage. All seem to feel that all the attributes God has given them must become vocal, to communicate the precious things of truth. The Lord would have His entrusted talents multiplied and returned back to Him to awaken the rejoicing of angels round about the throne of God. Oh, if all only understood their accountability before God, what a revenue of thanksgiving and praise would go forth from human lips, proceeding from the heart of thanksgiving and praise. [Cf: 21MR155.02] p. 203, Para. 3, [1899MS].

When the third angel's message shall go forth with a loud voice and the whole earth shall be lightened with His glory, the Holy Spirit is poured out upon God's people. The revenue of glory has been accumulating for this closing work of the third angel's message. Of the prayers that have been ascending for the fulfillment of the promise--the descent of the Holy Spirit--not one has been lost. Each prayer has been accumulating, ready to overflow and pour forth a healing flood of heavenly influence and accumulated light all over the world. [Cf: 21MR155.03] p. 203, Para. 4, [1899MS].

We need greater faith. We need now to be worked by the Holy Spirit. Believers themselves need to be reconverted and understand what is comprehended in the third angel's message. If we individually understood our privileges and opportunities when we assemble together, each heart would have a living experience, and the Lord Jesus would be in our midst. Thick currents of His love would flow from heart to heart, and the petty, and also larger, difficulties would disappear. Brotherly love would tell its precious story, and there would be no discussion. Heart would blend with heart in a oneness with Christ Jesus, and bound up with Christ in God they [would] see His face by faith. Then the standard of truth is uplifted, the light from heaven is poured over the world. [Cf: 21MR155.04] p. 203, Para. 5, [1899MS].

All who will may come to the securing of the sanctified gift. New victories, under the love and grace of Jesus Christ, are to be added to the domains of the church. The barren places of the earth will become as the garden of the Lord, for the church becomes the region of light and of utility. We want now to be wide-awake to catch every divine ray of light. [Cf: 21MR155.05] p. 203, Para. 6, [1899MS].

The meek shall be as David, and David as an angel of the Lord. Every Christian will see in the face of every other the face of God in benevolence and brotherly love. We need, my sister, greater benevolence, greater humility first, then the simplicity of Christ will appear; contention will cease, because it is an offensive thing and grieves the Holy Spirit of God. No one who truly enjoys the Spirit of Jesus Christ will be fractious, suspicious, criticizing, accusing. Why? Because Christ is abiding in the soul temple. Under the influence of the Holy Spirit, the whole multitude of them that believed were of "one heart and of one mind." The Spirit of Christ animated the whole and became the whole heart of the whole community. Every pulse beat in concert. [Cf: 21MR155.06] p. 203, Para. 7, [1899MS].

One subject of emulation swallowed up every other. Who should approach nearest the likeness of Christ? Which should do most to glorify God? The Spirit of life and light and sanctification and holiness pervaded every mind. Heart beat in unison with heart. Praise and thanksgiving were ascending upward to God. This is the fruit borne on the Christian tree. May the Lord help His people now at this present time to be the light of the world. The world needs the light of Christian example. The church is too much, altogether too much, like the world; therefore the light is not reflected from them to the world. [Cf: 21MR156.01] p. 204, Para. 1, [1899MS].

Sister, work on in faith. Jesus loves you, and He would have you trustful, strong in His love, and you can be a blessing in many ways,

at the right and left. Whatever you shall see inconsistent in practical godliness in those who claim to be children of God, be not discouraged at all. Stand, looking unto Jesus, who is the Author and Finisher of your faith. The Holy One has given us rules for the guidance of all. [Cf: 21MR156.02] p. 204, Para. 2, [1899MS].

These rules form the standard from which there can be no sinless swerving. By the combined influence of authority and affection we are to keep the way of the Lord, to do justice and judgment. We need not be weak and inefficient. In order to represent Christ we must be strong in His strength, pure as He is pure; truth as it is in Jesus is planted in the heart. [Cf: 21MR156.03] p. 204, Para. 3, [1899MS].

Jesus loves His people. It doth not yet appear what we shall be, but when He shall appear, then shall we also appear with Him in glory. Let us open mind and heart to receive the bright beams of the Sun of Righteousness, and then we can but impart that which we have received. May the Lord bless and strengthen you to labor, for women workers are needed so much. There is a large field for women workers whose hearts are imbued with the Spirit of God. May the Lord bless you is my prayer.--Letter 96a, 1899. [Cf: 21MR156.04] p. 204, Para. 4, [1899MS].

(Written September 10, 1899, from "Sunnyside," Cooranbong, N.S.W., to "Dear Brother.") I am sorry to learn from your letter that some things which are not pure provender are being given to the church of God as food. No one can feed the church of God aright unless he studies the pure, sanctifying principles of the truth. Non-essential subjects are not to occupy our minds. Our conversation should be pure, uplifting, ennobling. [Cf: 21MR398.01] p. 204, Para. 5, [1899MS].

You will find men who talk of a second probation, comforting themselves with the thought that if they are not overcomers in this probationary time, they will in a future probation secure a preparation for heaven. But the Lord has no future probation for any soul that lives. Those who do not appreciate this present probation will have no second trial. Those who in this life pursue a course which will close against them the gates of the city of God, need not flatter themselves that the Lord will give them another opportunity to prepare to meet Him. No, no, no! [Cf: 21MR398.02] p. 204, Para. 6, [1899MS].

I present to you some important matters to present to the people as practical present truth. There is no need to dwell upon subjects that are not light and truth. We are to think of those things that will give spiritual nourishment. [Cf: 21MR398.03] p. 204, Para. 7, [1899MS].

Those who have a knowledge of the truth should never seek for something new and strange to present to the people. Let not the ministers of God enter into contention and strife. Their influence is greatly hurt when they are self-exalted and dictatorial. Let all be exceedingly careful on this point. Each day we need to learn more of Jesus Christ. [Cf: 21MR398.04] p. 205, Para. 1, [1899MS].

Let no one live to please himself. We are laborers together with God. We are to work in union with His Holy Spirit. God is the great first cause, the source of all power and grace and efficiency. Human agencies are to yoke up with Christ. "Ye are God's husbandry." You are to work out that which God works in. "Work out your own salvation with fear and



trembling. For it is God which worketh in you both to will and to do of His good pleasure." Your heart is to be cultivated by the Holy Spirit that it may bear fruit unto righteousness. [Cf: 21MR398.05] p. 205, Para. 2, [1899MS].

"Ye are God's building." You cannot build your character yourself. You must unite with the divine Builder. Said Paul, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." Let no man suppose that he is appointed to be a foundation upon which other human beings are to build. Every human being is to erect his building upon the sure foundation, Jesus Christ. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" [ 1 Cor. 3:12, 13]. [Cf: 21MR398.06] p. 205, Para. 3, [1899MS].

I am instructed to say that sufficient carefulness has not been shown in regard to the material which has been brought to the foundation-stone. "If any man's work abide which he hath built thereupon, he shall receive a reward." Who does not desire then to be faithful in cooperating with Christ? "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" [ verse 15]. If he sees his wrong and sincerely repents, he will save himself, but his lifework is a failure. [Cf: 21MR399.01] p. 205, Para. 4, [1899MS].

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" [ verses 16, 17]. [Cf: 21MR399.02] p. 205, Para. 5, [1899MS].

To those who lift themselves up in exaltation, supposing that anything they may choose to do is right, the caution comes, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" [ verse 18]. Let not his soul be puffed up with self-conceit, for he is but a man. He is not God. He is not to suppose that he is a foundation upon which other men are to build. There is danger here, and I am instructed to say, Take heed. All ye are brethren. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" [ verse 19]. [Cf: 21MR399.03] p. 205, Para. 6, [1899MS].

Just as surely as men weave the threads of selfishness into the pattern, their work will be revealed. For "the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men. For all things are yours." The Lord gives wisdom to those who will make the best use of this wisdom. Christ declares, "All power is given unto Me in heaven and in earth." God knows who is prepared to act as His helping hand in the closing scenes of this earth's history. [Cf: 21MR399.04] p. 206, Para. 1, [1899MS].

"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are

yours; and ye are Christ's; and Christ is God's." God sees where His wisdom is most needed and where it will accomplish the most good. He will strengthen the minds of His servants. He will help them to devise and plan and execute for the greatest advantage of His work. [Cf: 21MR399.05] p. 206, Para. 2, [1899MS].

No one, however responsible the position he occupies, is to take glory to himself. If he loves God with all the heart and his neighbor as himself, he will follow the example of Jesus Christ. As God's workmen bear responsibilities and carry burdens in the great harvest field let them remember that true success comes from God alone, and that every particle of the praise and glory belongs to Him. We are God's husbandry, God's building. We are to understand that power and efficiency come only from our heavenly Father. Under the generalship of Christ we are to do the work allotted to us. Each member of the church must have a living connection with its great Head. [Cf: 21MR400.01] p. 206, Para. 3, [1899MS].

Let those who are laboring in the ministry or in the medical missionary work wear the yoke of Christ, walking in humility of mind before God, and using their varied gifts to bless humanity. Then God will use them as His helping hand. All are to be united in one body under Christ. All parts of the work are to be controlled and guided by the wisdom which God gives. There is to be harmony in every action. There is to be no jealousy of Paul or Apollos or Cephas. All are to draw in even cords, without a sign of friction. [Cf: 21MR400.02] p. 206, Para. 4, [1899MS].

Ministers must learn to give room to their fellow laborers. They are not to measure their brethren by their own ideas. He is whose heart Christ abides will not quarrel with his brother. All are to stand under the standard of Christ Jesus, united by the desire to strengthen His work in every line. Human devising is not to be followed. Let no one fasten his soul to a human leader. Christ is our Leader. He was sent by the Father to redeem the fallen race. Men are to follow His directions in the work of restoring the moral image of God in the human race. In this great work they are to act in His name and for the glory of God. [Cf: 21MR400.03] p. 206, Para. 5, [1899MS].

Let those who by God's appointment are connected with His cause cherish no low estimate of the work He expects them to do. They are to be faithful stewards, dying to self and living to Christ. [Cf: 21MR400.04] p. 206, Para. 6, [1899MS].

The words that Christ spoke were weighty and full of dignity, but at the same time He exalted the natural things of nature, pointing to them as expositors of divine truth. Elevating, ennobling truths were taught from the simplicity of nature's lesson book, and they were presented so clearly and plainly that even those dull of comprehension could not fail to understand them. [Cf: 21MR400.05] p. 206, Para. 7, [1899MS].

There was no excitement in Christ's manner of teaching. He made truth stand forth in the light of heaven. He inculcated the principles that are ever to be honored. God has wisdom to impart to His servants. The precious, precious treasures of wisdom that have been concealed in nature will be unlocked and brought forth. Here wonderful resources will be given to God's people for use in His work. [Cf: 21MR401.01] p.

207, Para. 1, [1899MS].

Some have looked upon the medical missionary work with suspicion because of its constantly increasing success. Unless these are baptized with the Holy Spirit they will continue to entertain their jealous feelings, whatever power God may reveal in advancing the truth. They will lose the spiritual blessings they might have had and will bring the divine judgments upon themselves. The truth which is a savor of life unto life, if received, becomes, when rejected, a means of hardening the heart.--Letter 233, 1899. [Cf: 21MR401.02] p. 207, Para. 2, [1899MS].

(Diary entry written November 4, 1899, at Rockhampton, Queensland.) I thank the Lord for His great mercy and goodness to me. When I look at myself I have not much courage, for I am compassed with infirmities, but I am trusting in a power out of and above myself. I do not doubt but that the Lord will help me. As my day is, so shall my strength be. The Lord is a strong tower, into which the righteous run and are safe. My present state of feebleness makes me feel the necessity of making the Lord my dependence, saying over and over again, In Thee will I trust. [Cf: 21MR402.01] p. 207, Para. 3, [1899MS].

There is not the least excuse for the church to be dwarfed and crippled. Our religious experience needs to be of a higher order, that we may see the greatness of the hope presented to us in the gospel. Christ offered Himself as a willing sacrifice in our behalf. He stooped from His high command in heaven to rescue man from the slavery of sin. The Son of God gave up His honor and glory and tasted the bitterness of death that man might be a partaker of the divine nature. He died that everyone might have a second probation, another chance to choose God as their Leader. He has made every provision that men and women may have an experimental knowledge of the character and work of their Redeemer. [Cf: 21MR402.02] p. 207, Para. 4, [1899MS].

"When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." The star of hope rose upon our world, and its brightness increased as our Saviour increased in wisdom and stature and in favor with God and man. [Cf: 21MR402.03] p. 207, Para. 5, [1899MS].

In the wilderness Satan came to Christ as an angel of light and assailed Him with his specious temptations. But Christ failed not. He saw a world perishing in sin, and steadfastly and firmly He moved forward in the path of resistance. He had come to seek and to save that which was lost. [Cf: 21MR402.04] p. 207, Para. 6, [1899MS].

Christ passed over the ground where Adam fell, overcoming in our behalf. He endured every test that man will ever be called upon to endure. He met all the temptations which man will meet in his life experience. Christ has Himself traveled over the path in which He calls upon us to walk. He says, "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. As I endured the test and trial, so you may endure it." He who is at last crowned conqueror must depend, as Christ did, upon Deity. Every step Christ took was taken in full, entire dependence upon God. Had Christ transgressed the law of God in one particular, He would have been a

sinner, and His offering would have been a failure, but not upon a single point did the enemy overcome Him. He declares, "Be of good cheer; I have overcome the world." He "that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." [Cf: 21MR402.05] p. 207, Para. 7, [1899MS].

God's word is immutable. Jesus has proclaimed over the rent sepulcher of Joseph, "I am the resurrection, and the life." Today He stands in the heavenly courts as our High Priest and Advocate. By faith we may grasp the promise that His mediation secures for us all things. When God gave Jesus to our world He gave all heaven. This gift has secured for us our adoption into God's family. God's promise is Yea and Amen in Christ Jesus. Never will He falsify. Never will He alter the thing that has gone out of His mouth. [Cf: 21MR403.01] p. 208, Para. 1, [1899MS].

The clouds of uncertainty and unbelief were rolled back as the Saviour cried with a loud voice, "It is finished." No longer had the enemy any power to tempt and annoy Him. Holiness and justice united in the completion of the great work of redemption. On the cross mercy and truth met together, righteousness and peace kissed each other. Jesus had testified that God is true. Faith demands no more. The doubting soul need not ask, Hath God forgotten to be gracious? Hath He in anger shut up His tender mercies? The answer comes clear and strong, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" [ John 3:16]. [Cf: 21MR403.02] p. 208, Para. 2, [1899MS].

Human love is weak and changeable, but God's love is full and deep and unchangeable. Why then are our souls not aglow as we contemplate this love? Why do we close our eyes to it? God, who commanded the light to shine out of darkness, will shine into the hearts of all who believe, to give the light of the knowledge of His glory in the face of Jesus Christ. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." Oh, what amazing love. Language cannot measure it. It is without a parallel. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [Cf: 21MR403.03] p. 208, Para. 3, [1899MS].

Christ's work did not bring Him any worldly glory. Through the prophet Isaiah He declares, "I am sought of them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name. I have spread out my hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts; a people that provoketh Me to anger continually to My face." Today the Lord Jesus employs every channel through which He can work. But many, by their self-exaltation and self-sufficiency, make it apparent that they are not controlled by the Holy Spirit. Instead, they magnify self into such large proportions that God is not revealed, God is not honored. [Cf: 21MR403.04] p. 208, Para. 4, [1899MS].

The church needs men today who, like Enoch, walk with God, revealing Christ to the world. Church members need to reach a higher standard. Heavenly messengers are waiting to communicate with men who have sunk self out of sight, whose lives are a fulfilling of the words, "I live; yet not I, but Christ liveth in me: and the life which I now live in

the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Of such men and women must the church be composed before her light can shine forth to the world in clear, distinct rays. [Cf: 21MR404.01] p. 208, Para. 5, [1899MS].

Our views of the Sun of Righteousness are clouded by self-seeking. Christ is crucified afresh and put to open shame by many who have had a wide experience and upon whom have rested important responsibilities. Through self-indulgence Satan gains control over heart, mind, soul, and strength. [Cf: 21MR404.02] p. 209, Para. 1, [1899MS].

To those who handle sacred things comes the solemn injunction, "Be ye clean, that bear the vessels of the Lord." The church needs men of devotion to bear to the world the message of salvation, pointing men to the Lamb of God, which taketh away the sin of the world, men who by their works of righteousness and their pure, true words can lift their fellow men out of the pit of degradation. [Cf: 21MR404.03] p. 209, Para. 2, [1899MS].

If Jesus were made the sum and substance of every discourse, sinners would be convicted. By the message borne they would know what they must do to be saved. Lift him up, the Man of Calvary, higher and still higher. Who can declare the glory of the incarnate God? What language can describe it? It is not the men learned in this world's wisdom who have true eloquence. True eloquence is possessed only by those who have tasted of the love of Christ. The life renewed by divine grace and hidden with Christ in God is eloquent in its simplicity. [Cf: 21MR404.04] p. 209, Para. 3, [1899MS].

The orations and speeches made by apparently learned men are in God's estimation as sounding brass and a tinkling cymbal in comparison with the words which come direct from a heart refined by belief in Christ as a personal Saviour. Those who are eloquent in God's sight are willing to walk in lowly paths. They are unappreciated by those who are constantly striving for the supremacy, who have no sense of what it means to walk in humble subjection to God's will and way, but God declares, "To this man will I look, even him that is poor and of a contrite spirit, and trembleth at My word." [Cf: 21MR404.05] p. 209, Para. 4, [1899MS].

"Learn of Me," says the great Teacher, "for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." The time is coming when those who have wanted their own way, who have refused to wear the yoke of Christ, will see that they have failed to find the rest that Christ's yoke gives, but it will then be too late. [Cf: 21MR405.01] p. 209, Para. 5, [1899MS].

He who wears Christ's yoke sees constantly new beauty and loveliness in the Saviour. He counts self as nothing, for he keeps his eyes fixed on Jesus. He thinks of Jesus and speaks of Jesus. His soul is constantly reaching forward and upward for more distinct views of the One in whom all his hopes of eternal life are centered. Nothing is permitted to eclipse this view. Beholding as in a glass the glory of the Lord, he is changed into the same likeness from glory to glory, from character to character, even as by the Spirit of the Lord. [Cf: 21MR405.02] p. 209, Para. 6, [1899MS].

Church members cannot honor God till they arise and shine because the glory of the Lord has risen upon them. I appeal to every church member to inquire, "Is my name written in the books of heaven?" There are those who, unless they are thoroughly converted, will crucify to themselves the Son of God afresh and put Him to open shame. This age is one of peculiar temptation, especially to the self-sufficient ones, who feel no special need of guarding the avenues of the soul. Unless they heed the warnings God has given, they will most surely be drawn away from the principles of the truth. They will stand among those who dishonor the faith and give heed to seducing spirits. They plead for indulgence of appetite. They enjoy those things which animalize the nature. They do not know what it means to be meek and lowly in heart. They take no delight in contemplating the character of the Saviour. The rebuke of Christ is upon them because in thought and action they are corrupt. [Cf: 21MR405.03] p. 209, Para. 7, [1899MS].

Truth held in unrighteousness is the greatest curse that can come to our world. But the truth as it is in Jesus is a savor of life unto life. It is worth possessing, worth practicing, worth defending. Christ calls upon us to enter the pathway of self-denial, where every step means a denial of appetite and unholy lust. He calls upon us to stand upon the platform of eternal truth and contend, yes, contend earnestly, for the faith once delivered to the saints. [Cf: 21MR405.04] p. 210, Para. 1, [1899MS].

Paul wrote to Timothy, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." "Hold fast the form of sound words ... in faith and love which is in Christ Jesus." There is need of a higher grade of spirituality in the church. There is need of heart purification. God calls His people to their posts of duty. He calls upon them to purge [themselves from that which has been revealed as the bane of the church]--an exalting of the men placed in positions of trust. [Cf: 21MR405.05] p. 210, Para. 2, [1899MS].

There is earnest work to be done. Upon their knees men are to seek God in faith and then go forth to speak the Word with power sent down from on high. Such men come before the people direct from the audience chamber of the Most High, and their words and example promote spirituality. Their work in families is elevating and corrective. When they come in contact with wrong principles they plant their feet firmly upon the word, "It is written." [Cf: 21MR406.01] p. 210, Para. 3, [1899MS].

He who draws nigh to Christ need not try to shine. As he beholds the Saviour, he catches the divine rays of light from the Sun of Righteousness, and he cannot help shining. The light that is in him shines forth in clear, bright rays, in words and works of righteousness. Christ's grace dwells in him richly, and heaven's light shines through him. He honors Christ by complete obedience. He is stimulated to more vigorous action in the cause of God as he imparts that which the Lord gives him. He is a light bearer to the world, shedding light on those who are in the darkness of error. He does not walk away from Christ, but keeps close by His side, conversing with Him, gathering divine principles from His Word. He goes about doing good, comforting the downcast, guiding wandering footsteps into the narrow way, sweetening the cup of bitterness which many drink as a

result of their own course of action. There are those who need the guidance of a firm, steady hand to lead them to the feet of the Master. Those who are truly successful in the work of overcoming will help others to fight manfully the battles of the Lord. [Cf: 21MR406.02] p. 210, Para. 4, [1899MS].

Man has nothing in himself wherein to glory. Tell it in clear strong language. All he has, his talent of reason, affection, speech, spiritual discernment, come to him through the mercy of the Son of the Infinite God. These are to be surrendered to God again, Self-annihilation is a hard process, for self struggles for existence and dies hard. But prayer and faith place the weakest sinner on vantage ground, where the hand of faith can grasp firmly the hand of the Saviour. In and through Christ we may come off more than conquerors. [Cf: 21MR406.03] p. 210, Para. 5, [1899MS].

God has given us instruction that every child of His has a work to do. To every one is given talents according to his several ability. To minister for Christ it is not necessary for a man to be a preacher. There are many who, though they do not feel that they have been set apart for the special work of preaching, are, nevertheless, ministering for Christ. The Sun of Righteousness shines upon them, and they reveal that they are one with Christ. The Word of God is the man of their counsel. As they study the Scriptures they are enabled to understand what they read. They work in unity with one another. There will be no discordant opinions among those who are taught by God. True saints are one in spirit and action. The Holy Spirit binds them together, and all the power of satanic agencies cannot break this union. [Cf: 21MR406.04] p. 211, Para. 1, [1899MS].

The pure in heart shall see God. The impure cannot see Him. All upon which they look is tarnished for them by their impurity. Those who search the Scriptures with a heart which hungers and thirsts to know God and Jesus Christ will be rewarded. They will understand the words spoken to Daniel, that man of prayer. To Daniel many wonderful things were presented in vision. "I heard, but I understood not," he said. "Then said I, O my lord, what shall be the end of these things?" [Cf: 21MR407.01] p. 211, Para. 2, [1899MS].

The angel answered: [ Dan. 12:4, 10, 13, quoted]. [Cf: 21MR407.02] p. 211, Para. 3, [1899MS].

The time has come for Daniel to stand in his lot. The time has come for the light given him to go to the world as never before. If those for whom the Lord has done so much will walk in the light, their knowledge of Christ and the prophecies relating to Him will be greatly increased as they near the close of this earth's history. [Cf: 21MR407.03] p. 211, Para. 4, [1899MS].

Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. They are of infinite worth in God's sight, for they are one with Christ. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key which unlocks all mysteries and solves all difficulties. Those who have been

unwilling to receive the light and walk in the light will not be able to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus will see light in God's light.--Ms 176, 1899. [Cf: 21MR407.04] p. 211, Para. 5, [1899MS].

Before the children of Israel were given into the charge of Joshua, the Lord directed Moses to rehearse to them the incidents of their journeyings since leaving Egypt. Their wandering tent-life was about to cease. They were to take possession of Canaan, after the Lord had manifested His power in their behalf by opening a passage for them through the Red Sea and leveling the walls of Jericho. [Cf: 21MR408.01] p. 211, Para. 6, [1899MS].

Moses told the people how the Lord had declared to them His holy commandments. After repeating the words of the law, he said, [ Deut. 5:22-33, quoted]. [Cf: 21MR408.02] p. 211, Para. 7, [1899MS].

God's holy law comes sounding down along the line to our time. If the words of this law were hung up in prominent places, as are the pictures on our walls, would they not have a more powerful influence for good than do these pictures? The words of God's law could be printed on cards and hung up on the walls of your houses. The attention of some will be arrested as their eyes fall upon the ten commandments. Thus the Lord will impress hearts and minds. The law of the Lord is holy, just, and good, and perfect, and it is of the greatest importance that men and women read and understand this law, which is God's pledged word to all who dwell upon the earth. [Cf: 21MR408.03] p. 212, Para. 1, [1899MS].

The Lord has instructed me that the money expended on photographs might better be used in feeding the poor and clothing the naked. It might better be invested in buying pamphlets and books for those who cannot buy them for themselves. Can we not practice self-denial and self-sacrifice in regard to photographs? Would it not be pleasing to the Lord for us to make a covenant with God by sacrifice and cease to fill our what-nots and walls with multitudinous idols, in placing the means thus saved where it will help to enlighten souls in darkness and error? [Cf: 21MR408.04] p. 212, Para. 2, [1899MS].

The salvation of men and women depends upon their obedience to every word of God. Then should not His commandments be made prominent by every soul who believes the sacred truth? He declares, "Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" [ Ex. 20:3, 4]. Do we give these words the consideration they demand? [Cf: 21MR408.05] p. 212, Para. 3, [1899MS].

Would it not be safe, wholly safe, for us to bind about our inclinations in regard to photographs and other pictures, lest by our carelessness in regard to the Lord's instruction we educate our children to desire only the pictures which will be consumed in the fire of the last day? In view of the plain, decided utterances of the Lord, would it not be well for us to bind about our desires in everything of this character? We are only half converted from species of idolatry. [Cf: 21MR408.06] p. 212, Para. 4, [1899MS].



We see a dearth of means in the Lord's treasury. Our people have grown to be a large number, but this number would have been very much larger if there had been more loyalty, more willingness to obey the words of the Lord, more self-sacrifice, more decided work done for unbelievers who know not the truth. [Cf: 21MR409.01] p. 212, Para. 5, [1899MS].

God's people should carefully avoid every species of idolatry. Take from your walls and shelves all that comes under the Lord's instruction regarding images, all that is robbing Him of the honor you should give Him. Invest the money the Lord has given you in that which will abound to His glory. [Cf: 21MR409.02] p. 212, Para. 6, [1899MS].

The Lord said to Israel, "Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess" [ Deut. 5:32, 33]. Are not these words spoken just as surely to us as to the children of Israel? Then let us take heed to the instruction given by Him who purchased the world with His own life. [Cf: 21MR409.03] p. 212, Para. 7, [1899MS].

The sixth chapter of Deuteronomy contains instruction which it is important for all to follow. [ Deut. 6:1-9, quoted.] [Cf: 21MR409.04] p. 213, Para. 1, [1899MS].

Because the world is disloyal, because it refuses to walk in the way of life, shall those who claim to be the chosen of God become careless and regardless of His Word, turning to the right hand or to the left according to their own pleasure? I am charged to say that there is need of a reformation in every church, in every family. We have no time to devote to pleasure-loving, no means to invest in buying the pictures of human faces. Invest your means in the cause of God. Guard carefully your example. It is of the greatest consequence to every soul to love and fear God, to obey His commands. We all need to become better acquainted with the laws of God's Kingdom, lest we lose our eternal life insurance policy [ 2 Peter 1:10-12) and fail to find entrance into the city of God. [Cf: 21MR409.05] p. 213, Para. 2, [1899MS].

On many the Word of God has lost its impression because of the prevalence of the disregard of His law. As God's chosen people we are to be in every sense what He desires us to be. We are to render strict obedience to the law spoken by Christ from Sinai. This law is God's standard of character, and there can be no comparison between it and anything the human mind can frame. It is an unchangeable standard of absolute perfection, set up by the infinite God. Unaided, the human mind cannot comprehend it. An expression of the character of God, it is as high as heaven and beyond measurement in its power to sanctify. [Cf: 21MR409.06] p. 213, Para. 3, [1899MS].

We cannot by searching find out God. But He has revealed Himself in the character of Christ, who is the brightness of the Father's glory and the express image of His person. If we desire a knowledge of God, we must be Christlike. When Philip said to Christ, "Show us the Father, and it sufficeth us," the Saviour answered, "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" [

John 14:8, 9]. Christ was the express image of the Father in person and character. [Cf: 21MR410.01] p. 213, Para. 4, [1899MS].

He who does not seek each day to be more like Christ cannot know the character of God. Living a pure life through faith in Christ as a personal Saviour brings the believer into a clearer, higher conception of God. No man whose character is not noble and Christlike can set forth God in a correct light. He may preach Christ but he does not show his hearers that Christ is an abiding guest in his heart. [Cf: 21MR410.02] p. 213, Para. 5, [1899MS].

"This do, and thou shalt live," Christ said to the lawyer who had answered His question in the words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Eternal life is the reward that will be given to all who obey the two great principles of God's law--love to God and love to man. The first four commandments define and enjoin love to God; the last six, love to our fellow men. Obedience to God's commands is the only evidence man can give that he possesses a genuine, saving knowledge of God. And supreme love for God is demonstrated by love for those for whom Christ has died. [Cf: 21MR410.03] p. 213, Para. 6, [1899MS].

While enshrouded in the pillar of cloud Christ gave directions regarding this love. Distinctly and clearly He laid down the principles of heaven as rules which His chosen people are to observe in their dealings one with another. These principles Christ lived out in His life of humanity. In His sermon on the mount He presented the motives and obligations which should govern the lives of His followers. "All ye are brethren," He said. "Treat the purchase of My blood as I have given you example." [Cf: 21MR410.04] p. 214, Para. 1, [1899MS].

God has manifested the most wondrous love for fallen man. He "so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Those who are partakers of Christ's love through a reception of the truth will give evidence of this by making earnest, self-sacrificing efforts to give the message of God's love to those who are in error. [Cf: 21MR410.05] p. 214, Para. 2, [1899MS].

Thus they become laborers together with Christ. Love for God and for one another unites the soul to Christ by the golden links of love. The soul is bound up with Him in sanctified, elevated union. True sanctification unites believers to Christ and to one another in the bonds of tender sympathy. This union causes to flow continually into the heart rich currents of Christlike love, which flows forth again in love for one another. [Cf: 21MR411.01] p. 214, Para. 3, [1899MS].

The qualities which it is essential for all to possess are those which marked the completeness of Christ's character--His love, His patience, His unselfishness, and His goodness. These attributes are gained by doing kindly actions with a kindly heart. But Christ's requirements are not met by His people today. A strange deception is upon the people of God. Selfishness prevents the union which should exist. True love for one another is rare in our churches. This lack of love reveals most certainly that the members do not love God as they suppose they do. They give evidence that they need to be sanctified. [Cf: 21MR411.02]

p. 214, Para. 4, [1899MS].

It is the greatest and most fatal deception to suppose that a man can have faith unto life eternal without possessing Christlike love for his brethren. He who loves God and his neighbor is filled with light and love. God is in him and all around him. Christians love those around them as precious souls for whom Christ has died. There is no such thing as a loveless Christian, for "God is love." [ 1 John 2:3-5, 8-11; John 13:34, 35; 15:12, quoted.]--Ms 133, 1899. [Cf: 21MR411.03] p. 214, Para. 5, [1899MS].

Our Saviour compared the blessing of redeeming love to a pearl of great price. He illustrated this truth by the parable of a merchantman seeking goodly pearls, "who, when he had found one pearl of great price, went and sold all that he had, and bought it." [Cf: ST 01-04-99 para. 01] p. 214, Para. 6, [1899MS].

Christ is the Pearl of great price. He is the Way, the Truth and the Life. In Eden, before the heavenly universe, before the unfallen worlds, and before Satanic agencies, God declared that the eternal Son was to be given as the ransom for a fallen world. The Seed of the woman should bruise the serpent's head, and it should bruise His heel. [Cf: ST 01-04-99 para. 02] p. 214, Para. 7, [1899MS].

And "when the fulness of time was come, God sent forth His Son." God's wrath against sin must be exhausted. The punishment for sin must be borne. Having taken a survey of all that would be required of Him, Christ summed up the guilt to be canceled. He then gathered the entire responsibility to His heart, and bent His whole being to the task. He clothed His divinity with humanity, and as our Substitute and Surety, prepared Himself for the sword that was to smite Him. "For their sakes," He declared, "I sanctify Myself," in fulfilment of the covenant made before the foundations of the world were laid. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Christ died that He might bring life and immortality to light. Thou, O Lamb of God, didst come to offer Thyself as a living sacrifice, withdrawing Thyself from the heavenly universe, and setting Thyself apart to make a complete offering! "Therefore doth My Father love Me," He said, "because I lay down My life, that I might take it again." [Cf: ST 01-04-99 para. 03] p. 215, Para. 1, [1899MS].

The crucifixion of Christ took place at the celebration of the Passover. At this time people from all parts of the world were assembled at Jerusalem. Representatives from foreign courts, kings, noblemen, princes, men who exerted a wide influence, witnessed the scenes of Christ's death. "Lo, the kings were assembled, they passed by together. They saw it, and so they marveled; they were troubled, and hastened away." It was then that Jehovah struck a blow that was felt to the remotest parts of the earth. The tidings of Christ's death were carried by strangers to every part of the world. [Cf: ST 01-04-99 para. 04] p. 215, Para. 2, [1899MS].

This is the vital, all-absorbing truth on which God would have men in all ages fix their attention. He would have the death of His Son the great center of attraction. When Christ came forth from the tomb, He proclaimed over the rent sepulcher of Joseph, "I am the resurrection

and the life." This God had appointed. In His wisdom He was fulfilling His plan of infinite magnitude, the unfolding of which commenced at the fall. [Cf: ST 01-04-99 para. 05] p. 215, Para. 3, [1899MS].

After His resurrection Christ ascended to His appointed honor. As He rose from the earth, His hands were outstretched in blessing to His disciples. And while they stood gazing upward to catch the last glimpse of their ascending Lord, He was received into the rejoicing throng of cherubim and seraphim. As these heavenly beings escorted their Lord to His home, they sang in triumph, "Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; . . . to Him that rideth upon the heavens of heavens." [Cf: ST 01-04-99 para. 06] p. 215, Para. 4, [1899MS].

God desired to impress the minds of the believers with the glorious reception accorded to His Son in the home He had left. For the sake of sinful humanity, Christ had become poor, that through His poverty man might be made rich. He had now conquered the world, and His ascension to heaven was made with great honor. Commander of the heavenly host, He returned to His own dominion, amid joyful demonstrations. "The chariots of God are twenty thousand, even thousands of angels." These escorted Him who was the resurrection and the life, together with a multitude of captives, raised from their graves to join the armies of heaven. And before the heavenly universe He was enthroned, a gracious High Priest and mighty Redeemer to all who call upon Him in truth. [Cf: ST 01-04-99 para. 07] p. 215, Para. 5, [1899MS].

Just before His crucifixion Christ said: "I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment." "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth, whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you." [Cf: ST 01-04-99 para. 08] p. 216, Para. 1, [1899MS].

This is a wonderful announcement. Christ would thus accomplish the most important work by few and simple means. The plan of redemption is comprehensive, but its parts are few, each depending on the other, and all working together in utmost simplicity and entire harmony. The Holy Spirit represents Christ. When this Spirit is appreciated, and those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord is touched which electrifies the whole. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father." Would that we could all understand how boundless are the divine resources! By Mrs. E. G. White. [Cf: ST 01-04-99 para. 09] p. 216, Para. 2, [1899MS].

It is God's plan that old and young shall study His Word. This is necessary for intellectual and spiritual growth. God would have all realize that the truth is capable of expanding and increasing in grace and power. The student of the divine Word finds that an effort to comprehend truth calls forth all his powers. The truth is deep, and broad, and high. Were it otherwise than this, it would not be the

truth. But its clearness is equal to its depth. Upon those who search the Scriptures, the truth found therein has an elevating, ennobling influence, enabling them to reach the standard of perfection. [Cf: ST 01-11-99 para. 01] p. 216, Para. 3, [1899MS].

But much ignorance of God's Word prevails, even among those who preach this Word. There are many teaching the Word of life to others when they are themselves dull of comprehension. They do not bring the truth into the inner sanctuary of the soul. It is not a living reality to them, because they do not practise it. It has not been digested, and converted into spiritual muscle and sinew. [Cf: ST 01-11-99 para. 02] p. 216, Para. 4, [1899MS].

Many who claim to believe the Bible do not eat the heavenly manna. Light shines upon them, but it is not appreciated. Many refuse to accept the light God sends from heaven, because it does not justify transgression of the law. They close their eyes, for fear they will see, and be converted. [Cf: ST 01-11-99 para. 03] p. 216, Para. 5, [1899MS].

Thus it was with the Jewish rabbis. "Show us a sign," they cried in unbelief. Even after Christ had fed the multitude with five loaves and two fishes, they came to Him with this demand. The miracle just performed was evidence sufficient, but the priests had closed their eyes to the light. [Cf: ST 01-11-99 para. 04] p. 216, Para. 6, [1899MS].

The professed Christian world has had opportunity to obtain light and knowledge, but many close their eyes lest they shall see. Well-educated, intelligent men preach at the Word and round the Word, but they do not touch its inner meaning. They do not present truth in its genuine simplicity. These men, regarding themselves as authority, tell their hearers that it is not possible to understand either Daniel or the Revelation. Many ministers make no effort to explain the Revelation. They call it an unprofitable book to study. They look upon it as a sealed book, because it contains the truth in figures and symbols. But the very name that has been given to it--"Revelation"--is a denial of their suppositions. The Revelation is a sealed book, but it is also an open book, recording marvelous events that are to take place in the last days of this earth's history. Its teachings are definite, not mystical and unintelligible, and God would have us understand it. [Cf: ST 01-11-99 para. 05] p. 216, Para. 7, [1899MS].

Many teachers of God's Word need to become learners before they can truly teach the Scriptures to others. Were Christ on earth, He would say to them, Ye teach for doctrine the commandments of men; ye are ignorant both of the Scriptures and of the power of God. They know little of true moral and religious science, and less of the Word of God. A knowledge of the Scriptures would make them wise unto salvation, but they stand only on the threshold of knowledge. They have never entered in to obtain true spiritual understanding. Because of the simplicity of the truth, they think it necessary to clothe it with their far-fetched explanations. But did they do no more than read the Scriptures, the common people would understand God's Word far better. The Scriptures are made intricate by the way in which they are interpreted. Better would it be for the student to compare scripture with scripture, using one passage to unlock another. Scripture can be

correctly interpreted only by scripture. [Cf: ST 01-11-99 para. 06] p. 217, Para. 1, [1899MS].

John bears testimony of Christ, the Giver of the Word, saying, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." In the simplest language John sets before us true practical godliness. This simplicity does not show shallowness, but depth. John is speaking to real men and women, and the Holy Spirit directed him to write in such a way that they would be brought in contact with a real, living God. He shows us what God is doing, and what man must do to meet God's requirements. [Cf: ST 01-11-99 para. 07] p. 217, Para. 2, [1899MS].

John does not present the truth hesitatingly, but in a decided manner. He speaks positively. "That which was from the beginning," he says, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." [Cf: ST 01-11-99 para. 08] p. 217, Para. 3, [1899MS].

"For the life was manifested, and we have seen it." Yes, the eternal life that was with the Father was manifested to us. Christ clothed His divinity with humanity, and became a man of flesh and blood. John talked with Him, learned of Him, and loved Him with a pure, sincere, undeviating fidelity. [Cf: ST 01-11-99 para. 09] p. 217, Para. 4, [1899MS].

As Paul beheld Christ in His power, he broke out into exclamations of admiration: "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him. And He is before all things, and by Him all things consist. . . . For it pleased the Father that in Him should all fulness dwell." Mrs. E. G. White. [Cf: ST 01-11-99 para. 10] p. 217, Para. 5, [1899MS].

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." [Cf: ST 01-18-99 para. 01] p. 218, Para. 1, [1899MS].

In ancient times it was customary for men to hide their treasures in the earth. The country was always in danger of being invaded by marauding armies, and the earth was looked upon as a safe hiding-place. Often the owner himself was unable to find the treasure he had secretly buried. It was not uncommon to find in neglected land old coins and ornaments of gold and silver. [Cf: ST 01-18-99 para. 02] p. 218, Para. 2, [1899MS].

A man hires land to cultivate, and as the oxen plow the soil, buried treasure is unearthed. As the man discovers this treasure, he sees that he has a fortune before him. He restores the gold to its hiding-place, making sure that no one knows of his discovery. He returns to his home, and sells all that he has to purchase the field containing the treasure. His family and his neighbors think that he is acting like a madman. Looking at the field, they see no value in the neglected soil. But the man knows what he is doing, and when he has a title to the field, he searches every part of it to find the treasure that he has secured. [Cf: ST 01-18-99 para. 03] p. 218, Para. 3, [1899MS].

This parable illustrates the truth that painstaking effort should be made to secure the heavenly treasure. The treasures of the Gospel are hidden, for many have eyes, but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure. A man might pass over the place where treasure had been hidden. In dire necessity he might sit down to rest at the foot of a tree, knowing not of the riches hidden at its roots. So it was with the Jews. They had eyes, but they did not see Christ. The treasure house of all knowledge was opened to them, but they knew it not. [Cf: ST 01-18-99 para. 04] p. 218, Para. 4, [1899MS].

Christ wept over Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." "Therefore," He said, "speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." [Cf: ST 01-18-99 para. 05] p. 218, Para. 5, [1899MS].

Christ gave the Jewish people abundant evidence that He was the Messiah, but His teaching called for a decided change in their lives. They saw that if they received Christ, they must give up their cherished maxims and traditions, their selfish, ungodly practises. It involved a cross to receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They professed to believe the Old Testament Scriptures, yet they refused to accept the testimony contained therein

concerning Christ's life and character. They were afraid of being convinced, lest they should be converted, and be compelled to yield up their preconceived opinions. The Treasure of the Gospel, the Way, the Truth, and the Life, was among them, but they rejected the greatest Gift that heaven could bestow. [Cf: ST 01-18-99 para. 06] p. 218, Para. 6, [1899MS].

"Among the chief rulers also many believed on Him," we read, "but because of the Pharisees they did not confess Him, lest they should be put out of the synagog." They were convinced; they believed Christ to be the Son of God; but it was not in harmony with their ambitious desires to confess Him. They had not the faith that works by love and purifies the soul, the faith that would have made them doers of the Word, and secured for them the heavenly treasure. They were seeking worldly treasure. [Cf: ST 01-18-99 para. 07] p. 219, Para. 1, [1899MS].

And to-day the world is eagerly seeking for earthly treasure. Men think that if they could obtain their desires, they would have peace. But were they to gain all that they seek, they would not find rest. These longing souls forget that they carry the disturber of their peace with them. By precept and example they exalt earthly riches above eternal riches. Minds which should have been educated to reach the highest attainments, allow worldly business to exclude God from their thoughts. They are restless and unhappy, and they wonder why it is. But if they would seek for the peace Christ came to give, they would find rest. He declared: "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [Cf: ST 01-18-99 para. 08] p. 219, Para. 2, [1899MS].

The Saviour saw that men were absorbed in getting gain, and He undertook to correct this evil. He sought to break the infatuating spell which was paralyzing every spiritual sinew and muscle. Lifting up His voice like the trump of God, He cried, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He presents before fallen humanity the nobler world they have lost sight of, that they may behold eternal realities. He takes them to the threshold of the infinite, flushed with the indescribable glory of God, and shows them the treasures there. [Cf: ST 01-18-99 para. 09] p. 219, Para. 3, [1899MS].

Many poor souls torture themselves, many go on long pilgrimages, thinking to find Christ. But if this were the way to secure the treasure, many would be in a hopeless condition. The afflicted, the lame, and the blind would fail to find Christ. But salvation is given without money and without price. It is not necessary to go on pilgrimages to gain it. All we are asked to do is to believe on Christ as our personal Saviour, and be doers of His Word. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." [Cf: ST 01-18-99 para. 10] p. 219, Para. 4, [1899MS].

"The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is



nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation? [Cf: ST 01-18-99 para. 11] p. 219, Para. 5, [1899MS].

The treasures of God's Word are to be sought for, and they are found by all who seek for them in sincerity. But they are hidden from those whose minds are filled with worldly, ambitious thoughts. Paul speaks of a class who have lost their spiritual eyesight. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." [Cf: ST 01-18-99 para. 12] p. 220, Para. 1, [1899MS].

Paul speaks of a class who have lost their spiritual eyesight. "If our Gospel be hid," he declares, "it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [Cf: ST 01-18-99 para. 13] p. 220, Para. 2, [1899MS].

Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect, controlled by a heart that can discern and appreciate the heavenly treasure. The Scriptures are not to be adapted to meet the prejudices and jealousy of men. They can be understood only by those who are humbly seeking the hidden treasure. These receive the truth of prophecy, and submit to its authority. They are sanctified, soul, body, and spirit. This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the Gospel treasure, with all the obligations which it imposes. Such believers are represented by the man who found hidden treasure in a field. [Cf: ST 01-18-99 para. 14] p. 220, Para. 3, [1899MS].

Philip found the Lord, and fully believed in Him. He was so filled with joy because he had found this treasure, that he went to look for Nathanael. He found him under a fig tree, and said unto him, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." The treasure that Philip had found was a knowledge that Christ, the Son of God, was among them. [Cf: ST 01-18-99 para. 15] p. 220, Para. 4, [1899MS].

If the heavenly treasure could be made plain to the eye of men, as the gold was revealed to the man's wondering, delighted eyes, those thus blessed would be so rejoiced that they could not hide the treasure. They would go everywhere, saying, Hear what the Lord has done for me. Their hearts would be filled with rejoicing; for the value of this treasure is above gold or silver. The contents of the richest of earth's mines can not compare with it. "It can not be gotten for gold, neither shall silver be weighed for the price thereof. . . . The gold and the crystal can not equal it; and the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral, or of

pearls; for the price of wisdom is above rubies." [Cf: ST 01-18-99 para. 16] p. 220, Para. 5, [1899MS].

"Except a man be born again, he can not see the kingdom of God." He may conjecture and imagine, but he can not see the treasure with the eye of faith. Christ gave His life to secure for us this inestimable treasure. But without shedding of blood there is no remission of sins, no treasure for any perishing soul. Received by faith into the heart, the Gospel changes the whole man. Taken into the life, it transforms the character, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. Mrs. E. G. White. [Cf: ST 01-18-99 para. 17] p. 220, Para. 6, [1899MS].

"And one of the scribes came, and having heard them reasoning together, and perceiving that He had answered them well, asked Him, Which is the first commandment of all?" Christ's answer was direct and explicit. "The first of all the commandments," he said, "is, Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment." "The second is like, namely this," Christ continued; for it flows out of it and is founded upon it, "Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." [Cf: ST 01-25-99 para. 01] p. 221, Para. 1, [1899MS].

"And the scribe said unto Him, Well, Master, Thou hast said the truth; for there is one God; and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." [Cf: ST 01-25-99 para. 02] p. 221, Para. 2, [1899MS].

This response from one of the scribes, the plain statement of his convictions, was more than the scribes and Pharisees thought to hear. Truth that condemned their own traditions and example had been expressed by Christ, and voiced by one of their own number. [Cf: ST 01-25-99 para. 03] p. 221, Para. 3, [1899MS].

When Jesus saw that the scribe had the moral courage to speak the truth before the frowning Pharisees, and that "he answered discreetly, He said unto him, Thou art not far from the kingdom of God. And no man after that durst ask Him any question." [Cf: ST 01-25-99 para. 04] p. 221, Para. 4, [1899MS].

The law of God is not made up of so many separate precepts, some of which are of great importance, while others are of less importance, and may be ignored. Christ presents the commandments as a divine whole. Under two heads, love to God and love to our neighbor, all the precepts are bound together in a sacred unity. These two principles are immutable, as eternal as the throne of God. By them man's character is tested, and he is shown to be obedient or disobedient. Those who obey the first, loving God supremely, will pour out the riches of God's goodness in love and compassion to their fellow-men. They will do far more than merely acknowledge the truth; they will offer far more than a ceremonial worship; they will give to God the whole service required by Him; for supreme love to God is an evidence that the truth is an

abiding principle in the heart. [Cf: ST 01-25-99 para. 05] p. 221, Para. 5, [1899MS].

But when man fell, the law of self was set up. This law harmonizes with the will of sinful humanity. There is no strife between them. But when the Word of God speaks to the conscience, telling of a higher than human will, even the will of God, man's will desires to go its own way, irrespective of consequences. The charm of obedience was broken by Adam's disobedience. A sense of the importance of obedience as an absolute necessity, ceased to exist in the mind. And now man thinks, If I choose, I can obey God; and if I choose, I can disobey Him. [Cf: ST 01-25-99 para. 06] p. 221, Para. 6, [1899MS].

Christ came to this earth to show the human race how to obey God. He might have remained in heaven, and from there given exact rules for man's guidance. But he did not do this. In order that we might make no mistake, He took our nature, and in it lived a life of perfect obedience. He obeyed in humanity, ennobling and elevating humanity by obedience. He lived in obedience to God, that not only by word of mouth, but by His every action, He might honor the law. By so doing, He not only declared that we ought to obey, but showed us how to obey. [Cf: ST 01-25-99 para. 07] p. 221, Para. 7, [1899MS].

Our only safety is in dying to self, and depending wholly on Christ. We need to keep ever before us the reality of Christ's humanity. When He became our Substitute and Surety, it was as a human being. He came as a man, to render obedience to the only true God. He came not to reveal God as wanting in power, but God in all His fulness. He came to show what God is willing to do and what He has done that we might be made partakers of the divine nature. While enduring the contradiction of sinners against Himself, our Saviour lived a perfect human life. This He did that we also might be perfect. He is everything to us, and He bids us look to Him, for "without Me," He says, "ye can do nothing." [Cf: ST 01-25-99 para. 08] p. 222, Para. 1, [1899MS].

The obedience that Christ rendered is exactly the obedience that God requires from human beings to-day. It was the obedience of a son. He served His Father in willingness and freedom, and with love, because it was the right thing for Him to do. "I delight to do Thy will, O My God," He declared; "yea, Thy law is within My heart." Thus we are to serve God. Our obedience must be heart service. It was always this with Christ. If we love Him, we shall not find it a hard task to obey. We shall obey as members of the royal family. We may not be able to see the path before us, but we shall go forward in obedience, knowing that all issues and results are to be left with God. [Cf: ST 01-25-99 para. 09] p. 222, Para. 2, [1899MS].

In keeping God's commandments there is great reward, even in this life. If we are obedient, our conscience does not condemn us. Our hearts are not at enmity with God, but at peace with Him. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is Thy servant warned, and in

keeping of them there is great reward." "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children; to such as keep His covenant, and to those that remember His commandments to do them." [Cf: ST 01-25-99 para. 10] p. 222, Para. 3, [1899MS].

The grace of God is the line of demarcation between God's children and the multitude that believe not. While one is brought into captivity to Christ, another is brought into captivity to the prince of darkness. The heart of the one who responds to the drawing of Christ glows with the Saviour's love. He shows forth the praises of Him who has called him from darkness into His marvelous light. He can not help using his talent of speech to tell of the grace which has been so abundantly bestowed on him; for he has enlisted with those who are striving to advance the glory of God, and has thus become a channel of light. Willing and obedient, he is one of the number called by Inspiration "a royal priesthood, an holy nation, a peculiar people." Mrs. E. G. White. [Cf: ST 01-25-99 para. 11] p. 222, Para. 4, [1899MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." [Cf: ST 02-01-99 para. 01] p. 222, Para. 5, [1899MS].

Christ made a complete sacrifice in our behalf, when He gave Himself as an offering for sin; and He asks us to give ourselves entirely to Him. He asks for the whole heart; He will accept nothing less than the undivided affections. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." [Cf: ST 02-01-99 para. 02] p. 223, Para. 1, [1899MS].

What is it to serve God?--It is to resemble Him in character, to imitate Him. To serve God is to obey Him, to keep His commandments, to make an open confession of standing, not under the black banner of the great apostate, but under the bloodstained banner of Prince Emmanuel. Those who serve God strive earnestly to obey His will. Thus they show to what army they belong. [Cf: ST 02-01-99 para. 03] p. 223, Para. 2, [1899MS].

But since sin entered the world, men have been serving self. The world to-day takes much satisfaction in talking of the progress of the age. But in this God does not delight. In the antediluvian world there were many wonderful works of art and science. Fresh from the hand of the Creator, these descendants of Adam possessed capabilities that we do not now see. But they forgot God; and so it is to-day. Men have sought out many inventions; but what is the influence exerted by the improvements and the abundant facilities for intercourse that are everywhere seen? Men have not kept God's commandments, and therefore the railways, the telegraph wires, the cables that connect the nations and kingdoms of the earth, have not brought the fallen world any nearer the higher world. [Cf: ST 02-01-99 para. 04] p. 223, Para. 3, [1899MS].

Obedience to God's law brings men into harmony with heavenly intelligences. It is the duty of each human being to offer God

wholehearted service, to strive to find the right path, the narrow way, that leads through the gate of self-denial into the city of God. The road that leads to death is broad, and full of indulgence; but at the end thereof is no city whose builder and maker is God. The road that leads to heaven is narrow, and few there be that find it; for by no device can this path be made smooth or easy. "I am the Way, the Truth, and the Life," Christ declared. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." [Cf: ST 02-01-99 para. 05] p. 223, Para. 4, [1899MS].

Christ came from heaven to pass through the strait gate and travel in the narrow path, and He calls upon us to follow Him. As we do this, we should remember at every step that we are honored. Those who walk in the narrow way must daily receive God's restoring grace. This is given to heaven-bound travelers as they become worn by continual conflicts, and are tempted to cease making progressive movements. Those who do not receive this grace faint by the way, but those who do receive it are strengthened and encouraged. [Cf: ST 02-01-99 para. 06] p. 223, Para. 5, [1899MS].

Jesus is the ladder to heaven. Angels ascend and descend this ladder of shining brightness; and God calls upon us to mount this ladder. But we can not do this while we load ourselves down with earthly treasures. We wrong ourselves when we place our convenience and personal advantages before the things of God. There is no salvation in earthly possessions or surroundings. A man is not exalted in God's sight, or accredited by Him as possessing goodness, because He has earthly riches. If we gain a genuine experience in climbing, we shall learn that as we ascend we must leave every hindrance behind. Those who mount must place their feet *firmly* on every round of the ladder. [Cf: ST 02-01-99 para. 07] p. 223, Para. 6, [1899MS].

The church is Christ's instrumentality in this world. By it He seeks to represent the divine character. It is the privilege of each one to show that Christ has not disappointed him, but has given him refreshment by the way. We may not all be able to preach the Word, yet we all may minister. But this we can not do unless we receive Christ's grace, for we can not give what we do not possess. The faith that works by love and purifies the soul is the only true faith. The faith that does not produce fruit, that does not reveal the Christlikeness, is a false faith. [Cf: ST 02-01-99 para. 08] p. 224, Para. 1, [1899MS].

God is love, and all who truly serve Him will reveal His purity of character. They will be transformed into His image. Their form of speech will be changed. Hasty words of censure, a passionate spirit, are inspired by the enemy of all good. The children of God are patient. They are merciful, even as Christ is merciful. They are kind, pitiful, tenderhearted, and firm as a rock to principle. [Cf: ST 02-01-99 para. 09] p. 224, Para. 2, [1899MS].

But until men see their defects in the mirror of God's law, until they realize that they must meet that law in character, they can not truly serve God. They will manifest a spirit that is opposed to the way of the Lord. They will not feel it essential to be free from sin. Such can not offer to God acceptable service. The Son of God came to our world in human form to show man that divinity and humanity combined can obtain the victory over sin. Through Him we may be partakers of the

divine nature, having escaped the corruption that is in the world through lust. "Whosoever abideth in Him, sinneth not; whosoever sinneth hath not seen Him." [Cf: ST 02-01-99 para. 10] p. 224, Para. 3, [1899MS].

"Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; . . . whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye." [Cf: ST 02-01-99 para. 11] p. 224, Para. 4, [1899MS].

"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." [Cf: ST 02-01-99 para. 12] p. 224, Para. 5, [1899MS].

God calls for complete consecration, and anything short of this He will not accept. A love for spiritual things should be encouraged, yea, *must* be encouraged, if we would grow in grace. Desires for goodness and true holiness are right so far as they go, but if we stop here, they will avail nothing. Good purposes are right, but they will prove of no avail unless resolutely carried out. Many professed Christians have no sense of the spiritual strength they might obtain were they as ambitious, zealous, and persevering to gain a knowledge of divine things as they are to obtain the perishable things of this life. Many are satisfied to be spiritual dwarfs. They have no disposition to make it their object to seek first the kingdom of God and His righteousness; hence godliness is a hidden mystery to them; they can not understand it. They know not Christ by experimental knowledge. [Cf: ST 02-01-99 para. 13] p. 224, Para. 6, [1899MS].

Many will be lost while hoping and desiring to be Christians. They made no earnest effort, and therefore they will be weighed in the balance and found wanting. The will must be exercised in the right direction. We must say, *I will* be a Christian. I will know the length and breadth, the height and depth, of perfect love. Listen to the words of Jesus: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." Ample provision has been made by Christ to satisfy the soul that hungers and thirsts for righteousness. Mrs. E. G. White. [Cf: ST 02-01-99 para. 14] p. 225, Para. 1, [1899MS].

"Then began He to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. And at the season he sent a servant to the husbandmen, that they should give him of the fruit of his vineyard; but the husbandmen beat him, and sent him away empty. And again he sent another servant; and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third; and they wounded him also, and cast him out. Then said the lord of the vineyard, What

shall I do? I will send my beloved son; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours. So they cast him out of the vineyard, and killed him. [Cf: ST 02-08-99 para. 01] p. 225, Para. 2, [1899MS].

"What therefore shall the lord of the vineyard do unto them?" Christ asked his listeners; and the scribes and the Pharisees answered, "He shall come and destroy these husbandmen, and shall give the vineyard to others." When they said this, they saw that they had condemned themselves, and they exclaimed, "God forbid." And He beheld them, and said, "What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." [Cf: ST 02-08-99 para. 02] p. 225, Para. 3, [1899MS].

In this parable Christ exposed the deceptions of the priests and rulers, and declared that the Lord would punish the Jewish nation with fearful severity. It had treated His servants with contempt, injustice, and cruelty; the kingdom would be taken from them, and given to those who would obey its Ruler. [Cf: ST 02-08-99 para. 03] p. 225, Para. 4, [1899MS].

The Pharisees watched Christ narrowly as He gave this parable. They were cut to the heart by the Saviour's words; for they could not fail to see that He read every purpose of their hearts. To them these words were an evidence of His divine character; but they dreaded to hear them, because they were condemned by them. They feared that Christ would lay before the people the wicked deeds that those they had been taught to reverence had committed, and that thereby they would lose their popularity. They decided that Christ knew too much of their lives to be allowed to live. They were filled with rage, and had they dared, they would have laid hands on Him, and silenced His voice, so that He would no longer annoy them. But they feared the people. [Cf: ST 02-08-99 para. 04] p. 225, Para. 5, [1899MS].

They had often planned to entrap Him in His words, but thus far their attempts had been baffled. They now took counsel with the Herodians, and, having laid their plans, they sent out spies, "which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor." They did not send the old Pharisees, whom Jesus had often met, but young men, who were ardent and zealous, and whom, they thought, Christ did not know. [Cf: ST 02-08-99 para. 05] p. 225, Para. 6, [1899MS].

Feigning to be interested in a certain question, the spies approached Christ. With apparent sincerity, as tho desiring to know their duty, they said, "Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly." Had the speakers been sincere, these words would have been a wonderful admission, but they were spoken to deceive. Their testimony, however, was true. The Pharisees did know that Christ taught truly, and by their own testimony will they be judged. [Cf: ST 02-08-99 para. 06] p. 226, Para. 1, [1899MS].

"Is it lawful for us to give tribute unto Caesar, or no?" they

continued. This was a question over which there was much contention. Many denied the right of the Romans to demand tribute, and the Pharisees paid their taxes unwillingly. The spies decided to ask Christ this question, thinking that He would answer it by a simple yes or no. If He told them it was lawful to give tribute to Caesar, He would be going contrary to the opinions of the Jewish nations, and would be put out of popular favor; and if He said that it was unlawful, they could accuse Him to the Romans. Thus they hoped to catch Him in His words, whatever way He might answer. [Cf: ST 02-08-99 para. 07] p. 226, Para. 2, [1899MS].

The spies thought that by their apparent honesty they had sufficiently disguised their purpose. But Jesus read their hearts as an open book, and revealed their hypocrisy. "Why tempt ye Me?" He asked, giving them evidence of His divinity by showing that He discerned their hidden purpose. "Show Me a penny," He said. They brought it, and He asked them, "Whose image and superscription hath it?" They answered, "Caesar's." Pointing to the inscription, Jesus said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." [Cf: ST 02-08-99 para. 08] p. 226, Para. 3, [1899MS].

Thus Christ rebuked the hypocrisy and presumption of the Pharisees, and His answer seemed so wise to the bystanders that they admired His tact and wisdom. His reply was no evasion, but a candid answer, and not only were the Pharisees rebuked by His words, but in many minds a vexed question was settled. [Cf: ST 02-08-99 para. 09] p. 226, Para. 4, [1899MS].

Many who heard these words ever after upheld the right principle. They could not but see that the principle underlying the question had been laid down in straight lines. [Cf: ST 02-08-99 para. 10] p. 226, Para. 5, [1899MS].

When the Pharisees heard Christ's answer, they marveled, and left Him, and went their way. They were convinced; but, altho they marveled at Christ's wisdom, they would not yield. Another evidence of the Saviour's divinity had been given them, but they hardened their hearts against it. And from that time evidence had no effect on their deeply-rooted prejudice. [Cf: ST 02-08-99 para. 11] p. 226, Para. 6, [1899MS].

The Pharisees could not at that time satisfy their wrath, but they were none the less determined to carry out their purposes. At every opportunity they manifested their bitter opposition against Christ. There was no more peace for Him; for the caviling of His enemies was continual, and their plans to entrap Him abundant. They set spies on His track, to report His movements. They thought this unknown to Christ, but He was much more accurately acquainted with their movements than they were with His. He knew every step that would be taken and every event that would take place. [Cf: ST 02-08-99 para. 12] p. 226, Para. 7, [1899MS].

But in spite of the opposition of the priests, Christ kept His mission ever before Him. With a heart ever touched with human woe, He ministered to those around Him. His words were spoken with clearness, simplicity, and authority. His discourses were such as had never before been heard. His principles were so clearly and wisely inculcated that



none needed to make a misstep if they but followed Him. Mrs. E. G. White. [Cf: ST 02-08-99 para. 13] p. 227, Para. 1, [1899MS].

"And on the morrow, when they were come from Bethany, He was hungry; and seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon; and when He came to it, He found nothing but leaves; for the time of figs was not yet." [Cf: ST 02-15-99 para. 01] p. 227, Para. 2, [1899MS].

It was not a common thing in the East for a fig tree to present full foliage so early in the season. It is the nature of the fig tree for the fruit to make its appearance before the leaves. Therefore upon a tree covered with leaves one might expect to find well-developed figs. Christ approached the tree, expecting to find fruit upon it; but after searching from the lowest bough to the topmost twig, He found nothing but leaves. And Christ uttered against it a withering curse. [Cf: ST 02-15-99 para. 02] p. 227, Para. 3, [1899MS].

The next morning as the Saviour and His disciples were again wending their way to the city, the blasted branches and drooping leaves attracted their attention. "Master," said Peter, "behold the fig tree which Thou cursedst is withered away." [Cf: ST 02-15-99 para. 03] p. 227, Para. 4, [1899MS].

This instance in the ministry of Christ was a singular one. It was unlike His ways and works. We trace His life, and see that His acts were ever performed to restore, not to destroy. He scattered mercy wherever He went, in words of counsel and deeds of goodness. He came not to condemn the world, but that the world through Him might be saved. The disciples could not understand this act in punishing a tree for its barrenness, and they said, "Declare unto us the parable of the fig tree." [Cf: ST 02-15-99 para. 04] p. 227, Para. 5, [1899MS].

It was the purpose of Christ that this fig tree should teach His disciples a lesson. He desired to impress upon them the true state of Jerusalem, and her final doom; and to do this He invested the tree with moral qualities, and made it the expositor of divine truth. Just before this Christ had made His triumphal entry into Jerusalem. For the second time He had cleansed the temple, driving out from its courts the traffickers, saying: "Take these things hence." "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." Dishonest dealing was practised by the men who brought cattle to sell in the temple courts; but the word of command was given; divinity flashed through humanity, and no trafficker or priest in his gorgeous dress looking on that countenance dared to remain. In haste all fled from the temple courts. Now under the symbol of the blighted tree Christ presents before His disciples the righteous anger of God in the destruction of Jerusalem. That tree flaunting its pretentious foliage in the very face of Christ was a symbol of the Jewish nation, who had been separating from God until, in their pride and apostasy, they had lost their power of discernment, and knew not their Redeemer. [Cf: ST 02-15-99 para. 05] p. 227, Para. 6, [1899MS].

The Jewish nation had indeed been the favored people of God. The Majesty of heaven had been their leader in the wilderness. He had brought them water out of the flinty rock; He had given them bread from heaven to satisfy their hunger. He had turned from them the wrath of

God when their iniquities had called forth His anger. And after more than a thousand years of blessings bestowed and blessings withdrawn, He fulfilled His purpose of coming to the world in person. He veiled His divinity with humanity. Had Christ come in His divine form, humanity could not have endured the sight. The contrast would have been too painful, the glory too overwhelming. Humanity could not have endured the presence of one of the pure, bright angels from glory; therefore Christ took not on Him the nature of angels; He came in the likeness of men. [Cf: ST 02-15-99 para. 06] p. 228, Para. 1, [1899MS].

But thirty years was all that the world could endure of its Redeemer. For thirty years He dwelt in a world all seared and marred with sin, doing the work that no other one ever had done or ever could do. And for three years He waited, and prayed, and worked, and wept, crying, "Return, ye backsliding children, and I will heal your backsliding." "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." But the Jewish nation would not receive their Messiah. Throughout the years of His public ministry they sought to put Him to death; and this act was to prove their ruin. [Cf: ST 02-15-99 para. 07] p. 228, Para. 2, [1899MS].

The Gentile world was represented by the leafless, fruitless fig trees. The Gentiles were destitute, as were the Jews, of godliness, but they had not claimed to be in favor with God. They made no boast of exalted spirituality. They were blind in every sense to the ways and works of God, with them the time for figs was not yet. They were still looking forward to a day which would bring them light and hope. [Cf: ST 02-15-99 para. 08] p. 228, Para. 3, [1899MS].

The Jews as a nation had laid claim to righteousness above every other people, while they stood out in proud defiance of God. As a people they were self-confident, exalted, selfish, and boastful. The barren tree was a fit representation of them. Ambition, and erroneous views in regard to Christ's advent, had deceived the Jewish nation, and when Christ came as the meek and lowly One, they would not receive Him. Israel had perverted the Scriptures, and had taught for doctrine the commandments of men. They made void the law of God through their traditions. That law which they claimed to observe so strictly, they made a yoke of bondage. Satan had put his leaven into the most precious, everlasting truth, to make of none effect God's sacred institution. [Cf: ST 02-15-99 para. 09] p. 228, Para. 4, [1899MS].

The law of God, if observed with heart obedience, would have produced altogether a different influence; but vainglory, selfishness, and oppression marked the character of the Jews. They were proudly displaying their ceremonies before the very face of Christ, who was the foundation and center of the whole Jewish economy, while they rejected the Antitype of all their types, the Substance of all their shadows. They were so blinded by Satan that they knew not the time of their visitation. And God declared, "O Israel, thou hast destroyed thyself." [Cf: ST 02-15-99 para. 10] p. 228, Para. 5, [1899MS].

Christ had often sought the Father in anguish of spirit, as He beheld the situation of the inhabitants of Jerusalem. Often in the lonely

mountains He had prayed with strong crying and tears, because that of all the people on the face of the earth, none were so filled with bitterness and hatred against Him as were those who had been favored with every temporal and spiritual advantage. This was the people for whom the Son of God had done so much, in order that they might become a treasure house of rich truth, to impart the same to the world. Those who claimed to know God were opening their hearts to the attributes of Satan. In the blighted fig tree Christ sees the ruin of the nation, and the sight draws tears to His eyes. [Cf: ST 02-15-99 para. 11] p. 229, Para. 1, [1899MS].

The bright future of prosperity and glory which Jerusalem might have enjoyed rises before Him. Had Jerusalem but known the time of her visitation, had she accepted the world's Redeemer, she would have been healed of her grievous malady; she would have been exalted as the world's metropolis. No Roman army would have stood at her gates. No Roman yoke would have rested upon her shoulders. As the favored citadel of truth, the dove of peace would have gone forth from her to all the nations of the earth. She would have been as a diadem of glory to her God. [Cf: ST 02-15-99 para. 12] p. 229, Para. 2, [1899MS].

But instead of this, Christ sees Jerusalem surrounded with the besieging army. He sees the inhabitants suffering from starvation, delicate mothers slaying and eating their own children, fathers, mothers, and children contending for a morsel of food, and forcing the fragments from the mouths of their starving relatives. He sees the gates open to the invaders, and those who have defied them and refused to surrender, He sees suffering beneath the scourge, the rack, and the cross. He sees Jerusalem in ruins, the beautiful, costly temple, the pride of the nation, torn down until not one stone is left upon another. Its site is plowed as a field. Terrible picture. The sight calls forth deep emotion from the Son of God. [Cf: ST 02-15-99 para. 13] p. 229, Para. 3, [1899MS].

The explanation of this strange act of Christ in the cursing of the fig tree was to stand as a living, warning appeal to all Christian churches. The blighted tree was to repeat its lesson in every age to the close of earth's history. God is looking for piety, self-denial, self-sacrifice, compassion for man, and zeal for God. He longs to see in man a deep yearning of soul to save his fellow-man from unbelief and ruin. But the present condition of the Christian churches is similar to the condition of the Jews in Christ's day. The Lord and all heaven behold the fruitless fig tree. They see men trampling upon the law of Jehovah, making the covenant between Him and His commandment-keeping people a thing of naught. But to the people who trample upon that law which God has ordained, Christ says, as He said to the Jewish nation, "Thou hast destroyed thyself." Mrs. E. G. White. [Cf: ST 02-15-99 para. 14] p. 229, Para. 4, [1899MS].

"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father; for My Father is greater than I." "If ye love Me, keep My commandments. . . . He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him." [Cf: ST 02-22-99

para. 01] p. 229, Para. 5, [1899MS].

This is an expression of God's love for fallen man. By these words our Saviour places in our hands a line enabling us to sound something of the depths of His infinite love, and prove the sincerity of our love for Him. The finite mind can not comprehend this love in all its depth and magnitude. As we study the sufferings of Christ, the results of sin are so distressing to us that we cry out to the Lord to take away our sins. As we continue to look, we become more capable of enduring the sight of what Christ suffered, and we realize more and more clearly His love for us. The cross of Christ is invested with a wonderful attraction and unlimited power; for in the suffering connected with the crucifixion scene, God's love becomes to us more and more impressive. [Cf: ST 02-22-99 para. 02] p. 230, Para. 1, [1899MS].

Through disobedience to God's command Adam fell from his loyalty. Thus he opened the floodgates of woe upon our world. His posterity perpetuated his sin, while they found fault with their first parents. The depth to which men fell justified the employment of great means to procure a ransom. God saw that man could never rescue and restore himself. Therefore He exercised His divine benevolence to the fullest extent to redeem those who had lost their connection with Him. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God's love exceeds the love of an earthly father. It can be measured only by the power and strength of His character. Proportionate to His power was His infinite compassion for fallen men, and His desire to restore in them His image. The high and holy One, who inhabiteth eternity, travailed in the greatness of His power and in His immeasurable love to rescue fallen man. [Cf: ST 02-22-99 para. 03] p. 230, Para. 2, [1899MS].

Only by the gift of God's Son could the ransom of the human race be obtained. Without this sacrifice, all that remained for man was death in his sins. But by giving His life for the life of the world, Christ bridged the gulf that sin had made, joining this sin-cursed earth to the universe of heaven as a province. God chose this world to be the theater of His mighty work of grace. While the sentence of condemnation was suspended over it because of the rebellion of its inhabitants, while the clouds of wrath were accumulating because of transgression of God's law, a strange and mysterious voice was heard in heaven: "Lo, I come . . . to do Thy will, O God." "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me." [Cf: ST 02-22-99 para. 04] p. 230, Para. 3, [1899MS].

"The Lord possessed Me in the beginning of His way, before His works of old," Christ says. "When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him." But the only-begotten Son of God humbled Himself to come to this earth. He took the sinner's place; the guiltless suffered for the guilty. This was the hiding of His glory. "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death." [Cf: ST 02-22-99 para. 05] p. 230, Para. 4, [1899MS].

God accepted the death of His Son to save a rebellious race. But in this was there no sacrifice made by the Father? The Creator Himself, the Omnipotent God, suffered with His Son. Abraham was permitted to know something of the meaning of this great sacrifice. He is called the father of the faithful, because he carried out in heart purpose the fearful test, as fully as if he had by his own hand taken the life of his son. [Cf: ST 02-22-99 para. 06] p. 230, Para. 5, [1899MS].

Our Substitute and Surety came from heaven, declaring that He had brought with Him the vast and inestimable donation of eternal life. Pardon is offered to all who will return to their allegiance to the law of God. But Satan has called this world his territory. Here his seat is, and he holds in allegiance to himself all who refuse to keep God's commandments, who reject a plain. "Thus saith the Lord." There are but two parties in this world. All rank either under the banner of the obedient or the banner of the disobedient. Those who have given their allegiance to Satan make rigorous human enactments, in opposition to God's commands, and by precept and example strive to lead their fellow-beings into sin. They exalt the laws of men above the divine law. Over them the condemnation of God is suspended. The clouds of His justice are gathering. The material of destruction has been piling up for ages; and apostasy, rebellion, and disloyalty are continually increasing. The remnant people of God will understand the word spoken by Daniel, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." [Cf: ST 02-22-99 para. 07] p. 231, Para. 1, [1899MS].

The Lord made the richest gift He could make in giving His only-begotten Son to the world. Why then are not more grace and power given to the church? Man by his own choice has severed himself from God. His mind and soul are so bound up in Satan's plans that he is palsied. He is incapable of appreciating, appropriating, or imparting the elements of divine life. A connection with the deceiver, who was so long in the heavenly courts, makes him ingenious to pervert the blessings given him, and to employ them as weapons against God. Therefore the Lord can not venture to bestow upon man the blessings that He otherwise would. [Cf: ST 02-22-99 para. 08] p. 231, Para. 2, [1899MS].

Jesus is now sending His message to a fallen world. He delights to take apparently hopeless material, those through whom Satan has worked, and make them the subjects of His grace. He rejoices to deliver them from the wrath that is to fall upon the disobedient. He has committed Himself to the work of our redemption. He resolved that He would spare nothing, however costly, withhold nothing, however dear, which would restore the moral image of God in man. And He holds in store gift upon gift, waiting for the proper channels through which He can communicate the treasures of eternal life. Mrs. E. G. White. [Cf: ST 02-22-99 para. 09] p. 231, Para. 3, [1899MS].

After Jesus had spoken the parables recorded in the thirteenth chapter of Matthew, he ended by inquiring, "Have ye understood all these things?" They said unto Him, "Yea, Lord. Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." [Cf: ST 03-01-99 para. 01] p. 231, Para. 4, [1899MS].

"Things new and old." The Gospel is not merely the New Testament. It is the Old Testament as well as the New. One is not complete without the other. Jesus declared that the truths of the Old Testament are just as valuable as those of the New. Christ was just as much man's Redeemer in the beginning of the world as He is to-day. No one has ever been saved except by faith in Him. In the Old Testament dispensation, as well as in the New, He was the only one who could speak pardon to the sons and daughters of Adam. [Cf: ST 03-01-99 para. 02] p. 231, Para. 5, [1899MS].

Christ was the foundation of the whole Jewish economy. But the Jewish nation unduly exalted the forms and maxims which had been handed down from rabbi to rabbi. They taught error instead of truth. Many of the doctrines they cherished were not in the Bible, but were the opinions of men. The Jewish leaders thought themselves to be the most religious people in the world; but Christ said to them, "Ye do err, not knowing the Scriptures, nor the power of God," "teaching for doctrines the commandments of men." Ye make void the law of God by your traditions. [Cf: ST 03-01-99 para. 03] p. 232, Para. 1, [1899MS].

This many of the teachers in the churches are doing to-day. They propagate error by teaching for doctrine the commandments of men. In no way do their lives honor God or the Scriptures. Falsehoods which have been handed down from century to century are taught as the Word of God. If these are questioned, those who advocate them do not say, "Let us search the Word of God, which is the test of all doctrine; let us compare scripture with scripture, for the Word of God is the treasure house of all knowledge." Instead, they utterly refuse to make unprejudiced investigation. [Cf: ST 03-01-99 para. 04] p. 232, Para. 2, [1899MS].

Many of those to whom the people look for instruction are not leading their flocks to the pure water of life. If by reading the Word one is awakened to search for truth, if by seeking to know what the Scriptures teach, he shows that he would become a wise householder, he is charged with doing great mischief. He sees the truth, not as the ministers have declared it, but as Christ has presented it in the Old and New Testaments, and as a faithful steward he tells those around him; for he would have them share with him the message of grace. But how is he treated by the religious teachers?--Just as Christ was treated by the Jewish leaders. He is held up to ridicule. The ministers denounce him from the pulpit, declaring that he is causing division in the churches. Eternal interests are at stake, but those who ought to receive the light with rejoicing, fight against the Word of God as dangerous. They do not say to those they think are misled: "Come, let us examine this subject together. If you have received light, give it to us; for we need every ray of light that is shining from the Word of God. Our souls will be imperiled if we entertain and teach error." [Cf: ST 03-01-99 para. 05] p. 232, Para. 3, [1899MS].

If those who are now advocating error would listen to God speaking in His Word, they would see that they are teaching for doctrine the commandments of men. They would refuse to follow the example of the Jews by reiterating assertions which have not a "Thus saith the Lord" for a foundation. This is the only true course for those to pursue who would teach God's Word. True knowledge will be found by every humble searcher. Men of every rank, learned and unlearned, may understand the

Scriptures for themselves. The Eternal Mind has declared the truth, and this truth is of the highest value to those who receive and practise it. [Cf: ST 03-01-99 para. 06] p. 232, Para. 4, [1899MS].

By Christ's death on the cross, human beings have been raised in the scale of moral value. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ looked into the mind of man, and He saw that it was debased and corrupted by sin. He determined to present in the most attractive light the principles of the Gospel, that man might receive and obey them. He desired to refine, purify, ennoble the powers He had given to man, that they might act the part for which they were created. If permitted, the lower passions will obtain the mastery over the whole being. Christ would have these passions subject to the higher powers of the mind. [Cf: ST 03-01-99 para. 07] p. 232, Para. 5, [1899MS].

Christ presented the cross to His disciples. "If any man will come after Me," He said, "let him deny himself, and take up his cross, and follow Me." The cross must be lifted by all who receive Christ as their Saviour. God does not forgive sin to encourage us to continue in sin. It is to bring sin to a close, that the divine nature may take possession of the being, and the riches of heaven be poured into mind and heart. God has made every provision that the divine resources may flow freely, and we are to deem no sacrifice too costly in order that the treasures of truth may be given to the world. To fall short of this is a betrayal of sacred trust. [Cf: ST 03-01-99 para. 08] p. 233, Para. 1, [1899MS].

Those who claim to preach Christ while they declare that the law of God is abrogated, do not preach the truth. Had not God's law been unchangeable, Christ need not have suffered on Calvary. He died that the transgressor of the law might be pardoned, and return to his loyalty. He took human nature upon Himself, and suffered for us, that we might have another trial, that we might be given opportunity to leave the banner of rebellion, and stand under the banner of the Prince of Light. And He declared, "I have kept My Father's commandments." In Him is no sin. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin." Christ's sacrifice would have converted the world to truth if false teachers had not upheld false doctrines, making it appear a virtue to trample on the law of Jehovah. [Cf: ST 03-01-99 para. 09] p. 233, Para. 2, [1899MS].

God would have His people proclaim to the world the great truths of redemption. He would have them tell of the great sacrifice made to restore the almost obliterated moral image of God. When men partake of the divine nature, they will bring forth from the treasure of the heart things new and old. They will open to those around them the great truths of the Word of God in our world. [Cf: ST 03-01-99 para. 10] p. 233, Para. 3, [1899MS].

In order to possess the heavenly treasures, man must have a faith in the truth that works by love and purifies the soul. He must search diligently and earnestly, and He must impart to others what He has received. He can not continue to receive heavenly treasure without communicating to those around him. He must not consult his own pleasure

or ease. A great responsibility rests on him to give the truth to others, that they also may receive its saving principles, and with heaven-born zeal develop an enlarged comprehension of and appreciation for the heavenly treasure. As a faithful householder he is to bring forth from the Old and New Testaments eternal, unchangeable truth. As he does this, the treasure in his possession will increase. [Cf: ST 03-01-99 para. 11] p. 233, Para. 4, [1899MS].

When the truth is received into the heart, the habits and customs are conformed to Christ. The learner feels bound to uplift the Saviour. The truth works by love and purifies his soul, and he regards God's commands, not as being abrogated, but as unchangeable truth, given to the world from the beginning. He presents the treasures of God's Word in a fresh and agreeable way, because the truth has taken possession of his mind, his heart, his entire being. Mrs. E. G. White. [Cf: ST 03-01-99 para. 12] p. 233, Para. 5, [1899MS].

Truth constantly enriches the receiver. Every truth received is a refining power. The minds of those who receive truth increase in activity. By the God of heaven they are imbued with a power corresponding to the origin and importance of the truth. As men exercise their talents, seeking to improve every capability, their mental and spiritual powers strengthen; for where there is spiritual life, there is development and growth. There is no possibility of the treasures of the householder diminishing, if rightly used. Mighty truths have been buried beneath the sophistry of error, but they will be found by the diligent searcher. As he opens the treasure house of the jewels of truth, it is no robbery; for all who appreciate these jewels may possess them, and then they too have a treasure house to open to others. He who imparts does not deprive himself of the treasure; for as he examines it, that he may present it in such a way as to attract others, he finds new treasures. [Cf: ST 03-08-99 para. 01] p. 234, Para. 1, [1899MS].

The talents lent us on trust are to be used to benefit and bless others. They are lent to be improved. Their value is in themselves. Whether or not the one to whom they are intrusted realizes their value, they remain the same. But if he does not appreciate them, they are of no value to him. Money may be locked up in various ways. It is still money, but it is of no special benefit to any one. But money wisely invested brings money in return, which may be used to gain more money. Thus it is with the householder's treasures, the Word of the living God. The use made of the gems of truth determines their value to the possessor. They are to be used to help and bless and save those for whom the Lord gave His only-begotten Son. Then they are of the highest value to us. In this way we may increase our talents, adding jewel to jewel. [Cf: ST 03-08-99 para. 02] p. 234, Para. 2, [1899MS].

The apostle Paul charged Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." What height and depth and breadth there is in these



words! Paul understood that those who have been enlightened by the Holy Spirit have a most important talent in their keeping. His words teach the same lesson taught by Christ's words, "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." [Cf: ST 03-08-99 para. 03] p. 234, Para. 3, [1899MS].

"I am not ashamed of the Gospel of Christ," Paul writes again; "for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." [Cf: ST 03-08-99 para. 04] p. 234, Para. 4, [1899MS].

The faith professed must be the faith acted. Those who have received the light of truth are in the possession of knowledge which they must impart to others. Those who would teach God's Word must themselves receive the divine treasures. They must not be satisfied with repeating set discourses, depending on notes. They are to add to their treasure, constantly improving in their manner of presenting the truth. They are not to be dwarfs in religious knowledge, but are to open their hearts at the first knock of Christ. "If any man hear My voice," He says, "and open the door, I will come in to him, and will sup with him, and he with Me." [Cf: ST 03-08-99 para. 05] p. 234, Para. 5, [1899MS].

To those who welcome Christ as an honored guest, He will communicate precious things. In their turn they are to open their treasures of light and blessing to other souls. Thus an endless variety of good results will be obtained. [Cf: ST 03-08-99 para. 06] p. 235, Para. 1, [1899MS].

But all the praise and glory are to be given to God. No human being is to seat himself on the highest seat, accepting the praise of others, and forgetting that his treasures belong to God. God's blessing is promised to those who hunger and thirst after righteousness, but nothing is so offensive in His sight as to hunger and thirst after the praise of men. When the Lord weighs in the balances of the sanctuary the actions of those who have striven to be first, when they see how He regards such strife, they will bow low at His footstool, ashamed of their course of action. [Cf: ST 03-08-99 para. 07] p. 235, Para. 2, [1899MS].

All can not be first; all can not be masters. It is a great misfortune to be unable to see in others higher excellences and powers of greater usefulness than in yourself. Let us walk humbly before God, acknowledging Him as the great Master. If we will partake of the divine nature, God will fit us to find happiness in activity, and rest in wearing Christ's yoke. If we use aright the powers God has given us, praying, waiting, watching, and working, wearing Christ's yoke and learning daily of Him to be meek and lowly in heart, great joy will be brought into our lives. [Cf: ST 03-08-99 para. 08] p. 235, Para. 3, [1899MS].

Were it not for God's gracious gifts and blessings, we should be bankrupt for eternity. Then let no one sound his own praises, feeding

upon his own supposed wisdom. If his talents were of his own manufacture, there would be some consistency in self-praise. But man has nothing of his own. Let us not reveal our lack of true wisdom by exalting self. Let us bow low in humility at the feet of Him who has intrusted to us our talents. Let us use and improve these talents, handing principal and interest back to the Giver. [Cf: ST 03-08-99 para. 09] p. 235, Para. 4, [1899MS].

Jesus Christ is the great truth for this time. In Him are bound up all the truths that concern our salvation. "Behold the Lamb of God, which taketh away the sin of the world." Christ died for the whole world, yet how few fill the place God has assigned them as householders! The Lord expects His householders to prepare the way for His second advent by helping in every possible way those for whom He gave His life. The signs of His second coming are clearly pointed out in prophecy. When He came to the world the first time, divinity and humanity were blended. This is our only hope. The Son of man is fully qualified to be the originator of a humanity that will blend with divinity by partaking of the divine nature. He offers to make us golden threads in the web of humanity. He would have us act our part by cooperating with Him in healing the springs of life which have been perverted, and setting them flowing in sanctified channels. [Cf: ST 03-08-99 para. 10] p. 235, Para. 5, [1899MS].

As a sacred trust, every talent is to be employed aright. Those whom God has made His stewards are to search the Scriptures earnestly, that they may communicate truth to others, leading them to the path which has been cast up for the ransomed of the Lord. By precept and example we are to teach others that through the grace of Christ they may be obedient to all God's commandments, and be clothed with Christ's righteousness. This is the work God requires His servants to do. We are not to follow our own perverse nature, but are to be like little children. We are to lay aside our own will, following implicitly the dictates of God's will. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: ST 03-08-99 para. 11] p. 235, Para. 6, [1899MS].

The treasures of truth in our possession must be given to the world, that others may have an opportunity of learning the value of truth. The necessities of those who are suffering from spiritual poverty must be relieved. When this is done, not only will the minds of those helped be impressed, but the mind of him who does the work will be quickened by the power of the Holy Spirit. By the power that comes from God alone, he will be enabled to make the truth plain to others. The truth is the power of God unto salvation to all who receive it, and it sheds a flood of light into the heart, and exerts a convincing influence upon the mind, stimulating and strengthening the one who is communicating the treasures of God's Word. Mrs. E. G. White. [Cf: ST 03-08-99 para. 12] p. 236, Para. 1, [1899MS].

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [Cf: ST 03-15-99 para. 01] p. 236, Para. 2, [1899MS].

God stands back of every promise He has made. He has given us the

privilege of coming to Him, and we need not fear of wearying Him. In order to inspire us with assurance and confidence, Christ says: "What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" [Cf: ST 03-15-99 para. 02] p. 236, Para. 3, [1899MS].

God desires us to believe these promises; He desires us to come before Him with earnestness and assurance, to tell Him all about our necessities. Christ has given His life to make it possible for the human family to have another trial, to form such characters that the Lord can make them His sons and daughters, members of the royal family, children of the heavenly King. We must not doubt the Word of promise. We have the Word of God, and, like the importunate widow, we are to plead for His blessing, for power to live as the children of God. [Cf: ST 03-15-99 para. 03] p. 236, Para. 4, [1899MS].

As workers together with God, Christ's disciples are to represent the character of their Redeemer. Christ says: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. . . . And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." [Cf: ST 03-15-99 para. 04] p. 236, Para. 5, [1899MS].

But there are conditions to the fulfillment of these promises. "If ye love Me," He says, "keep My commandments." He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." Those who bring their petitions to God, claiming that His promise has been made for them, while they do not comply with the conditions, insult Jehovah. They bring the name of Christ as their authority for the fulfillment of the promise, but they do not those things by which they show their love and faith in Jesus Christ. [Cf: ST 03-15-99 para. 05] p. 236, Para. 6, [1899MS].

Many have forfeited, and are forfeiting, their conditions of acceptance with the Father. We need to closely examine the deed of trust wherewith we approach God. If we are disobedient, we bring to the Lord a note to be cashed, when we have not fulfilled our part of the contract. We complain that our check is not honored, when it is a forged check. We approach God with His promises, and ask Him to fulfill them, when by so doing He would dishonor His name. [Cf: ST 03-15-99 para. 06] p. 237, Para. 1, [1899MS].

The promise is, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." And John declares: "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His

commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked." [Cf: ST 03-15-99 para. 07] p. 237, Para. 2, [1899MS].

The conditions are plainly stated, and those who read the Word need make no mistake. If we will prove ourselves true and faithful, the Lord will comply with the conditions He has made. Those who are doers of the Word give evidence that they are believers of the Word. They will have strong consolation because of the promises made, and in confidence will lay hold on eternal life. [Cf: ST 03-15-99 para. 08] p. 237, Para. 3, [1899MS].

There is a phase of this subject which is too often lost sight of, but it is of consequence to every soul who would seek the Lord in prayer. Have you been honest with your God? Search carefully; for the Lord says to His church and to every individual, "I know thy works." Everything is known to God. All is open to the eyes of Him with whom we have to do, and He says: "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return." [Cf: ST 03-15-99 para. 09] p. 237, Para. 4, [1899MS].

Spiritual blindness comes upon men when they choose their own way, and venture to transgress the commandments of God. God has given men His ordinances to keep them in harmony with His ways and will, that God may cooperate with man, and man with God, in advancing His kingdom in the world. The Lord has given in trust to man everything which he calls his own, and He claims a certain portion of this for Himself. This is the return that man is to make to his God, to sustain the ministers whom the Lord has appointed to give the message of mercy to a fallen world. The watchmen upon the walls of Zion must be provided for in no haphazard manner. The Lord has intrusted the advancement and upbuilding of His kingdom to His sentinels, and they must do their appointed work. They must be faithful in their ministry, speaking the words that God has given them. The message is to be borne to the people: "Return unto Me, and I will return unto you, saith the Lord of hosts. . . . Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house; and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Cf: ST 03-15-99 para. 10] p. 237, Para. 5, [1899MS].

Through His servant God declares: "Behold, I will send My Messenger, and He shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. And who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the

offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." [Cf: ST 03-15-99 para. 11] p. 238, Para. 1, [1899MS].

These preparations must be made by all who expect to receive anything of the Lord. Even those who worship idols make special preparations, and bring their gifts to the altar, before they ask their gods to do for them the things that they desire. And shall those who believe in God, the living God, approach Him with little reverence and in human superiority? Shall they be like the Pharisee, who praised and adored himself, and in his pride and self-sufficiency depreciated those whom he regarded as sinners? The Lord will not hear the prayers of such. [Cf: ST 03-15-99 para. 12] p. 238, Para. 2, [1899MS].

If the Lord were as fitful, as impulsive, as changeable, as human beings are, those who show such fruits of unrighteousness would be consumed in their sins; but the Lord bears long with the perversity of men. He is constantly reproving them through His Word, constantly drawing them, that they may repent and be converted, that He may heal them. Few consider that it is a solemn thing to pray. How few watch unto prayer, and seek to speak and act in harmony with their prayers! The apostle Paul says: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." [Cf: ST 03-15-99 para. 13] p. 238, Para. 3, [1899MS].

Christ seeks to keep before our minds the course our heavenly Father pursues toward His obedient children, in delaying to answer their prayers. God would not have His people give up in discouragement if their prayers are not at once answered. He wants them to search their own hearts carefully, and with humility of mind. Have they used the talent of speech, given them to offer praise and thanksgiving to God, in hurting or discouraging any of God's children? Have they used the precious gift of God, the voice, to wound the soul of saint or sinner? If they have done this, let them put things right, let them remove the poisonous sting. These efforts to preserve Christian love and unity are essential to a preparedness to come before God in faith and confidence, to seek Him with all the heart. [Cf: ST 03-15-99 para. 14] p. 238, Para. 4, [1899MS].

The Word exhorts us, "Let not the sun go down upon your wrath." Make confession to the ones you have injured. If others manifest wrong feelings toward you, or have injured you, carry them some token of regard. Tell them that you do not want anything of contention or division to exist between you; for this dishonors God. Then, tho you may not be able to soften the heart of the one who has wronged you, tho your kindness may be repulsed, you have done your duty, and God will bless you. He will give you His peace of mind and His grace. He will increase your trust in Him. Then you can bring your offering to God. Bring soul and voice and being to His altar, to be used to glorify Him, and He will accept the offering. Mrs. E. G. White. [Cf: ST 03-15-99 para. 15] p. 238, Para. 5, [1899MS].

There is great need of heeding the words of Christ: "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come.

And let him that is athirst come. And whosoever will, let him take the water of life freely." Here are presented the free receiving and the free giving. We are to communicate the light that God has richly bestowed upon us. The blessing of the Lord, received, must be passed to others. Some will say: "I am not fit to serve God. How can I do this work of communicating truth? The opposition to the commandments of God is so strong, what can I, a poor, weak creature, do?" It is well for you to realize your weakness, but you are to lean wholly upon God for strength. Is anything too hard for the Lord to do? [Cf: ST 04-05-99 para. 01] p. 239, Para. 1, [1899MS].

The arm of the Lord is not shortened that it can not save. His ear is not heavy that it can not hear. God can and will work through human agents. He can sanctify the heart, and make the human agent a vessel unto honor. Take the Word; read it, consider, pray over it; let it enter into your understanding; let the light flood the soul temple, that you may testify of these things in the churches. The Word of God is infallible; accept it as it reads; look with confidence to God; trust Him to qualify you for His service. We are not authorized to trust in ourselves; Christ is our helper, our sufficiency. It is His to give us the victory. Christ has brought life and immortality to light, and we are to look unto Him, and take this great salvation which He has won for us through His own death. Only believe; walk by faith, not by sight. [Cf: ST 04-05-99 para. 02] p. 239, Para. 2, [1899MS].

There are many souls yearning unutterably for light, for assurance and strength beyond what they have been able to grasp. They need to be sought out and labored for patiently, perseveringly. Present Jesus because you know Him as your personal Saviour. Let His melting love, His rich grace, flow forth from human lips. You need not present doctrinal points unless questioned, but take the Word, and with tender, yearning love for souls, show them the precious righteousness of Christ, to whom you and they must come to be saved. [Cf: ST 04-05-99 para. 03] p. 239, Para. 3, [1899MS].

Satan is working with his masterly power to hold you back, to keep you in his army. Ever bear in mind that the powers of good and evil are striving for the mastery over every soul that is seeking Jesus. Satan works to drag the inquiring souls away from the cross; but Christ is drawing them, and all who are cooperating with Christ will exert a compelling influence in bringing others to Him. [Cf: ST 04-05-99 para. 04] p. 239, Para. 4, [1899MS].

As laborers for the salvation of souls, ask wisdom from God, believing that He will bestow the gift you ask. Receive the precious endowment by faith, nothing doubting. As we seek God in sincerity, believing His Word, acknowledging His goodness, His mercy, and His love toward ourselves, there flows forth from us the living water to refresh and revive the spirit of the humble and the contrite. The souls that are seeking for truth need to have words spoken to them in season, for Satan is speaking to them by his temptations. If you meet with repulse when trying to help souls, heed it not. Speak to those who will listen. Impart the knowledge of the truth you have obtained; but let it be the truth as it is in Jesus. Work while it is day, for "the night cometh, when no man can work." Sow the seed in faith, and with an unsparing hand. Work as if you could behold the universe of heaven looking upon you. One soul saved is worth more than the whole world. All who are

willing to examine and understand the truth, will find the precious, priceless, hidden treasure. [Cf: ST 04-05-99 para. 05] p. 239, Para. 5, [1899MS].

Never forget that we can not assimilate to the world, and be God's people. There is divinity in the Word. In presenting the Word to others, never make it a "suppose so," a "guess," or a "maybe." Speak as one who has authority from God through His Word. Declare with Peter: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. . . . We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." Mrs. E. G. White. [Cf: ST 04-05-99 para. 06] p. 240, Para. 1, [1899MS].

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy and unblameable and unreprieveable in His sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; . . . whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory." [Cf: ST 05-03-99 para. 01] p. 240, Para. 2, [1899MS].

Christ came to this earth working the works of God, healing the sick, and raising the dead to life. "In Him was life, and the life was the light of men." But the priests and rulers of the Jewish nation refused to acknowledge Him as the Messiah. "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not." [Cf: ST 05-03-99 para. 02] p. 240, Para. 3, [1899MS].

The scribes and Pharisees accused Christ of blasphemy because He made Himself equal with God. But He promptly met and denied their accusations. "Art Thou greater than our father Abraham, which is dead?" they asked Him; "whom makest Thou Thyself?" Jesus answered: "If I honor Myself, My honor is nothing; it is My Father that honoreth Me; of whom ye say, that He is your God; yet ye have not known Him, but I know Him; and if I should say, I know Him not, I shall be a liar like unto you; but I know Him, and keep His saying. Your Father Abraham rejoiced to see My day, and he saw it, and was glad. Then said the Jews unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM." [Cf: ST 05-03-99 para. 03] p. 240, Para. 4, [1899MS].

Here Christ shows them that, altho they might reckon His life to be less than fifty years, yet His divine life could not be reckoned by human computation. The existence of Christ before His incarnation is not measured by figures. [Cf: ST 05-03-99 para. 04] p. 240, Para. 5, [1899MS].

"Before Abraham was, I AM." Abraham greatly desired to see the Messiah

in His day. He offered up the most earnest prayer that he might see Him before He died. "He looked for a city which hath foundations, whose builder and maker is God. . . . Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." [Cf: ST 05-03-99 para. 05] p. 240, Para. 6, [1899MS].

But Abraham saw Christ. A supernatural light was given him, and he acknowledged Christ's divine character. He had a distinct view of Christ, the Messiah. He saw His day, and was glad. He was given a view of the divine Sacrifice for sin. It was Jesus Christ that had promised him, "Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall thy seed be." [Cf: ST 05-03-99 para. 06] p. 241, Para. 1, [1899MS].

But Abraham was tested. The command came for him to take his son, his only son, Isaac, and offer him as a sacrifice upon a mountain which God would show him. O, in what an agony of conflicting emotion Abraham bowed at the foot of the altar which he had reared for Jehovah, praying for light! But the more he prayed, the darker his mind became. He heard the command, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering." He thought of the promise, "As the stars, so shall thy seed be," yet he was on his way to sacrifice the son in whom this hope was centered. With his own hand, by the divine command, he must cut off the only hope of having this promise made true. [Cf: ST 05-03-99 para. 07] p. 241, Para. 2, [1899MS].

But as Abraham stood with knife upraised to obey God, his hand was stayed, and he heard a voice, saying, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from Me." [Cf: ST 05-03-99 para. 08] p. 241, Para. 3, [1899MS].

This terrible ordeal was imposed upon Abraham that he might see the day of Christ, and realize the great love of God for the world, so great that, to raise it from its degradation, He gave His only-begotten Son to a most shameful death. [Cf: ST 05-03-99 para. 09] p. 241, Para. 4, [1899MS].

Abraham learned of God the greatest lesson ever given to mortal. His prayer that he might see Christ before he should die, was answered. He saw Christ; he saw all that mortal can see and live. By making an entire surrender, he was able to understand the vision of Christ, which had been given him. He was shown that in giving his only-begotten Son to save sinners from eternal ruin, God was making a greater and more wonderful sacrifice than ever man could make. [Cf: ST 05-03-99 para. 10] p. 241, Para. 5, [1899MS].

"And Abraham called the name of that place Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen." This was kept in mind by the Jews. When brought into the most difficult places, where there seemed to be no way of deliverance, they would say, "In the mount of the Lord it shall be seen." [Cf: ST 05-03-99 para. 11] p.



241, Para. 6, [1899MS].

This lesson was of great value to all Israel. By it Abraham was shown that God does not require parents to offer their sons and daughters for the sins of the world. This was done by heathen nations, and at times had been practised by the people calling themselves the Israel of God. But they were ever to bear in mind that no human being can be accepted as a sin offering. The Son of God alone can bear the guilt of the world. [Cf: ST 05-03-99 para. 12] p. 241, Para. 7, [1899MS].

"Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM. Then took they up stones to cast at Him; but Jesus hid Himself, and went out of the temple, going through the midst of them, and so passed by." What a history is this! The Jews were so blinded by the deception of the enemy that, without any form of trial, they would have stoned Christ to death. They saw that He made Himself equal with God, and because they had no knowledge of God or of Jesus Christ, they thought this to be blasphemy. Had they had a knowledge of God, they would not have rejected His Son, and charged Him with blasphemy. [Cf: ST 05-03-99 para. 13] p. 242, Para. 1, [1899MS].

How many to-day are passing over the same ground! In their ignorance of God, in their misinterpretation of His Word, men wrest the Scriptures to their own destruction. They cherish error as truth, and have a zeal not according to knowledge. [Cf: ST 05-03-99 para. 14] p. 242, Para. 2, [1899MS].

The incarnate I AM is our abiding Sacrifice. The I AM is our Redeemer, our Substitute, our Surety. He is the Daysman between God and the human soul, our Advocate in the courts of heaven, our unwearying Intercessor, pleading in our behalf His merits and His atoning sacrifice. The I AM is our Saviour. In Him our hopes of eternal life are centered. He is an ever-present help in time of trouble. In Him is the assurance of every promise. We must acknowledge and receive this almighty Saviour; we must behold Him, that we may be like Him in character. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." [Cf: ST 05-03-99 para. 15] p. 242, Para. 3, [1899MS].

John the Baptist sent messengers to Christ, saying, "Art Thou He that should come, or look we for another?" Jesus said to the messengers, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." [Cf: ST 05-03-99 para. 16] p. 242, Para. 4, [1899MS].

The divinity of Christ's religion is shown in its adaptability to meet suffering humanity, its condescension to a low estate. Its glory is reflected upon those who receive it. But the Pharisees could not believe it; for they looked for a Saviour who was never promised. The Gospel is to be preached to the poor--not to the spiritually proud, those who claim to be rich, and in need of nothing, is it revealed, but to those that are humble and contrite. One fountain only has been opened for sin, a fountain for the poor in spirit. It is free to all who thirst for the water of life. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." [Cf: ST

05-03-99 para. 17] p. 242, Para. 5, [1899MS].

Jehovah is the name given to Christ. "Behold, God is my salvation," writes the prophet Isaiah; "I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day ye shall say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted." "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." [Cf: ST 05-03-99 para. 18] p. 242, Para. 6, [1899MS].

"I am the living bread which came down from heaven," Christ declared; "if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed." Mrs. E. G. White. [Cf: ST 05-03-99 para. 19] p. 243, Para. 1, [1899MS].

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou has given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou has sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." [Cf: ST 05-10-99 para. 01] p. 243, Para. 2, [1899MS].

This is a plain statement of the pre-existence of Christ. Had He not had an existence before He assumed human nature, how could He possess glory with the Father before the world was? This is a grand theme for all to contemplate who are searching for truth. The Holy Spirit will be beside all such, to present to them the glory of this wonderful truth. O, that the human mind might be strengthened that it might comprehend the glory of the Redeemer! [Cf: ST 05-10-99 para. 02] p. 243, Para. 3, [1899MS].

Christ is not praying for the manifestation of the glory of human nature; for that human nature never had an existence in His pre-existence. He is praying to His Father in regard to a glory possessed in His oneness with God. His prayer is that of a mediator; the favor He entreats is the manifestation of that divine glory which was possessed by Him when He was one with God. Let the vail be removed, He says, and let My glory shine forth,--the glory which I had with Thee before the world was. [Cf: ST 05-10-99 para. 03] p. 243, Para. 4, [1899MS].

Christ defines the manner in which He has glorified the Father: "I have manifested Thy name unto the men which Thou gavest Me out of the

world; Thine they were, and Thou gavest them Me; and they have kept Thy Word. Now they have known that all things whatsoever Thou hast given Me are of Thee." [Cf: ST 05-10-99 para. 04] p. 243, Para. 5, [1899MS].

How did the Father answer Christ's prayer? [Cf: ST 05-10-99 para. 05] p. 243, Para. 6, [1899MS].

For a period of time Christ was on probation. He took humanity on Himself, to stand the test and trial which the first Adam failed to endure. Had He failed in His test and trial, He would have been disobedient to the voice of God, and the world would have been lost. [Cf: ST 05-10-99 para. 06] p. 243, Para. 7, [1899MS].

Satan has asserted that men could not keep the commandments of God. To prove that they could, Christ became a man, and lived a life of perfect obedience, an evidence to sinful human beings, to the worlds unfallen, and to the heavenly angels, that man could keep God's law through the divine power that is abundantly provided for all that believe. In order to reveal God to the world, to demonstrate as true that which Satan has denied, Christ volunteered to take humanity, and in His power, humanity can obey God. "As many as received Him, to them gave He power to become the sons of God." All heaven is Christ's to give to the world. [Cf: ST 05-10-99 para. 07] p. 243, Para. 8, [1899MS].

Christ emptied Himself of His honored position in the heavenly courts. He became a man of sorrows and acquainted with grief. He was, as we are, subject to the enemy's temptations. Satan exulted when Christ became a human being, and he compassed His path with every conceivable temptation. Human weakness and tears were His portion; but He sought unto God, praying with His whole soul, with strong crying and tears; and He was heard in that He feared. The subtlety of the enemy could not ensnare Him while He made God His trust, and was obedient to His words. "The prince of this world cometh," He said, "and hath nothing in Me." He can find nothing in Me which responds to his sophistry. [Cf: ST 05-10-99 para. 08] p. 244, Para. 1, [1899MS].

Amid impurity, Christ maintained His purity. Satan could not stain or corrupt it. His character revealed a perfect hatred for sin. It was His holiness that stirred against Him all the passion of a profligate world; for by His perfect life He threw upon the world a perpetual reproach, and made manifest the contrast between transgression and the pure, spotless righteousness of One that knew no sin. This heavenly purity annoyed the apostate foe as nothing else could do, and he followed Christ day by day, using in his work the people that claimed to have a superior purity and knowledge of God, putting into their hearts a spirit of hatred against Christ, and tempting His disciples to betray and forsake Him. [Cf: ST 05-10-99 para. 09] p. 244, Para. 2, [1899MS].

Christ was buffeted with temptations, and convulsed with agony. He was lacerated with stripes, crowned with thorns, and crucified. The fallen foe, once exalted to heaven, bruised Christ's heel, but this was all he could do. While engaged in doing despite to Christ, his head was being bruised. While enduring the contradiction of sinners against Himself, Christ was filled with sorrow and anguish. This was represented as the bruising of His heel. A pain, heavier than ever oppressed another, was weighing down His humanity. [Cf: ST 05-10-99 para. 10] p. 244, Para.

3, [1899MS].

But although Christ's divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions human and divine were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His Deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done. [Cf: ST 05-10-99 para. 11] p. 244, Para. 4, [1899MS].

There were occasions when Jesus stood forth while in human flesh as the Son of God. Divinity flashed through humanity, and was seen by the scoffing priests and rulers. Was it acknowledged? Some acknowledged that He was the Christ, but the larger portion of those who upon these special occasions were forced to see that He was the Son of God, refused to receive Him. Their blindness corresponded to their determined resistance of conviction. [Cf: ST 05-10-99 para. 12] p. 244, Para. 5, [1899MS].

When Christ's indwelling glory flashed forth, it was too intense for His pure and perfect humanity entirely to conceal. The scribes and Pharisees did not speak in acknowledgment of Him, but their enmity and hatred were baffled as His majesty shone forth. The truth, obscured as it was by a veil of humiliation, spoke to every heart with unmistakable evidence. This led to the words of Christ, "Ye know who I am." Men and devils were compelled, by the shining forth of His glory, to confess, "Truly, this is the Son of God." Thus God was revealed: thus Christ was glorified. [Cf: ST 05-10-99 para. 13] p. 244, Para. 6, [1899MS].

By raising Christ from the dead, the Father glorified His Son before the Roman guard, before the Satanic host, and before the heavenly universe. A mighty angel, clothed with the panoply of heaven, descended, scattering the darkness from his track, and, breaking the Roman seal, rolled back the stone from the sepulcher as if it had been a pebble, undoing in a moment the work that the enemy had done. The voice of God was heard, calling Christ from His prison house. The Roman guard saw heavenly angels falling in reverence before Him whom they had crucified, and He proclaimed above the rent sepulcher of Joseph, "I am the resurrection and the life." Can we be surprised that the soldiers fell as dead men to the earth? [Cf: ST 05-10-99 para. 14] p. 245, Para. 1, [1899MS].

Christ's ascension to heaven, amid a cloud of heavenly angels, glorified Him. His concealed glory shone forth with all the brightness that mortal man could endure and live. He came to our world as a man; He ascended to His heavenly home as God. His human life was full of sorrow and grief, because of His cruel rejection by those He came to save; but men were permitted to see Him strengthened, to behold Him ascending in glory and triumph, surrounded by a convoy of angels. The same holy beings that announced His advent to the world were permitted to attend Him at His ascension, and to demand a triumphal entrance for

the royal and glorified Being. "Lift up your heads, O ye gates," they cry as they near the heavenly portals; "and be ye lift up, ye everlasting doors; and the King of glory shall come in." The angels at the gates respond in lofty strain, "Who is this King of glory?" And from thousands and ten thousands of voices the answer comes: "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the angels at the gates cry, "Who is this King of glory?" and again the response swells triumphantly upward, "The Lord of hosts, He is the King of glory." [Cf: ST 05-10-99 para. 15] p. 245, Para. 2, [1899MS].

Thus the prayer of Christ was answered. He was glorified with the glory which He had with His Father before the world was. But amid this glory, Christ does not lose sight of His toiling, struggling ones upon earth. He has a request to make of His Father. He waves back the heavenly host until He is in the direct presence of Jehovah, and then He presents His petition in behalf of His chosen ones. [Cf: ST 05-10-99 para. 16] p. 245, Para. 3, [1899MS].

Father," He says, "I will that they also, whom Thou hast given Me, be with Me where I am." And then the Father declares, "Let all the angels of God worship Him." The heavenly host prostrate themselves before Him, and raise their song of triumph and joy. Glory encircles the King of heaven, and was beheld by all the heavenly intelligences. No words can describe the scene which took place as the Son of God was publicly reinstated in the place of honor and glory which He voluntarily left when He became a man. [Cf: ST 05-10-99 para. 17] p. 245, Para. 4, [1899MS].

And to-day Christ, glorified, and yet our Brother is our Advocate in the courts of heaven. "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Mrs. E. G. White. [Cf: ST 05-10-99 para. 18] p. 245, Para. 5, [1899MS].

Nevertheless I tell you the truth," said Christ to His disciples; "it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. . . . When He, the Spirit of truth, is come, He will guide you in all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you." "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with Me from the beginning." [Cf: ST 05-17-99 para. 01] p. 246, Para. 1, [1899MS].

Christ's triumphant ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work without the visible presence of their beloved Teacher. While He was yet with them, He commanded that they should not depart from Jerusalem, but wait for the promise of the Father, "which, saith He, ye have heard of Me. For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." [Cf: ST 05-17-99 para. 02] p. 246, Para. 2, [1899MS].

When Christ entered within the heavenly gates, He was enthroned, amid the songs of millions of angels. As soon as this ceremony was completed, the Holy Spirit descended upon His followers in rich currents according to Christ's promise, and they were no more orphans. How quickly Christ fulfilled His promise, and sent from the heavenly courts the guarantee of His love! After His inauguration, the Spirit came and Christ was indeed glorified, even with the glory which He had from all eternity with the Father. During His humiliation upon this earth, the Spirit had not descended with all its efficacy; and Christ declared that if He went not away, it would not come, but that if He went away, He would send it. It was a representation of Himself, and after He was glorified it was manifest. [Cf: ST 05-17-99 para. 03] p. 246, Para. 3, [1899MS].

Then the people beheld the Lamb of God, which taketh away the sin of the world. How glorious did the Saviour appear, in the eyes of the awe-stricken multitude, invested with the robes of divinity! O, if He would only visit them again in human form, how gladly would they receive Him! How did Peter look upon his denial of Christ in the hour of temptation, as with his brethren, he endured the seeing of Him who is invisible? He longed to witness to Christ's divinity and glory. And he was given opportunity. [Cf: ST 05-17-99 para. 04] p. 246, Para. 4, [1899MS].

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." "Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and harken to my words. . . . Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know; Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. . . . This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." [Cf: ST 05-17-99 para. 05] p. 246, Para. 5, [1899MS].

This chapter is full of interest to all who love the Lord. Divine power was arrayed on the side of redemption. See the people coming in from all directions to hear the apostle witness to the truth as it is in Jesus. They press in, crowding the temple. Priests and rulers are

present, the dark scowl of malignity still on their faces; their hearts still full of the spirit of abiding hatred toward Christ; their hands not cleansed from the blood they had shed when they crucified the world's Redeemer. They thought to find the apostles cowed with fear, because the strong hand of oppression and murder had testified of their purpose. But mark how intently they gaze, how earnestly they listen, as if spellbound. They find the apostles, instead of being sad, disheartened, and discouraged, ready to yield up their faith in Christ, full of courage, proclaiming, by the power of the Holy Spirit, the divinity of Christ. They hear them declare with boldness that the Man recently humiliated, spit upon, derided, smitten by cruel hands, crowned with thorns, and crucified, is the Prince of Life, and that He is now sitting at the right hand of God. [Cf: ST 05-17-99 para. 06] p. 247, Para. 1, [1899MS].

Those who listened to the disciples had taken an active part in the death of Christ. Their voices had mingled with the rabble throng in His rejection. When Jesus and Barabbas stood before them in the judgment hall, and Pilate asked, "Whom will ye that I release unto you?" they shouted, "Release unto us Barabbas." "What shall I do then with Jesus?" "Crucify Him, crucify Him." They choose a robber, a murderer, rather than the Son of God. Pilate delivered Christ to them, saying: I find no fault in this Man. Take ye Him and crucify Him. I wash my hands, as innocent of His blood. Then there arose, like the bellowing of wild beasts, "His blood be on us, and on our children." The deed was done; Christ was crucified. [Cf: ST 05-17-99 para. 07] p. 247, Para. 2, [1899MS].

Now these people hear the disciples declaring that it was the Son of God they had crucified. Priests and rulers trembled. Conviction and anguish seized the heart of the people. "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. . . . Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." [Cf: ST 05-17-99 para. 08] p. 247, Para. 3, [1899MS].

Now the disciples understood the words spoken by Christ when He was yet with them, "At that day ye shall know that I am in My Father, and ye in Me, and I in you." [Cf: ST 05-17-99 para. 09] p. 247, Para. 4, [1899MS].

"Ye shall receive power," Christ had said, "after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." By the descent of the Holy Spirit, the apostles were qualified for the very work Christ had given them to do,--the work of gathering in the harvest. The great Teacher came to sow the world with truth; and after His ascension, the harvest revealed the power of His teaching. [Cf: ST 05-17-99 para. 10] p. 247, Para. 5, [1899MS].

Today, as in the days of the apostles, these rich promises, the inexhaustible supplies of heaven, are at the command of every soul that

is united with Christ. He pitied poor sinners so much that He left the courts of heaven and laid aside His robes of royalty, humiliating Himself to humanity, that He might become acquainted with the needs of men, and help them to rise above the degradation of the fall. He bound Himself closely to the Father, that He might bring their united strength to bear upon the souls of men, and save them from eternal ruin. In like manner should His servants cultivate spirituality, if they hope to succeed in their work. [Cf: ST 05-17-99 para. 11] p. 248, Para. 1, [1899MS].

The Holy Spirit, sent from heaven by the benevolence of infinite love, takes the things of God, and reveals them to every soul that has an implicit faith in Christ. By its power the vital truths, upon which the salvation of the soul depends, are impressed upon the minds of men, and the way of life is made so plain and clear that those who are ignorant, who have not had the advantage of great learning, need not err therein. Faith is simple; it means no more nor less than belief in the Word of the infinite God. Believing, all may have life through His name. When the Jews asked, "What shall we do, that we might work the works of God?" the answer came from the lips of One that never lies, "This is the work of God, that ye believe on Him whom He hath sent." "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name. [Cf: ST 05-17-99 para. 12] p. 248, Para. 2, [1899MS].

The principles of divine truth, received and cherished in the heart, will carry us to a height of moral excellence that we had not deemed it possible for us to reach. Belief in Christ makes it possible for each one to be an overcomer. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." Mrs. E. G. White. [Cf: ST 05-17-99 para. 13] p. 248, Para. 3, [1899MS].

"Then drew near unto Him all the publicans and sinners for to hear Him. And the Pharisees and the scribes murmured, saying, This Man receiveth sinners, and eateth with them. And He spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." [Cf: ST 05-24-99 para. 01] p. 248, Para. 4, [1899MS].

The scribes and Pharisees prided themselves upon the idea that they were God's chosen people, and they were filled with self-righteousness. "Christ came unto His own, and His own received Him not." He did not flatter the Pharisees or exalt them in any way. He received the publicans and sinners whom the Jews heartily despised, and because His lessons of humility, compassion, and love rebuked their selfishness and pride, they would none of Him, but turned from Him in scorn. They made



great ostentation, wore long robes, and stood praying on the corners of the streets, but none of these pretensions to piety awed the great Teacher or drew from Him one word of approval. They flattered themselves, but He did not flatter them. The teaching of Christ was against all vanity and pride, for these were abhorrent to the Most High. It is the humble and the contrite whose prayers are heard in heaven. The Lord declares that He knoweth the proud afar off. He says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." [Cf: ST 05-24-99 para. 02] p. 248, Para. 5, [1899MS].

When the scribes and Pharisees saw the publicans and sinners following Christ and listening with living interest to His teaching, they could not tolerate either Teacher or listeners. They hated Christ, and said, "This Man receiveth sinners, and eateth with them." By this accusation they thought to make the false impression that Jesus loved the association of those who were sinful and defiled, and was insensible to their wickedness. To this reproach Jesus replied by the parable of the lost sheep. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: ST 05-24-99 para. 03] p. 249, Para. 1, [1899MS].

The parable of the lost sheep places man in the position of one who is helpless and undone. All are lost unless they are transformed in character. [Cf: ST 05-24-99 para. 04] p. 249, Para. 2, [1899MS].

The lost condition of the sheep necessitates the coming of the True Shepherd, that, at any cost to Himself, He may seek and save those that are perishing. Those who are wise in their own conceit do not realize the position in which they are placed by this parable. The Son of man came to seek and to save that which is lost. Doth not the shepherd leave the ninety and nine in the wilderness and go after that which is lost until he find it? [Cf: ST 05-24-99 para. 05] p. 249, Para. 3, [1899MS].

In giving His only-begotten Son to save us, the Lord God shows what is the estimate He puts upon man. To the question, What is the price of the soul of man? the answer is, The life of the only-begotten Son of God. And as Christ came to save man, high or low, rich or poor, white or black, are any, to be treated with contempt? Satan has studied to lay in ruins the image of God, and through intemperance and sin obliterate all trace of His character in man. Christ came, clothing His Divinity with humanity, that He might meet humanity and not extinguish humanity by Divinity. He came to save the lost sheep, and became a servant in lowly ministry to lift up the lowly. [Cf: ST 05-24-99 para. 06] p. 249, Para. 4, [1899MS].

The science of salvation is a grand theme, and all the glory of restoring the image of God in man is to be laid at the feet of the Eternal. Holy angels have left the royal courts, and have come down to earth to encamp in the valleys in chariots of fire, a vast army, not do despise, not to rule, or require man to worship them, but to minister unto those who shall be heirs of salvation. Could human eyes be opened they would see in times of danger when Satan goes forth as a roaring lion, seeking whom he may devour, that heavenly beings encamp round the little flock who love and fear God. [Cf: ST 05-24-99 para. 07] p. 249,

Para. 5, [1899MS].

The heavenly Shepherd left the ninety and nine to seek the lost one. However dark the night, however, severe the tempest, the Shepherd goes forth, at every step calling by name His lost sheep, until He hears its terrified, faint, and dying cry. Then He hunts amid the dangerous places, crosses the tangled briers, and finds His sheep. He rescues it from peril, places it on His shoulder, and with rejoicing returns to the fold. At every step He cries, "Rejoice with Me; for I have found My sheep which was lost." "And when he cometh home, he calleth together his friends and neighbors, saying unto them, "Rejoice with Me' for I have found my sheep which was lost." [Cf: ST 05-24-99 para. 08] p. 249, Para. 6, [1899MS].

Could we see the heavenly angels watching with intense interest the steps of the Shepherd as He goes into the desert to seek and to save the lost, what wonder would fill our hearts! "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons [in their own estimation], which need no repentance." It is he who is sick who feels the need of a physician, and the mission of Christ to the world was to seek and save those who were perishing. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Mrs. E. G. White. [Cf: ST 05-24-99 para. 09] p. 250, Para. 1, [1899MS].

Christ is the great Missionary to the poor, the sick, and the suffering. "The poor have the Gospel preached unto them," He declared. The King of heaven, He could have lived among the wealthiest, but He chose poverty, honoring it by making it His lot, redeeming it from its humiliation by consecrating Himself to a life of poverty, stripping from it forever the reproach of scorn by blessing the poor, the inheritors of God's kingdom. Poverty with Christ is wealth of the highest value. Such poverty is sanctified and blessed. [Cf: ST 06-21-99 para. 01] p. 250, Para. 2, [1899MS].

Poverty abounds in this world; and why?--Because of selfishness. Many are made poor by the dishonest stewardship of those who are trading on their Lord's goods. Today, crime of every kind is practised in order to obtain money. Selfishness, deceit, robbery, and bloodshed are making this world a veritable Sodom, and its inhabitants as the inhabitants of the antediluvian world. In the greed for possession, God's law is transgressed. But retribution will overtake the wrongdoers. Riches can not save one soul from death. He who gives himself up to work the works of Satan creates a force of evil that he can not repress. [Cf: ST 06-21-99 para. 02] p. 250, Para. 3, [1899MS].

There is a false religion, endangering the souls of all who advance it, which teaches that selfish pleasure and enjoyment is the sum of happiness. The parable of the rich man and Lazarus shows us that this is false. It was the rich man's duty to help Lazarus by giving of his abundance. But he refused to do this, and gave himself up to intemperate, luxurious living. There came a time when the rich man would have given all he possessed to exchange places with Lazarus, once poor and covered with sores. He fell sick, and during his sickness he learned what suffering meant. He is represented as calling constantly upon Lazarus to relieve him in his burning fever. But he had no

knowledge of God, and Abraham is represented as answering, "Between us and you there is a great gulf fixed, so that they which would pass from hence to you can not; neither can they pass to us, that would come from thence." [Cf: ST 06-21-99 para. 03] p. 250, Para. 4, [1899MS].

Christ took His position with the poor, that He might lift from poverty the stigma that the world has attached to it. He knows the danger of the love of riches. He knows that this love proves the ruin of many souls. It places those who are rich where they indulge every wish for grandeur. It develops the weakness of humanity, and shows that, notwithstanding their abundance, many of the rich are not rich toward God. The man possessing houses and lands, uplifted and deceived by the respect paid to him, looks down upon the poor man, who, nevertheless, may possess virtues that the rich man does not. When weighed in the balances of the sanctuary, the selfish, covetous rich man will be found wanting, while the poor man who has depended only upon God for his goodness, will be pronounced heir to eternal riches. [Cf: ST 06-21-99 para. 04] p. 250, Para. 5, [1899MS].

God has made the rich man His steward, and if he walks in Christ's steps, maintaining a humble, godly life, he will become meek and lowly in heart. He will realize that his possessions are only lent treasures, and will feel that a sacred trust has been committed to him to help the needy and suffering. This work will bring its reward in rich treasures laid up beside the throne of God. Thus the rich man may make a success of life, as a faithful steward of his Lord's goods. [Cf: ST 06-21-99 para. 05] p. 251, Para. 1, [1899MS].

All suffering is not the result of a perverted life. Job is brought before us as a man whom the Lord permitted Satan to afflict. The enemy stripped him of all he possessed; his family ties were broken; his children were taken from him. For a time his body was covered with loathsome sores, and he suffered greatly. His friends tried to make him see that he was responsible, by his sinful course, for all his afflictions. But he denied the charge, declaring, "Miserable comforters are ye all." By seeking to prove Job guilty before God, and deserving of punishment, his friends brought a grievous test upon him, and placed God in a false light; but Job did not swerve from his loyalty, and God rewarded his faithful servant. [Cf: ST 06-21-99 para. 06] p. 251, Para. 2, [1899MS].

There is a connection between the religion of Christ and poverty. Christianity is the solace of the poor. Christ has ever been the poor man's Friend. In His humanity there are golden threads that bind the believing, trusting poor to His own soul of infinite love. He is the Great Physician, the mighty Healer of all diseases. While in our world, He bore our infirmities and carried our sorrows. He was poor, yet He was the source of all goodness, all blessings. He is a reservoir of power to all who consecrate themselves to the work He came to do. [Cf: ST 06-21-99 para. 07] p. 251, Para. 3, [1899MS].

Jesus, the world's Redeemer, possessed heaven's activity, heaven's ambition. He longed to extend His kingdom to all parts of the world. He endured the agony of the cross to accomplish this work, cheered by the prospect of a universal triumph. In dying for the sinful race, He destroyed him who had the power of death. The blood of the cross sealed the irrevocable covenant which ensures to our Redeemer the heathen for

His inheritance, and the uttermost parts of the earth for His possession. [Cf: ST 06-21-99 para. 08] p. 251, Para. 4, [1899MS].

Christians have a sacred duty to perform in carrying forward the work that Christ came to accomplish. He declared, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." He longs to have men and women cooperate with Him. They may be ignorant, but if they are meek and lowly, He will make them vessels fit for the Master's use. They will be wholehearted, sincere disciples, who can comprehend God's great design in favor of a perishing race. [Cf: ST 06-21-99 para. 09] p. 251, Para. 5, [1899MS].

The Lord calls for volunteers who will be self-denying, who will endure hardness as good soldiers of the cross of Christ. He calls for workers who are willing to be laborers together with Him. We can do much to help the poor and brighten their lives, if we will but realize it. Those who work with unselfish hearts, who share Christ's sympathies, who strive earnestly to fulfil His purpose for humanity, will help to swell the tide of His joy, and will give honor, majesty, and praise to His name. [Cf: ST 06-21-99 para. 10] p. 251, Para. 6, [1899MS].

The last great battle in behalf of truth and righteousness is to be fought, and God would have His soldiers go forth in faith. Christians, do you discern the signs of the times? Can you, with humble tread, put your feet in the footsteps of your Redeemer? Can you give yourselves heartily to a good work, a perilous undertaking? Verily, the Lord has need of armies of workers, and some of the most precious souls will be found in the pit of degradation. God calls upon us to work for this class. Do not lose your purity because you are among the impure, but "building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever." Mrs. E. G. White. [Cf: ST 06-21-99 para. 11] p. 252, Para. 1, [1899MS].

"And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "For there is one God, and one Mediator between God and man, the man Christ Jesus." "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the New Testament, that by means of death . . . they which are called might receive the promise of eternal inheritance." [Cf: ST 06-28-99 para. 01] p. 252, Para. 2, [1899MS].

Jesus is our Advocate, our High Priest, our Intercessor. Our position is like that of the Israelites on the day of Atonement. When the high priest entered the most holy place, representing the place where our

High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding with God, every heart was to be bowed in contrition, pleading for the pardon of transgression. [Cf: ST 06-28-99 para. 02] p. 252, Para. 3, [1899MS].

Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When he offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing His work in the most holy place. In His intercession as our advocate, Christ needs no man's virtue, no man's intercession. He is the only sin bearer, the only sin offering. Prayer and confession are to be offered only to Him who has entered once for all into the most holy place. He will save to the uttermost all who come to Him in faith. He ever liveth to make intercession for us. [Cf: ST 06-28-99 para. 03] p. 252, Para. 4, [1899MS].

This makes of no avail the offering of the mass, one of the falsehoods of Romanism. The incense that is now offered by men, the masses that are said for the deliverance of souls from purgatory, are not of the least value in God's sight. All the altars, sacrifices, traditions, and inventions, whereby men hope to earn salvation, are fallacious. [Cf: ST 06-28-99 para. 04] p. 252, Para. 5, [1899MS].

Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour's attributes, and able to pardon sin. They are themselves sinners, and are only human. One day they will see that their deceptive doctrines have led to crime of every stripe and type. They are responsible for many terrible wrongs which men have perpetrated upon their fellowmen. Martyrs have been tortured and put to death by men instigated by Satan to perform wicked deeds. These things have been done under the rule of the man of sin, who has placed himself as God, sitting in the temple of God, and taking upon himself the prerogatives of God, that he may carry out his own schemes. The Judge of the whole earth will call those who have done those deeds to account. The case of every soul that has been imprisoned, every human being that has been tortured, has been noted by the recording angel. [Cf: ST 06-28-99 para. 05] p. 253, Para. 1, [1899MS].

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He which is of God, He hath seen the Father. Verily, verily, I say unto you, he that believeth on Me hath everlasting life." [Cf: ST 06-28-99 para. 06] p. 253, Para. 2, [1899MS].

The mightiest human being, whatever may be his claim, is not infinite. He can not understand infinity. Christ plainly stated, "No man knoweth the Father but the Son." A teacher was once endeavoring to present the exaltation of God, when a voice was heard saying, "We can not as yet understand who He is." The teacher nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God Himself would

cease to be God." The mightiest created intellect can not comprehend God; words from the most eloquent tongue fail to describe Him; in His presence silence is eloquence. [Cf: ST 06-28-99 para. 07] p. 253, Para. 3, [1899MS].

Christ represented the Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, "He that hath seen Me hath seen the Father." No man "knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal Him." No priest, no religionist, can reveal the Father to any son or daughter of Adam. Men have only one Advocate, one Intercessor, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love that the Father has manifested in our behalf, the love that He has expressed for us. We can not measure this love; for measurement there is none. Can we measure infinity? We can only point to Calvary, to the Lamb slain from the foundation of the world. [Cf: ST 06-28-99 para. 08] p. 253, Para. 4, [1899MS].

"For if, when we were enemies, we were reconciled to God by the death of His Son; much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; . . . Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." [Cf: ST 06-28-99 para. 09] p. 253, Para. 5, [1899MS].

"For their sakes," Christ prayed, "I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, . . . that the world may know that Thou hast sent Me. . . . Father, I will that they also, whom Thou hast given Me be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them." [Cf: ST 06-28-99 para. 10] p. 254, Para. 1, [1899MS].

Thus the great Intercessor presents His petition to the Father. No middle-man comes between the sinner and Christ. No dead prophet, no buried saint is seen. Christ Himself is our Advocate. All that the Father is to His Son He is to those whom His Son in humanity represented. In every line of His work Christ acted as a representative of the Father. He lived as our substitute and surety. He labored as He would have His followers labor, unselfishly, appreciating the value of every human being for whom He suffered and died. [Cf: ST 06-28-99 para. 11] p. 254, Para. 2, [1899MS].

The promise of the Father was pledged that if Christ clothed His divinity with humanity, if He endured the test that Adam failed to

endure, His obedience would be counted as righteousness to His people. Thus He would conquer in their behalf, and place them on vantage ground. Thus they would be given a probation in which they might return to their loyalty by keeping God's law. And in this Christ would see of the travail of His soul, and be satisfied. Mrs. E. G. White. [Cf: ST 06-28-99 para. 12] p. 254, Para. 3, [1899MS].

The greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her the choicest of Heaven's blessings. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God. [Cf: ST 07-04-99 para. 01] p. 254, Para. 4, [1899MS].

Between the laws of men and the precepts of Jehovah will come the last great conflict of the controversy between truth and error. Upon this battle we are now entering,--a battle not between rival churches contending for the supremacy, but between the religion of the Bible and the religion of fable and tradition. The agencies which will unite against truth and righteousness in this contest are now actively at work. [Cf: ST 07-04-99 para. 02] p. 254, Para. 5, [1899MS].

God's Holy Word, which has been handed down to us at such a cost of suffering and blood, is but little valued. The Bible is within the reach of all, but there are few who really accept it as the guide of life. Infidelity prevails to an alarming extent, not in the world merely, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, and the perpetuity of the law of God, are practically rejected by a large share of the professedly Christian world. Thousands who pride themselves upon their wisdom and independence regard it an evidence of weakness to place implicit confidence in the Bible, and a proof of superior talent and learning to cavil at the Scriptures, and to spiritualize and explain away their most important truths. Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and they ridicule those who are so simple-minded as to acknowledge all its claims. [Cf: ST 07-04-99 para. 03] p. 254, Para. 6, [1899MS].

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. Satan leads men to conceive of God in a false character, as having attributes which He does not possess. A philosophical idol is enthroned in the place of Jehovah; while the true God, as He is revealed in His Word, in Christ, and in the works of creation, is worshiped by but few. Thousands deify nature, while they deny the God of nature. Tho in a different form, idolatry exists in the Christian world to-day as verily as it existed among ancient Israel in the days

of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists, the god of polished fashionable circles, of many colleges and universities, even of some theological institutions, is little better than Baal, the sun-god of Phoenicia. [Cf: ST 07-04-99 para. 04] p. 255, Para. 1, [1899MS].

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer obligatory upon men. Every nation has its laws, which command respect and obedience; and has the Creator of the heavens and the earth no law to govern the beings He has made? Suppose that prominent ministers were publicly to teach that the statutes which govern our nation and protect the rights of its citizens were not obligatory,--that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of States and nations than to trample upon those divine precepts which are the foundation of all government? When the standard of righteousness is set aside, the way is open for the prince of evil to establish his rule in the earth. [Cf: ST 07-04-99 para. 05] p. 255, Para. 2, [1899MS].

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, then for the Ruler of the universe to annul His law, and leave the world without a standard to condemn the guilty or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruellest of tyrants. [Cf: ST 07-04-99 para. 06] p. 255, Para. 3, [1899MS].

Wherever the divine precepts are set aside, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and a lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practice the sins which called down judgments upon the heathen. [Cf: ST 07-04-99 para. 07] p. 255, Para. 4, [1899MS].

Let the restraint imposed by the divine law be wholly removed, and human laws would soon be disregarded. Because God forbids dishonest practices,--coveting, lying, and defrauding,--men are ready to trample upon His statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbors' possessions by violence, and the strongest would become richest. Life itself would not be respected. Those who disregard the commandments of God sow disobedience to reap disobedience. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth.



Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest and happiness would be banished from the earth. [Cf: ST 07-04-99 para. 08] p. 255, Para. 5, [1899MS].

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the floodgates of iniquity upon the world. Lawlessness, dissipation, and corruption are sweeping in upon us like an overwhelming tide. In the family, Satan is at work. His banner waves, even in professedly Christian households. There is envy, evil surmising, hypocrisy; estrangement, emulation, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin. The vilest of criminals, when thrown into prison for their offenses, are often made the recipients of gifts and attentions, as if they had attained an enviable distinction. The greatest publicity is given to their character and crimes. The papers publish the revolting details of vice, thus initiating others into the practise of fraud, robbery, and murder; and Satan exults in the success of his hellish schemes. The infatuation of vice, the wanton taking of life, the terrible increase of intemperance and iniquity of every order and degree, should arouse all who fear God to inquire what can be done to stay the tide of evil. [Cf: ST 07-04-99 para. 09] p. 256, Para. 1, [1899MS].

Courts of justice are corrupt. Rulers and actuated by desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off; for truth is fallen in the street, and equity cannot enter." [Cf: ST 07-04-99 para. 10] p. 256, Para. 2, [1899MS].

Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will, by a national act, give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin. By Mrs. E. G. White. [Cf: ST 07-04-99 para. 11] p. 256, Para. 3, [1899MS].

"And without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." The more we study the subject of the redemption of the human race, the greater depths we find, and there, as we think of the Redeemer's glory, are depths we can not reach. It is the glory of the Prince of Life, and the mightiest powers of man can not fully comprehend it. The angels themselves desire to look into this

mysterious and wonderful theme. Writing by the inspiration of the Spirit of God, the apostle Peter says: "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." [Cf: ST 07-12-99 para. 01] p. 256, Para. 4, [1899MS].

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth. By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God's government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. In making His infinite sacrifice Christ would exalt and honor the law. He would make known the exalted character of God's government, which could not in any way be changed to meet man in his sinful condition. [Cf: ST 07-12-99 para. 02] p. 257, Para. 1, [1899MS].

Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes?--The heavenly universe, God the Father, Satan and his angels. Wonderful events took place in the betrayal of Christ. At His mock trial, His accusers found nothing by which He could be proved guilty. Three times Pilate declared, "I find no fault in Him at all." Nevertheless he ordered Him to be scourged, and then delivered Him up to suffer the most cruel death that could be devised. [Cf: ST 07-12-99 para. 03] p. 257, Para. 2, [1899MS].

"It pleased the Lord to bruise Him; He hath put Him to grief; when Thou shall make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." It pleased God to bruise His only-begotten Son, to suffer temptation to come to Him, to permit Satan to develop his attributes and the principles of his government. The enmity of the apostate against the Commander of all heaven must be seen. It must be shown that Satan's mercy is cruelty. What a battle was this, between Christ and Satan! It was waged up to the very time of the resurrection, yea, up to the time of the ascension. Then it was transferred to Christ's followers, and to-day Satan wars against them. [Cf: ST 07-12-99 para. 04] p. 257, Para. 3, [1899MS].

During His lifetime Christ's spirit was grieved because His own nation looked upon Him as a root out of dry ground, having no form or comeliness that they should desire Him. He longed for careworn, oppressed, weary human beings to come to Him, that He might give them

the light and life and joy that are only to be found in Him. The veriest sinners were the objects of His deep, earnest interest, pity, and love. But when in the greatest need of human sympathy, in the hour of His trial and temptation, even the most promising of His disciples forsook Him. He was indeed compelled to tread the winepress alone, and of the people there was none with Him. An atmosphere of apostasy surrounded Him. On every side could be heard sounds of mockery, taunting, and blasphemy. Satanic agencies full of animosity strove to inspire the human family with deadly animosity against the law of Jehovah; and in his enmity the apostate was joined by the professed worshippers of God, for whom Christ had done so much. [Cf: ST 07-12-99 para. 05] p. 257, Para. 4, [1899MS].

The Lord of hosts suffered with His Son, but He did not abate one jot of the penalty. The world's Redeemer heard the people taking the oath of allegiance to a rival sovereign. He heard them divorcing themselves from God, refusing to obey His rule, saying, "We have no king but Caesar." As He hung on the cross, He heard them say tauntingly, "He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God." [Cf: ST 07-12-99 para. 06] p. 257, Para. 5, [1899MS].

The Lord permits men to go to a certain length in sin, and then, as in the destruction of the old world, He will arise and punish the inhabitants of the earth for their iniquity. The earth will disclose her blood, and no more cover her slain. [Cf: ST 07-12-99 para. 07] p. 258, Para. 1, [1899MS].

"Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations; the kings shall shut their mouths at Him; for that which had not been told them shall they see; and that which they had not heard shall they consider." [Cf: ST 07-12-99 para. 08] p. 258, Para. 2, [1899MS].

Thus it was. The terrible scenes of the crucifixion revealed what humanity will do when under Satan's control. They revealed what the outcome would be if Satan was to control the world. Those who witnessed these scenes never lost the impressions made upon their minds. Many were converted, and told others of the awful scene they beheld. Many who heard the report of Christ's death were converted, and commenced searching the Scriptures. Thus were fulfilled the words, "So shall He sprinkle many nations." [Cf: ST 07-12-99 para. 09] p. 258, Para. 3, [1899MS].

"Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon an high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell." [Cf: ST 07-12-99 para. 10] p. 258, Para. 4, [1899MS].

Christ was this Branch, the highest branch of the highest cedar. He was the plant of the Lord's setting. "As the apple tree among the trees

of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste." Christ's every act was acceptable to the Father. God loved His Son in His humiliation. He loved Him most when the penalty for the transgression of His law fell on Him. [Cf: ST 07-12-99 para. 11] p. 258, Para. 5, [1899MS].

Christ was the Majesty of heaven, the Commander of the heavenly hosts. But He put off His crown, and divested Himself of His royal robe, to take upon Him human nature, that humanity might touch humanity. As the world's Redeemer, He passed through all the experiences through which we must pass. He found Himself in fashion as a man. He humbled Himself to do the greatest work that could be done for the human race. A beam of righteousness from heaven shone amid the moral darkness of this earth, to enlighten every man that cometh into the world. [Cf: ST 07-12-99 para. 12] p. 258, Para. 6, [1899MS].

Christ suffered in man's stead, giving His life for the life of the world. All who repent and turn to Him are His heritage. His death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question. Every voice in heaven and out of heaven will one day testify to the justice, mercy, and love of God. Mrs. E. G. White. [Cf: ST 07-12-99 para. 13] p. 258, Para. 7, [1899MS].

There are many who have received the idea that the Jewish age was one of darkness, superstition, and ignorance, that repentance and faith and divine enlightenment were reserved for the Gospel dispensation, that these had no part in the Hebrew religion, which, they claim, consisted only in forms and ceremonies. A greater deception than this could not exist. The Hebrew nation was taken into close relation to God, as a peculiar people, a holy nation. The Lord gave to Israel evidences of His presence, that they might fear His name and obey His voice, and that they might know that He was leading them to the promised land. The power of God, which was revealed in so remarkable a manner in their deliverance from Egypt, was seen from time to time through all their journeyings. [Cf: ST 07-19-99 para. 01] p. 259, Para. 1, [1899MS].

And in these manifestations and revelations God was uplifting Israel from a demoralized condition. Great changes were to be wrought in this disorganized people; for oppression and servitude and idolatrous association had molded their habits, their appetites, and their characters. [Cf: ST 07-19-99 para. 02] p. 259, Para. 2, [1899MS].

The Lord had promised Israel that if they would obey His commandments, He would supply their necessities by His miraculous power. But the Hebrews were not willing to submit to the directions and restrictions of the Lord. They wanted their own way. They desired to follow the leadings of their own minds and be controlled by their own judgment. [Cf: ST 07-19-99 para. 03] p. 259, Para. 3, [1899MS].

The Lord heard their murmurings, and the divine presence was revealed in so remarkable a manner that they were afraid. A voice was heard from the glory, bidding Moses and Aaron draw near to the cloudy pillar where Christ was enshrouded. And the Lord talked with Moses and Aaron, and the Israelites heard His voice telling them that He had heard their

murmurings. They heard Him promise that they should have what their appetites craved,--bread in the morning, and flesh in the evening. In all His dealings with them, God was seeking to teach His people that it was not Moses with whom they were finding fault, but that their murmurings were directed against their divine Leader. [Cf: ST 07-19-99 para. 04] p. 259, Para. 4, [1899MS].

The Christian world, who to-day look upon the Jewish nation as under the curse of God, should inquire, Why did the Lord let His judgments fall upon Israel in so signal a manner?--It was because they had rejected the great light given to them since the day of their deliverance from Egyptian bondage. It was because God revealed to them His will by prophets and by holy men, and they walked in their own ways. [Cf: ST 07-19-99 para. 05] p. 259, Para. 5, [1899MS].

Their calamities did not come because they kept the law of God, but because they disregarded that law. God had told them that if they did not obey His commandments, He could not keep His covenant with them. The history of the Israelites is portrayed for our warning. They had great light and exalted privileges; yet they did not live up to that light nor appreciate their advantages, and their light became darkness. They walked in the light of their own eyes, instead of following the leadings of God. Their history is given for the benefit of those who live in these last days, that we may avoid following the same example of unbelief. The apostle Paul says: "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" [Cf: ST 07-19-99 para. 06] p. 259, Para. 6, [1899MS].

In these last days God has brought to His people a knowledge of His law. A flood of light has been poured upon the New Testament, revealing the truths of the Old. God has brought out from the world and from the church a people whom He has made the depositaries of His law. They are to teach that that law must be obeyed if men would enter into life. To those who keep His commandments He will be a pillar of cloud by day, and a pillar of fire by night, to lighten and lead the way in the path cast up for the ransomed of the Lord to walk in. [Cf: ST 07-19-99 para. 07] p. 260, Para. 1, [1899MS].

In keeping the commandments, we have the assurance that there is great reward, and no earthly consideration should induce Christians to refuse to lift the cross in keeping all of God's commandments. Riches, ease, pleasure, ambition, and worldly honors are as dross that will perish in the fires of the last days. "The fear of the Lord is the beginning of wisdom." Better far obtain a knowledge of God's will through an understanding of His word than have the praise of men and the honor of the world. [Cf: ST 07-19-99 para. 08] p. 260, Para. 2, [1899MS].

There is a great similarity between our history and that of the children of Israel. God led His people from Egypt into the wilderness, where they could keep His law and obey His voice. The Egyptians, who had no regard for the Lord, were encamped close by them; yet what was to the Israelites a great flood of light, illuminating the whole camp, and shedding brightness upon the path before them, was to the hosts of

Pharaoh a wall of clouds, making blacker the darkness of the night. To us as a people has been committed the law of God. To those who obey them, the commandments of God are as a pillar of fire, lighting and leading the way to eternal salvation. But to those who disregard them they are as the clouds of night. [Cf: ST 07-19-99 para. 09] p. 260, Para. 3, [1899MS].

"Go forward," God said to Israel, when the flowing waters of the Red Sea blocked their passage as they moved out in the path which Providence had indicated. As they placed their feet in the waters of the sea, they did what the Lord required of them. They did not see what God would do next. They did not see the broad path opened for them by the power of God until they manifested their faith by moving forward. And then God's power was revealed. The waters on either side were piled up like a wall, leaving an open path before them. [Cf: ST 07-19-99 para. 10] p. 260, Para. 4, [1899MS].

The voice of God bidding His faithful ones go forward, frequently tries their faith to the uttermost; but we must not seek for some object upon which to hang our doubts and unbelief. If we wait until every shadow of uncertainty is removed, we shall never plant our feet upon the platform of eternal truth. Those who will not follow the light because some things are not entirely clear to their understanding, will never believe the truth. Faith is not certainty; it is "the substance of things hoped for; the evidence of things not seen." [Cf: ST 07-19-99 para. 11] p. 260, Para. 5, [1899MS].

God will do marvelous things for those who trust in Him. It is because His professed people trust so much to their own wisdom, and do not give the Lord an opportunity to reveal His power in their behalf, that they have not more strength. He will help His believing children in every emergency, if they will place their entire confidence in Him. He will work mightily for a faithful people who obey His word without questioning or doubt. Mrs. E. G. White. [Cf: ST 07-19-99 para. 12] p. 260, Para. 6, [1899MS].

Be ye therefore perfect, even as your Father which is in heaven is perfect." Man is to be perfect in his sphere, even as God is perfect in His sphere. How can such a lofty standard be reached? The required perfection is based on the perfection of Christ, "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." He gave the command requiring perfection, He who was by birth a human being, though allied to divinity. He has passed over the road we are to tread, and He says, "Without Me ye can do nothing." But with Him we can do everything. Thus a perfect character can be obtained. God never issues a command without furnishing the grace sufficient for its fulfilment. Ample provision has been made that man shall be a partaker of the divine nature. [Cf: ST 07-26-99 para. 01] p. 261, Para. 1, [1899MS].

"Be ye therefore perfect, even as your Father which is in heaven is perfect." This is the standard God holds before His children. It is a standard of Christlikeness. Christianity means entire surrender to the will of God. Then it can be said of us, "Ye are complete in Him." [Cf: ST 07-26-99 para. 02] p. 261, Para. 2, [1899MS].

When such possibilities are presented to us; when we see that it is

our privilege to attain Christian perfection, should we not strive to reach the standard? Should not our one purpose be to appreciate and understand the high honor conferred upon us? Christ has shown us how the heavenly universe values the beings for whom He made so great a sacrifice. Men and women are God's by creation and by redemption, and those who receive Christ He invests with His strength. They are bound up with Him, and are fully capable of reaching the highest elevation of character. [Cf: ST 07-26-99 para. 03] p. 261, Para. 3, [1899MS].

It is the Lord's will that we should cherish a solemn sense of our accountability to Him, as the owner of the talents He has lent us. He desires us to appreciate His entrusted gifts, doing all in our power to reach the standard He has set before us. [Cf: ST 07-26-99 para. 04] p. 261, Para. 4, [1899MS].

In the varied lines of Christ's work, each part depends on every other part, and the perfection of the work depends on the cooperation of each part. God has made provision for the reciprocal action and the mutual relation of all animated beings. He has arranged that all shall be connected together, and the whole to God. No one can be dropped out of the Lord's plan without affecting the whole. Nothing is independent of the rest. [Cf: ST 07-26-99 para. 05] p. 261, Para. 5, [1899MS].

In creating man, God designed that each human being should be a part of the web of humanity. He pledged Himself to make every provision for the happiness of men and women by making it possible for them to be like Him. It is His purpose that nothing shall be wanting to their happiness if they remain loyal to His commandments. They are the objects of His special love and care, and He would make them consecrated channels through which blessings from His abundant resources shall flow to the world. How important then that each act his part with fidelity, striving with all his power to fulfil God's purpose for him. [Cf: ST 07-26-99 para. 06] p. 261, Para. 6, [1899MS].

Speaking of Christ, John says: "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth. . . And of His fulness have all we received, and grace for grace." [Cf: ST 07-26-99 para. 07] p. 261, Para. 7, [1899MS].

Here we are shown what we may become by looking unto Jesus, the Author and Finisher of our faith. If humanity will cooperate with divinity, He who made so great a sacrifice in behalf of the human race will complete that which He has begun. Of Himself man cannot obtain completeness, but every gift of heaven is granted to those who will cooperate with Christ, striving day by day for the mastery over the deceptive temptations of the enemy. By searching, we cannot find out God, but Christ has declared Him. "Show us the Father," Philip said, and Jesus answered: "Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father." [Cf: ST 07-26-99 para. 08] p. 262, Para. 1, [1899MS].

Christ came to clothe His people with his righteousness. But they would not receive Him, and with pale and quivering lips and broken utterance He exclaimed, "If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace!" Then came a pause, for the Saviour was reluctant to pronounce the irrevocable sentence--"but now they are hid from thine eyes." It was with a burst of agony that Christ spoke these words. He was bearing a great burden for the people of His care, but they knew not the time of their visitation. The superhuman agony of the Son of God was keenly felt in the heavenly courts, but those for whom He shed bitter tears knew not their day of grace. [Cf: ST 07-26-99 para. 09] p. 262, Para. 2, [1899MS].

This is the great sin of which men and women are guilty to-day. They appreciate not the blessings and privileges within their reach. "In this thy day." The day is nearing its close. We are living amid the last scenes of this earth's history. Can it be that we shall be among the number that Christ mentioned with so much sorrow as He halted on the crest of Olivet? O, that all would know in this their day the things that belong to their peace. Shall Christ say to any one of us, "But now they are hid from thine eyes"? He will be obliged to do so if we fail to show our appreciation of His mercy by doing all in our power to cooperate with Him. [Cf: ST 07-26-99 para. 10] p. 262, Para. 3, [1899MS].

When Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," He had in view purity of purpose and action. It is essential for every soul who desires increased knowledge, to possess this purity. There is great need of purity as well as of knowledge. [Cf: ST 07-26-99 para. 11] p. 262, Para. 4, [1899MS].

Perfection can be attained only through the grace given by God. He will be the efficiency of every soul who strives for clear, far-seeing moral faculties. But He requires the cooperation of the human agent. Temperance must be practised in all things, in eating, in drinking, in all the habits of life. Christ said to His disciples, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." He would have us follow Him as tho wholly in earnest. He would have us cultivate a whole-souled earnestness. Some may call this enthusiasm; but if there is any subject in the world worthy of enthusiasm, it is the subject of redemption. We must be heartily enthusiastic over the wonderful work of our salvation. Each one may be so inspired by the lifework of Christ that he will become full of an earnest desire to be a truehearted Christian. But those who think it will be just as well to be half for Christ and half for the world are under a great deception. They are neither cold nor hot. They are neither successful worldlings nor successful Christians, and Christ says of them: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock. If any man hear My voice, and open the door, I will come in to him, and will



sup with him, and he with Me." [Cf: ST 07-26-99 para. 12] p. 262, Para. 5, [1899MS].

The Lord calls for sincere, earnest work. Halfheartedness spoils us for both worlds. When weighed in the balances of the sanctuary, those who have done surface work will be found wanting. Without life in Christ there can be no spiritual growth, no real development. We each need to grow in grace and in the knowledge of the truth. We turn our blessings into a curse both to our own souls and to the souls of others when we do not do this. Mrs. E. G. White. [Cf: ST 07-26-99 para. 13] p. 263, Para. 1, [1899MS].

"And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" Christ knew the motives of His questioner, and He threw upon him the burden of the answer. "What is written in the law? how readest thou?" He asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right." Christ said, "this do, and thou shalt live." Supreme love to God and love to our neighbor are the great principles of the law. Upon these two commandments hang all the law and the prophets. Those who keep the first will not transgress the second; for supreme love to God includes all other requirements. [Cf: ST 08-02-99 para. 01] p. 263, Para. 2, [1899MS].

It is essential to our eternal well-being to know more of God; for love to God depends on a conception of His goodness. His excellence, and a knowledge of His will. It requires an appreciation of His character. His law is the transcript of His character, and this law He calls upon us to obey. God calls for an entire surrender of the entire being. "Thou shalt have no other gods before Me," is the first great command, and upon this command depends all the rest. This is the substance of all obedience. Let those who profess to be Christians remember that profession will not save them. The life which Christ alone can give is given upon condition of obedience, an obedience which takes in the whole man,--mind, heart, soul, and strength. This is true sanctification. "This do, and thou shalt live," is the only genuine definition of sanctification. [Cf: ST 08-02-99 para. 02] p. 263, Para. 3, [1899MS].

"Hear therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart, and will all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." [Cf: ST 08-02-99 para. 03] p. 263, Para. 4, [1899MS].

Christ presented the requirements of God's law with great force and clearness, but many of His hearers turned away, careless and

indifferent. And to-day God's ministers preach the Word with power sent down from heaven, but on the minds of many no permanent impression is made. The messages given by God are not received and practised. It is not thought necessary to bring the controlling power of God into the daily and hourly transactions of life. God is not known by an experimental knowledge, and therefore He can not encircle them with the realities of the unseen world. The eternal reward of the righteous does not impress their minds. The great day of the Lord, which is right upon us, awakens neither alarm nor rejoicing in their hearts. They have a form of godliness, but not the power of the truth. Wrapped in self, nothing can help them till they realize their true condition. [Cf: ST 08-02-99 para. 04] p. 263, Para. 5, [1899MS].

Those who claim to be the children of God, and yet do not obey His commands, who are hearers but not doers of the Word, are regarded by the Lord as bankers regard fraudulent bank-notes. They are not genuine. They claim the name of Christian, but in reality they are heathen. To those who do not practise it, the Word of God is a dead letter. Christ says of such, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." If they realized that they were sinners, He could plead in their behalf, and the Lord would arouse them by His Holy Spirit. But He can not present them to the Father; for they are worse than dead in trespasses and sins. They hear the Word, but make no application of it to themselves. Instead, they apply the Word to their neighbors. God can be no power to lukewarm Laodiceans. [Cf: ST 08-02-99 para. 05] p. 264, Para. 1, [1899MS].

Without a working faith it is impossible to please God. Truth may be made ever so clear, it may be urged home ever so strongly; yet if not received by faith, it can not work in the heart. The themes presented may be ever so glorious, yet if not mixed with faith in them that hear, the work of presenting these themes will be labor in vain. The message may be one of hope, which if received would be a savor of life unto life, but if not received and acted upon, it is a savor of death unto death. Until the faith that works by love and purifies the soul opens the door for the heaven-sent blessing, the blessing remains outside. Faith must be exercised if we would keep the great principles of God's law. [Cf: ST 08-02-99 para. 06] p. 264, Para. 2, [1899MS].

It is our duty to use all our powers in an effort to know the Word of God. All our capabilities are to be used in the work of becoming acquainted with Him. We love God with an intensity proportionate to the knowledge we have of His attributes and the value we place on the object of which we are in pursuit. To love God with all the heart is to obey His law with pleasure, to meditate upon the eternal excellence of His character. Such love can never be hidden. Let us study His character in the light of His Word, working as those who realize that they are judgment bound, that they will be called upon to give an account for the words they speak and the attributes of character they possess. [Cf: ST 08-02-99 para. 07] p. 264, Para. 3, [1899MS].

Our eternal welfare depends upon our obedience to God, and therefore we should make it our one aim to seek Him most earnestly, that we may gain a knowledge of Him. This is to be our first consideration. All else is to be made secondary to this object. The Word which is our guide declares, "Seek ye first the kingdom of God, and His

righteousness, and all these things shall be added unto you." Seeing then that all the powers of mind, soul, and strength are to be given to God, in order that we may use our capabilities to His glory, and in this way increase them, let us search His Word earnestly and diligently to learn our duty to our Creator. Thus we may understand that God makes no requirement without making ample provision for the fulfilment of that requirement. Through the redeeming grace of Christ, man may accomplish everything that God requires of him. Mrs. E. G. White. [Cf: ST 08-02-99 para. 08] p. 264, Para. 4, [1899MS].

"The kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them: Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? Take that thine is, and go thy way; I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last; for many be called, but few chosen." [Cf: ST 08-09-99 para. 01] p. 264, Para. 5, [1899MS].

In this parable Christ employed an illustration with which all were familiar. In Europe this custom still remains. Those desiring to find work wend their way to the marketplace, and there stand about, hoping to be employed. And those, also, who are in need of workmen go also to the marketplace. [Cf: ST 08-09-99 para. 02] p. 265, Para. 1, [1899MS].

This lesson was called forth by the disputing of the disciples as to who should be greatest. It is a continuation of the lesson of the preceding chapter. Here we read that Peter said to Christ: "Behold, we have forsaken all, and followed Thee; what shall we have therefore?" And Jesus answered: "Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land, for My name's sake, shall receive a hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first." [Cf: ST 08-09-99 para. 03] p. 265, Para. 2, [1899MS].

Christ gave this lesson to reach down through the ages to our time. He

saw that there would come into the church a spirit of self-righteousness, leading men to think that by their works they could earn heaven. In the parable those who were hired first, represent those who bring into their service an envious, self-righteous spirit. Because they had been first in the field, they claimed the preference. "Friend," answered the master, "I do thee no wrong. In giving thee a penny, I have kept my part of the agreement." [Cf: ST 08-09-99 para. 04] p. 265, Para. 3, [1899MS].

There are those who, whenever they make any advancement, take credit to themselves. If the Lord helps them, they are uplifted by pride, as tho by their own goodness they had advanced. They are eager for flattery, and jealous if they are not placed first. They feel superior to all others. These fail to treat the poor and needy as they should. They act unjustly and unrighteously. Christ does not desire to have them in His service, for they are eager for reward, and think they should receive a compensation for everything they do. [Cf: ST 08-09-99 para. 05] p. 265, Para. 4, [1899MS].

God sees not as man sees. Man judges by appearances; the Lord judges the motives. He knows whether sincerity and fidelity are brought into the work. Our Saviour repeatedly declared that the first should be last, and the last first. Unconsciously men act out their true character. Some work in a humble, lowly way, but they are imbued with the Spirit of God, and constantly they do little things to help others. They bring into their service a spirit of self-sacrifice and self-abasement. They long to do more for their Redeemer. These are the ones who will stand first. They think little of what they do, and are astonished to see that the Lord has noticed the kind word spoken to the disheartened, the gift bestowed to relieve the distressed. But the Lord measures the humble, childlike spirit of love and tenderness, in which these acts were performed, and makes the reward proportionate. [Cf: ST 08-09-99 para. 06] p. 265, Para. 5, [1899MS].

We should all have respect unto the recompense of reward. But, while we desire earnestly to receive blessing, we must have perfect confidence that Christ will reward all according to their works. Paul kept ever in view the crown of life which was to be given to him, and not to him only, but also to all those who love Christ's appearing. But it was victory through Jesus Christ that made the crown of life so desirable to him. Jesus would not have us ambitious to obtain reward, but ambitious to do God's will because it is His will, irrespective of the reward we are to receive. [Cf: ST 08-09-99 para. 07] p. 265, Para. 6, [1899MS].

The gift of God is eternal life. The Lord desires all who receive His grace to trust entirely in Him. He calls upon us to exercise pure, simple faith, trusting in Him, without a question as to what recompense we shall receive. We are to work heartily in His service, showing that we have perfect confidence that He will judge righteously. [Cf: ST 08-09-99 para. 08] p. 266, Para. 1, [1899MS].

In the account of the judgment scene, when the reward is given to the righteous, and sentence is passed on the wicked, the righteous are represented as wondering what they have done that they should receive such reward. But they cherished an abiding faith in Christ. They were imbued with His Spirit, and, without conscious effort, they performed

for Christ, in the person of His saints, those services that bring a sure reward. But their motive in working was not to receive compensation. They regarded it as the highest honor to be allowed to work as Christ worked. What they did was done from love to Christ and to their fellowmen, and He who has identified Himself with suffering humanity accredited these acts of compassion and love as tho done to Himself. [Cf: ST 08-09-99 para. 09] p. 266, Para. 2, [1899MS].

Unconsciously those on the left hand, also, act out their proud, selfish spirit. In their lifetime they did not cherish the attributes of sympathy and love. Self was exalted, and the fatherless and widow, in their sorrow and poverty, received only inattention and neglect at their hands. Yet, in the parable, they are represented as asking: "Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" The answer comes: "Verily I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to Me." [Cf: ST 08-09-99 para. 10] p. 266, Para. 3, [1899MS].

Our every endowment, our every talent, we owe to the Lord. Every victory gained is gained through His grace. Therefore, it is entirely out of place for us to boast. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." [Cf: ST 08-09-99 para. 11] p. 266, Para. 4, [1899MS].

"Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of Mine hand; ye shall lie down in sorrow." The slightest degree of self-sufficiency presents a full appreciation of God's goodness and mercy. When Ephraim spoke tremblingly, he exalted himself in Israel, but when he offered to Baal, he died. God declares, "To this man will I look, even to him that is poor, and of a contrite spirit." The ornament of a meek and quiet spirit is in the sight of God of great price. [Cf: ST 08-09-99 para. 12] p. 266, Para. 5, [1899MS].

"Many are called," Christ said, "but few are chosen." If we would remember that we are on test and trial before the heavenly universe, that God is proving us, to see what spirit we are of, there would be more serious contemplation, more earnest prayer. Those who work in simplicity realize that of himself man can do no good thing. They are full of gratitude and thanksgiving for the privilege of holding communion with God. Interwoven with their service is a principle that makes their gifts and offerings wholly fragrant. They have the same confidence and trust in God that a child has in its earthly father. [Cf: ST 08-09-99 para. 13] p. 266, Para. 6, [1899MS].

It is not so much for our activity and zeal that we are rewarded, but for the tenderness, the graciousness, the love that we have mingled with our work for the sick, the oppressed, the afflicted. Those who see the necessities of others, and yet pass by on the other side, too busy

to minister to the purchase of Christ's blood, who are so eager to do great things that they forget the little things, will find themselves last and least when, in the judgment, the settlement is made. Salvation is wholly of grace. Love and humility are the traits of character that give the possessor the first place in the kingdom of God. Actions which express this love and humility call forth from Christ the words: "Inasmuch as ye did it unto one of the least of these My brethren, ye have done it unto Me." Mrs. E. G. White. [Cf: ST 08-09-99 para. 14] p. 267, Para. 1, [1899MS].

In His prayer to His Father Christ said: "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." When Christ expired on the cross, crying with a loud voice, "It is finished," His work was completed. The way was laid open, the vail was rent in twain. Man could approach God without sacrificial offerings, without the service of earthly priests. Christ Himself was a priest forever after the order of Melchizedek. Heaven was His home. He came to this world to reveal the Father. His work on the field of His humiliation and conflict was now done. He ascended up into the heavens, and is forever set down on the right hand of God. [Cf: ST 08-16-99 para. 01] p. 267, Para. 2, [1899MS].

Christ's life on this earth had been a life of toil, a busy, earnest life. He rose from the dead, and for forty days remained with His disciples, instructing them preparatory to His departure from them. He was ready for the leavetaking. He had demonstrated the fact that He was a living Saviour; His disciples need no longer associate Him with the tomb of Joseph. They could think of Him as glorified amid the heavenly host. "Let not your heart be troubled," He said, "ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." "Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." [Cf: ST 08-16-99 para. 02] p. 267, Para. 3, [1899MS].

All heaven waited with eager earnestness for the end of the tarrying of the Son of God in a world all seared and marred with the curse. In proportion to Christ's humiliation and suffering was to be His exaltation. He became the Saviour, the Redeemer, only by first becoming the Sacrifice. And having magnified the law and made it honorable, by accepting its condition, He hastened to heaven to perfect His work and accomplish His mission by sending the Holy Spirit to His disciples. Thus He would assure His believing ones that He had not forgotten them, tho in the presence of God, where there is fulness of joy forevermore. [Cf: ST 08-16-99 para. 03] p. 267, Para. 4, [1899MS].

Christ came to earth as God in the guise of humanity. He ascended to heaven as the King of saints. His ascension was worthy of His exalted character. He ascended from the Mount of Olives in a cloud of angels, who triumphantly escorted Him to the city of God. Not in His own

interest did He go, but as the covenant-making Redeemer of His believing sons and daughters, who are made thus through faith in His name. He went as one mighty in battle, a conqueror, leading captivity captive, amid acclamations of praise and celestial song. [Cf: ST 08-16-99 para. 04] p. 268, Para. 1, [1899MS].

As He ascended, the challenge was given by the escorting angels: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Joyfully the waiting sentinels make response, "Who is this King of glory?" This they say, not because they do not know who He is, but because they would hear His praises. The answer comes back: "The Lord strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." [Cf: ST 08-16-99 para. 05] p. 268, Para. 2, [1899MS].

Again the response is heard, "Who is this King of glory?" for the angels never weary of hearing His name exalted. In strains of heavenly music the escorting angels make reply, "The Lord of hosts, He is the King of glory." Emmanuel, God with us, "is gone up with a shout; the Lord with the sound of a trumpet." [Cf: ST 08-16-99 para. 06] p. 268, Para. 3, [1899MS].

What a contrast between Christ's reception on His return to heaven and His reception on this earth! In heaven all was loyalty. There was no sorrow, no suffering, to meet Him at every turn. There were no scowling priests to exercise their ingenuity in finding some word of His which they could misinterpret, and thus gain opportunity to harass, abuse, insult, and deride Him. His entrance to the courts above was not begged; for all heaven was honored by His presence. [Cf: ST 08-16-99 para. 07] p. 268, Para. 4, [1899MS].

As He enters heaven, the angels hasten to do Him homage, but He waves them back, and going to His Father makes the plea: "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." What is the Father's answer?--"And let all the angels of God worship Him." The pledge made before the foundation of the world is renewed. Christ's relation to His Father embraces all who receive Him by faith as their personal Saviour. [Cf: ST 08-16-99 para. 08] p. 268, Para. 5, [1899MS].

The time had come for the universe of heaven to accept their King. Angels, cherubim, and seraphim, would now stand in view of the cross. The Father bows His head in recognition of the One of whom the priests and rulers had said, "He trusted in God; let Him deliver Him now, if He will have Him." The Father accepts His Son. No language could convey the rejoicing of heaven or God's expression of satisfaction and delight in His only-begotten Son, as He saw the completion of the atonement. [Cf: ST 08-16-99 para. 09] p. 268, Para. 6, [1899MS].

Christ said to His disciples: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you, but if I depart, I will send Him unto you." This was the gift of gifts. The Holy Spirit was sent as the most priceless treasure man could receive. [Cf: ST 08-16-99 para. 10] p. 269, Para. 1, [1899MS].

The Holy Spirit was to descend on those who love Christ. By this they would be qualified, in and through the glorification of their Head, to receive every endowment necessary for the fulfilling of their mission. The Lifegiver held in His hand not only the keys of death, but a whole heaven of rich blessings. [Cf: ST 08-16-99 para. 11] p. 269, Para. 2, [1899MS].

All power in heaven and earth was given to Him, and having taken His place in the heavenly courts, He could dispense these blessings to all who received Him. The church was baptized with the Spirit's power. The disciples were fitted to go forth and proclaim Christ, first in Jerusalem, where the shameful work of dishonoring the rightful King had been done, and then to the uttermost parts of the earth. The evidence of the enthronement of Christ in His mediatorial kingdom was given. God testified to the great work of atonement in reconciling the world to Himself, by giving Christ's followers a true understanding of the kingdom which He was establishing upon the earth, the foundation of which His own hand had laid. [Cf: ST 08-16-99 para. 12] p. 269, Para. 3, [1899MS].

The Father gave all honor to His Son, seating Him at His right hand, far above all principalities and power. He expressed His great joy and delight in receiving the Crucified One, and crowning Him with glory and honor. And all the favors He has shown to His Son in His acceptance of the great atonement are shown to His people. Those who have united their interests in love with Christ are accepted in the Beloved. They suffer with Christ, and His glorification is of great interest to them, because they are accepted in Him. God loves them as He loves His Son. Christ, Emmanuel, stands between God and the believer, revealing the glory of God to His chosen ones, and covering their defects and transgressions with the garments of His own spotless righteousness. The seal of heaven has been affixed to Christ's atonement. His sacrifice is in every way satisfactory. In Him mercy and truth have met together; righteousness and peace have kissed each other. The Father embraced His Son, and in this included all who receive Him. "To them gave He power to become the sons of God." They are His chosen ones, joint-heirs with Christ in the great firm of heaven. They overcome as He overcame. Mrs. E. G. White. [Cf: ST 08-16-99 para. 13] p. 269, Para. 4, [1899MS].

The future of society is indexed by the youth of to-day. Is the outlook flattering? Parents are bringing upon the stage of action children who will show in life and character the training they have received. Some will be ruined in one way, and some in another. Mismanagement by parents is swelling the ranks of Satan, and children are being lost to Christ. [Cf: ST 08-23-99 para. 01] p. 269, Para. 5, [1899MS].

Home religion is fearfully neglected. Men and women show much interest in foreign missions. They give liberally to them, and thus seek to satisfy their conscience, thinking that giving to the cause of God will atone for their neglect to set a right example in the home. But the home is their special field, and no excuse is accepted by God for neglecting this field. Nothing can counteract the wrong example set by harsh words spoken to wife or children. It is the neglect to cherish rectitude in the home which sends into the world godless children and youth, with warped characters, who unite with evil angels to corrupt others. [Cf: ST 08-23-99 para. 02] p. 269, Para. 6, [1899MS].



Do not think that by instructing the poor, or by spending your means in placing youth in schools where they will obtain true knowledge, you can offset the lack of Christian piety in the home. Parents are responsible for the formation of their children's characters; and if they allow their children to be disobedient, unruly, and unholy, tainting and corrupting others by evil ways, they will be held accountable for the result of their neglect. [Cf: ST 08-23-99 para. 03] p. 270, Para. 1, [1899MS].

Nothing that fathers and mothers can do for those afar off will atone for a wrong course of action in the home. God requires parents, by self-control, by an example of solid character-building, to disseminate light within the immediate circle of their own little flock. No trifling, common conversation is to be indulged. God looks into every secret thing of life. By some a constant battle is maintained for self-control. Daily they strive silently and prayerfully against harshness of speech and temper. These strivings may never be appreciated by human beings. They may get no praise from human lips for keeping back the hasty words which sought for utterance. The world will never see these conquests, and if it could, it would only despise the conquerors. But in heaven's record they are registered as overcomers. There is One who witnesses every secret combat and every silent victory, and He says, "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." [Cf: ST 08-23-99 para. 04] p. 270, Para. 2, [1899MS].

It is a serious solemn work to care for those for whom Christ has died, to teach children not to lavish their affections upon the things of this world, not to waste time and labor on that which is worth less than nothing. In order to educate their children aright, mothers must be learners in the school of Christ. The Christian mother will spend much time in prayer; for she will realize that her children are to be taught to be true to the government of God. With patience and forbearance they are to be trained; scolding and passionate reproof will never work reforms. Fathers and mothers commit a grievous sin when they educate their children to give way to temper by giving way themselves, and by training them according to wrong methods. Children are to be disciplined in a way that will enable them to take their place in the family of heaven. [Cf: ST 08-23-99 para. 05] p. 270, Para. 3, [1899MS].

Mothers, deal gently with your little ones. Christ was once a little child. For His sake honor the children. Look upon them as a sacred charge, not to be indulged, petted, and idolized, but to be taught to live pure, noble lives. They are God's property; He loves them, and calls upon you to cooperate with Him in helping them to form perfect characters. The Lord requires perfection from His redeemed family. He calls for perfection in character-building. Fathers and mothers especially need to understand the best methods of training children, that they may cooperate with God. [Cf: ST 08-23-99 para. 06] p. 270, Para. 4, [1899MS].

The Lord has entrusted to parents a solemn, sacred work. They are to cultivate carefully the soil of the heart. Thus they may be laborers together with God. He expects them to guard and tend carefully the garden of their children's hearts. They are to sow the good seed,

weeding out every unsightly plant. Every defect in character, every fault in the disposition, needs to be cut away; for if allowed to remain, these will mar the beauty of the character. [Cf: ST 08-23-99 para. 07] p. 270, Para. 5, [1899MS].

Parents, there is a great responsibility resting upon you. The little ones in your arms will soon grow out of babyhood into childhood. Your boys and girls need to be carefully nourished. The best gift you can bestow upon them is the gift of love in their childhood. Give time to them. Give them a place in the home. Do not send them out-of-doors that you may entertain your visitors, but teach them to be quiet and respectful in the presence of visitors. Do not banish them from your presence by harsh words. [Cf: ST 08-23-99 para. 08] p. 271, Para. 1, [1899MS].

The little ones must be carefully soothed when in trouble. Children between babyhood and manhood and womanhood do not generally receive the attention they should have. Mothers are needed who will so guide their children that they will regard themselves as a part of the family. Let the mother talk with her children regarding their hopes and their perplexities. Let parents remember that their children are to be cared for in preference to strangers. They are to be kept in a sunny atmosphere, under the mother's guidance. Be careful that you are not rude to your children, either in speech or in temper. Require obedience, and do not allow yourself to speak carelessly to your children, because your manners and your words are their lesson-book. Help them gently, tenderly, over this period of their life. Let the sunshine of your presence make sunshine in their hearts. These growing boys and girls feel very sensitive, and by roughness you may mar their whole life. Be careful, mothers. Never scold; for that never helps. [Cf: ST 08-23-99 para. 09] p. 271, Para. 2, [1899MS].

Firmness is ever to be united with love in the home life. Otherwise love is worthless. It is a sad fact that any weakness or indecision on the part of the mother is quickly seen by the children. Then the temper works upon their minds, leading them to persist in following their inclinations. If parents would cultivate the qualities necessary for them to use in the proper training of their children, if they would plainly lay before the children the rules they must follow, and not suffer these rules to be broken, the Lord would cooperate with them, and bless both parents and children. But if parents leave their children to do as they please, Satan will lead them where he pleases, and they will become the helpless prey of the powers of darkness. [Cf: ST 08-23-99 para. 10] p. 271, Para. 3, [1899MS].

Parents will never arouse to their responsibility of bringing their children up with correct habits, until they are wholly converted to God's way and will, as was Abraham. Of him God said: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He has spoken of him." God's rich promises to Abraham in regard to his posterity were made on condition that Abraham cooperated with Him in the education and training of his household and children. If Abraham chose his own way, following his own impulses, indulging blind affection, the child of promise would develop a character that would not bring honor to God's name, and God would not be able to use him to carry out His will and

way. [Cf: ST 08-23-99 para. 11] p. 271, Para. 4, [1899MS].

God chose Abraham because He knew that he would cultivate home religion, and cause the name of the Lord to be revealed, feared, and loved; "I know him," He said, "that he will command his children and his household after him." He will not betray sacred trust by yielding to blind affection, which is opposed to the Lord's discipline. [Cf: ST 08-23-99 para. 12] p. 271, Para. 5, [1899MS].

But to-day the lines are too often placed in the hands of the children, and parents are guided by them. By blind indulgence a door is opened to the tempter. [Cf: ST 08-23-99 para. 13] p. 272, Para. 1, [1899MS].

God is our Lawgiver and King, and parents are to place themselves under His rule. This rule forbids all oppression from parents and all disobedience from children. The Lord is full of lovingkindness, mercy, and truth. His law is holy, just, and good, and must be obeyed by parents and children. The rules which should regulate the lives of parents and children flow from a heart of infinite love, and God's rich blessings will rest upon those parents who administer His law in their homes, and upon the children who obey this law. The combined influence of mercy and justice is to be felt. "Mercy and truth are met together; righteousness and peace have kissed each other." Households under this discipline will walk in the way of the Lord, to do justice and judgment. [Cf: ST 08-23-99 para. 14] p. 272, Para. 2, [1899MS].

God has given the very best and wisest laws for the guidance of parents. The holy standard of His law is ever to be exalted in the home; then the way will be prepared for holiness and true religion. The grace of Christ will have a controlling power for good on parents and children. [Cf: ST 08-23-99 para. 15] p. 272, Para. 3, [1899MS].

Patiently, lovingly, as faithful stewards of the manifold grace of Christ, parents are to do their appointed work. It is expected of them that they will be found faithful. Everything is to be done in faith. Constantly they must pray that God will impart His grace to their children. Never must they become weary, impatient, or fretful in their work. They must cling closely to their children and to God. As they work in patience and love, earnestly endeavoring to help their children to reach the highest standard of purity and modesty, success will crown their efforts. Mrs. E. G. White. [Cf: ST 08-23-99 para. 16] p. 272, Para. 4, [1899MS].

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and His disciples, to the marriage." Christ was present at the creation of the world, as Commander in the heavenly courts. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life: and the life was the light of men." [Cf: ST 08-30-99 para. 01] p. 272, Para. 5, [1899MS].

Adam was appointed by God to be monarch of the world, under the supervision of the Creator. "God said, Let us make man in Our image, after our likeness, and let him have dominion over the fish of the sea,

and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him." "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. . . . And the Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh; she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." [Cf: ST 08-30-99 para. 02] p. 272, Para. 6, [1899MS].

He who gave Eve to Adam as a helpmeet performed His first miracle at a marriage festival. In the festal hall, where friends and relatives rejoiced together, Christ commenced His public ministry. [Cf: ST 08-30-99 para. 03] p. 273, Para. 1, [1899MS].

By His presence at this gathering our Saviour sanctioned marriage, recognizing it as an institution He Himself had established. In the beginning, when the Sabbath law was given, the marriage law was also given. It was then that God bestowed on man His two great gifts,--the Sabbath as a day of rest, and woman as a helpmeet. [Cf: ST 08-30-99 para. 04] p. 273, Para. 2, [1899MS].

Marriage has received Christ's blessing, and is to be regarded as a sacred institution. True religion is not to counterwork the Lord's plans. God ordained that man and woman should be united in holy wedlock, to raise up families that, crowned with honor, would be symbols of the family in heaven. And at the beginning of His public ministry Christ gave His decided sanction to the institution that had been sanctioned in Eden. Thus He declared to all that He will not refuse His presence on marriage occasions, and that marriage, when joined with purity and holiness, truth and righteousness, is one of the greatest blessings ever given to the human family. Priests and popes have made laws forbidding people to marry, and secluding them in monasteries. These laws and restrictions were devised by Satan to place men and women in unnatural positions. Thus Satan has tempted human beings to disregard the law of marriage as a thing unholy, but at the same time he has opened the door for the indulgence of human passion. Thus have come into existence some of the greatest evils which curse our world,--adultery, fornication, the murder of innocent children born out of wedlock. [Cf: ST 08-30-99 para. 05] p. 273, Para. 3, [1899MS].

Jesus came to our world to correct mistakes, to restore the moral image of God in man. Wrong sentiments in regard to marriage had found a place in the minds of the teachers in Israel. They were making of none effect this institution. Man was becoming so hardhearted that for the most trivial excuse he would separate from his wife, or, if he chose, he would separate her from her children. This was considered a great disgrace, and was often accompanied by the most acute suffering on the part of the discarded one. Christ came to correct these evils, and His first miracle was wrought on the occasion of a marriage. [Cf: ST 08-30-99 para. 06] p. 273, Para. 4, [1899MS].

The Scriptures state that both Jesus and His disciples were called to the marriage feast. Christ has given Christians no sanction for saying, when invited to a marriage, We ought not to be present on so joyous an occasion. By attending this feast Christ taught us that He would have us rejoice with those who rejoice, in the observance of His statutes. He never discouraged the festivities of mankind when they were carried on in accordance with the laws of heaven. A gathering that Christ honored by His presence it is right that His followers should attend. After attending this feast, Christ attended many others, sanctifying them by His presence and instruction. [Cf: ST 08-30-99 para. 07] p. 273, Para. 5, [1899MS].

The feast was in progress, and an important point in the ceremony had been reached, when it was discovered that the supply of wine had failed. Mary went at once to Jesus, saying, "They have no wine." She had an interest in this gathering, and Christ had ever been to her a wise counselor. The answer was, "Woman, what have I to do with thee?" This should have been translated, "What hast thou to do with Me?" This answer was not in any sense disrespectful. Christ was ever respectful, kind, and courteous to all, and He was especially so to His mother. But He was engaged in His Father's work, and He was to follow the dictation of no one but God. [Cf: ST 08-30-99 para. 08] p. 273, Para. 6, [1899MS].

Mary understood His words as encouragement, not rebuke, and she said to the servants, "Whatsoever He saith unto you do it." "And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." In those days the Jewish religion was made up of forms and ceremonies. A certain amount of washing was required by the law, but the people carried this matter to an extreme, prescribing certain forms never required by God, and making a tedious process of that which was intended to cleanse and refresh. Seeing the stone jars standing there, Christ bade the servants fill them to the brim. This was done; and then He said: "Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew); the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." Mrs. E. G. White. [Cf: ST 08-30-99 para. 09] p. 274, Para. 1, [1899MS].

The wine created by Christ at this time was the best wine those present had ever tasted. But it was entirely free from all fermentation. Christ Himself had forbidden the use of fermented drink, saying: "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." [Cf: ST 09-06-99 para. 01] p. 274, Para. 2, [1899MS].

Fermented liquor confuses the senses and perverts the powers of the being. God is dishonored when men have not sufficient respect for

themselves to practise strict temperance. Fermented wine is not a natural production. The Lord never made it, and with its production He has nothing to do. Paul advised Timothy to take a little wine for his stomach's sake and oft infirmities, but he meant the unfermented juice of the grape. He did not advise Timothy to take what the Lord had prohibited. [Cf: ST 09-06-99 para. 02] p. 274, Para. 3, [1899MS].

The use of fermented wine caused Nadab and Abihu to confuse the sacred and the common, and death was their penalty. After this, severe restrictions were placed on those connected with the sacred service. They were prohibited when they came before the Lord, from touching wine or using grapes in anyway, that they might avoid the result of becoming familiar with fermented liquor. When food or drink which bewilders the brain is placed in the mouth, the destroyer sees his opportunity to enter and dethrone the reason. [Cf: ST 09-06-99 para. 03] p. 274, Para. 4, [1899MS].

Some who claim to be Christians feel at liberty to use intoxicating drink, and in this particular they claim to be in harmony with Christ. But Christ did not set the example they claim to imitate. Be assured that He did not make intoxicating wine on the occasion of His first miracle. He gave to those present a drink which it is safe to give to all humanity,--the pure juice of the grape. Christ never placed a glass of fermented liquor to His lips or to the lips of His disciples. Drunkenness was rare in Palestine, but Christ looked down the ages, and saw in every generation what the use of wine would do for the users, therefore at this feast He set a right example. [Cf: ST 09-06-99 para. 04] p. 274, Para. 5, [1899MS].

Christ did not give publicity to His action, and at first only a few knew of the embarrassment of the governor. But after the new wine was brought in, great astonishment was expressed by the guests regarding its superiority over the wine first placed before them. The miracle became known, and the very work Christ desired to see done was accomplished. The faith of the disciples was confirmed. This miracle was to them a convincing testimony that their Master was the world's Redeemer. [Cf: ST 09-06-99 para. 05] p. 275, Para. 1, [1899MS].

Christ's future work shows the influence of this miracle. "When He was come into Galilee," we read, "the Galileans received Him, having seen all the things that He did at Jerusalem at the feast; for they also went unto the feast. So Jesus came again into Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son; for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when He was come out of Judea unto Galilee." [Cf: ST 09-06-99 para. 06] p. 275, Para. 2, [1899MS].

Jesus did not touch the water in the jars. He simply looked upon it, and at once it became like wine fresh from the cluster. Only a few days before, Christ had refused to work a miracle to satisfy His hunger. He was weak and emaciated; for He had been without food for forty days and forty nights; but He would not command the stones to become bread to satisfy His appetite. To the suggestion of the enemy He answered, "It is written, That man shall not live by bread alone, but by every word of God." Neither would He accept a challenge to imperil His life by casting Himself down from the pinnacle of the temple to prove that He was the Son of God. In answer to the challenge, He said, "It is said, Thou shalt not tempt the Lord thy God." But on the occasion of the wedding feast He performed a miracle, to show that marriage is not forbidden by God. [Cf: ST 09-06-99 para. 07] p. 275, Para. 3, [1899MS].

The divine love emanating from Christ never destroys human love, but includes it. By it human love is refined and purified, elevated and ennobled. Human love can never bear its precious fruit until it is united with the divine nature, and trained to go heavenward. Jesus wants to see happy marriages, happy firesides. The warmth of true friendship and the pure love that bind the hearts of husband and wife are a foretaste of heaven. [Cf: ST 09-06-99 para. 08] p. 275, Para. 4, [1899MS].

God has ordained that there should be perfect love and harmony between those who enter into the marriage relation. Let bride and bridegroom, in the presence of the heavenly universe, pledge themselves to love each other as God has ordained they should. Let no draught of unkindness chill the atmosphere of love which should surround them. The wife is to respect and reverence her husband, and the husband is to love and cherish his wife. As the priest of the household, the husband and father should bind his wife and children to his heart. The wife should feel that the large affections of her husband sustain her before her children are born, and after their birth he should cooperate with her in the management of the little ones, who should be wisely, firmly, tenderly, lovingly educated. [Cf: ST 09-06-99 para. 09] p. 275, Para. 5, [1899MS].

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God's plan, are a wonderful help in forming Christian character. Families here should be a symbol of the great family above. Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble. [Cf: ST 09-06-99 para. 10] p. 276, Para. 1, [1899MS].

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth

himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." If this instruction were heeded by those who enter into the marriage relation, the home life would be pure and elevated, garrisoned by holy love. [Cf: ST 09-06-99 para. 11] p. 276, Para. 2, [1899MS].

God made from man a woman, to be a companion and helpmeet for him, to be one with him, to cheer, encourage, and bless him. And he in his turn is to be her strong helper. All who enter the matrimonial life with a holy purpose, the husband to obtain the pure affection of a woman's heart, the wife to soften and improve her husband's character, and give it completeness, fulfil God's purpose for them. Christ came not to destroy the law, but to fulfil its every specification. He came to pull down and destroy the works of oppression that the enemy had raised up everywhere. It was in perfect harmony with His character and work to make known the fact that marriage is a holy institution. He came not to destroy this institution, but to restore it to its original sanctity. He came to restore the moral image of God in man, and He began His work by sanctioning the marriage relation. Thus He who made the first holy pair, and who created for them a paradise, put His seal upon the institution first celebrated in Eden, when the morning stars sang together, and all the sons of God shouted for joy. Mrs. E. G. White. [Cf: ST 09-06-99 para. 12] p. 276, Para. 3, [1899MS].

God desires us to give attention to the words of truth. We are to hear and practise them; for the truth is a message of heaven to those who take heed. The oft-repeated charge of the Lord is, "He that hath ears to hear, let him hear." Of the Israelites the apostle says, "The Word preached did not profit them, not being mixed with faith in them that heard it." This opens before us the reason why so little is accomplished by the many discourses given. The words may be indited by the Holy Spirit, but if those who hear do not hear with a desire to be benefited, the words spoken do not profit them. [Cf: ST 09-13-99 para. 01] p. 276, Para. 4, [1899MS].

It makes every difference whether the Word spoken is received into good and honest hearts. The Israelites had the Word spoken to them by Christ from the pillar of cloud, but, like many who to-day hear the glad tidings of truth and righteousness, they did not hear with consecrated ears. They brought guilt upon themselves by failing to hear by faith, and practise the Word spoken. Selfishness and pride, murmuring and unbelief, compassed them about as with a garment. [Cf: ST 09-13-99 para. 02] p. 276, Para. 5, [1899MS].

It was faith that men lacked in the days of Noah, and it was this lack that brought destruction upon them. How different would have been the result had they heeded Noah's appeals as the voice of God speaking through him! But they were unwilling to hear and receive the Word which would have saved them. [Cf: ST 09-13-99 para. 03] p. 277, Para. 1, [1899MS].

The teacher of truth is to take heed how he presents the truth. He is to speak every word plainly and distinctly, with that earnest conviction which carries conviction to hearts. If the words spoken are



crowded upon each other, the impression that should be made is lost. The talent of speech needs to be cultivated, that the truth be not spoken in an excited, spasmodic style, but slowly and distinctly, that not a syllable may be lost. [Cf: ST 09-13-99 para. 04] p. 277, Para. 2, [1899MS].

Rapidity of speech can and should be corrected. The teacher must learn daily in the school of Christ, that he may speak in such a way as to make the best and most lasting impression upon his hearers. The appointed guardian of truth, he must conscientiously guard the sacred treasures. He is not to gather only a limited number of surface truths, but is to purchase the field, that he may possess the treasure it contains. He is to seek to improve in methods of labor, and make the very best use of the organs of speech. If the words of truth are of sufficient importance to be spoken before an audience, they are of sufficient importance to be spoken distinctly. The guidance of the Spirit never leads to indistinctness of speech. The Spirit takes the things of God and presents them through the human instrument to the people. Then let them come from our lips in the most perfect manner possible. [Cf: ST 09-13-99 para. 05] p. 277, Para. 3, [1899MS].

When the pure Gospel of Christ is cherished and appreciated, the jewels of truth will be presented as precious pearls. Every teacher in our schools, every minister in our conferences, is to make an earnest effort to obtain knowledge from the Source of all knowledge. All are to have a daily increasing appreciation of the wisdom which is eternal life to the receiver. The teacher of truth needs to learn daily of Christ. He is not to be satisfied with human acquirements; for they are narrow and insufficient. He is to hunger for a deeper knowledge of Christ. "This is life eternal," the Saviour said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." [Cf: ST 09-13-99 para. 06] p. 277, Para. 4, [1899MS].

God would have us realize that as His delegated messengers we are to grow in grace and in the knowledge of Christ, until we perfect a character that is in entire conformity to His will. His attributes have been presented to us that we may cherish them, and thus learn to use the treasures of truth in such a way as to draw souls to Him. [Cf: ST 09-13-99 para. 07] p. 277, Para. 5, [1899MS].

Christ says to us, "A new heart also will I give you." You shall act on new, strong principles. By believing and obeying, we are brought into fellowship with Christ, and we partake of the glory revealed by Him. The willing, obedient soul will continue to advance, following the Lord Jesus step by step, until he is complete in Him. God loves those who are one in Christ, even as He loves His only-begotten Son. [Cf: ST 09-13-99 para. 08] p. 277, Para. 6, [1899MS].

Earnest and sincere is the Author of our redemption. He humbled Himself that He might uplift the perishing and give them a knowledge of the true God. He desires His followers to represent Him by showing a faith that works by love and purifies the soul, by telling others of the love that has done so much for them. He has made the plan of redemption so definite and complete that the attention of all who are led to look to Him will be attracted. [Cf: ST 09-13-99 para. 09] p. 278, Para. 1, [1899MS].

The words of the true Christian are a power for good; for they are the living echo of the Scriptures. When the teachers of truth learn from Christ as they should, those who listen to their words will not say with indifference, I have heard that discourse a number of times; it is only a repetition. If the Lord's ambassador is what he should be--an earnest seeker for the hidden treasure--he will have a daily-filled treasure-house from which he can draw things new and old; and if his hearers take heed how they hear, they will go from the service fully prepared to testify, Did not our hearts burn within us, while he talked with us, and opened to us the Scriptures? [Cf: ST 09-13-99 para. 10] p. 278, Para. 2, [1899MS].

Many religious teachers have opposed the precious light sent from heaven. They have refused to obey the words, "Take heed how ye hear." They think they complete their work and secure their conquests by a continual repetition of fables and traditions, and by shouting, "Victory." But their efforts are the essence of feebleness, tho put forth with an authority which misleads those who do not search the Scriptures for themselves. [Cf: ST 09-13-99 para. 11] p. 278, Para. 3, [1899MS].

Through His Holy Spirit the Lord is seeking to teach men humility. Those who are privileged to hear truth need to listen with receptive minds, appreciating the precious words spoken. Those who are trusted with the presentation of the sacred oracles need to feel the necessity of being taught by the great Teacher. They must remember that instruction is often sent through their fellow-laborers and through laymen whom the Lord has set apart to teach the truth. [Cf: ST 09-13-99 para. 12] p. 278, Para. 4, [1899MS].

Let every teacher be a constant worker. Then the Lord will educate and train the soul, molding and fashioning it after the divine similitude. Teachers may learn in many ways. They are to gather every ray of light from those who, they have reason to know, have a living experience in the things of God. They are to accept abundantly from the great Teacher, that they may give abundantly. They are not to depend on old discourses, which they have had for years, but they are to go on progressing, digging for the precious jewels of truth, that they may present them to their hearers. [Cf: ST 09-13-99 para. 13] p. 278, Para. 5, [1899MS].

The teacher must be willing to surrender his will to the will of God. Preparation for the Gospel ministry can be obtained only by searching the Scriptures and seeking the Lord with full purpose of heart. At the altar of God, by self-renunciation, the soul is educated to believe and receive and impart. Those who receive this education realize their own insufficiency and the wonderful power of God. Mrs. E. G. White. [Cf: ST 09-13-99 para. 14] p. 278, Para. 6, [1899MS].

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Just before He left them, Christ gave His disciples this

promise of the Holy Spirit, and while the words were upon His lips, He ascended. A cloud of angels received Him, and escorted Him to the city of God. The disciples returned to Jerusalem, knowing now that Jesus was indeed the Son of God. Their faith was unclouded, and they waited for the fulfilment of the promise, preparing themselves by prayer for the baptism of the Holy Spirit. [Cf: ST 09-20-99 para. 01] p. 279, Para. 1, [1899MS].

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." In that assembly there were mockers, who did not recognize the voice of the Holy Spirit, and they said, "These men are full of new wine. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." [Cf: ST 09-20-99 para. 02] p. 279, Para. 2, [1899MS].

After the crucifixion of Christ, the disciples were a helpless, discouraged company,--as sheep without a shepherd. Their Master had been rejected, condemned, and nailed to the ignominious cross. Scornfully the Jewish priests and rulers had declared: "He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him." [Cf: ST 09-20-99 para. 03] p. 279, Para. 3, [1899MS].

But the cross, that instrument of shame and torture, brought hope and salvation to the world. The disciples rallied; their hopelessness and helplessness left them. They were transformed in character, and united in bonds of Christian love. They were but humble men, without wealth, and with no weapon but the Word and Spirit of God, counted by the Jews as mere fishermen. Yet in Christ's strength they went forth to witness for the truth, and to triumph over all opposition. Clothed with the divine panoply, they went forth to tell the wonderful story of the manger and the cross. Without earthly honor or recognition, they were heroes of faith. From their lips came words of divine eloquence that shook the world. [Cf: ST 09-20-99 para. 04] p. 279, Para. 4, [1899MS].

Those who had rejected and crucified the Saviour expected to find the disciples discouraged and crestfallen, ready to disown their Lord. They heard with amazement the clear, bold testimony of the apostles, given under the power of the Holy Spirit. The disciples worked and spoke as their Master had worked and spoken, and all who heard them said, "They have been with Jesus, and learned of Him." [Cf: ST 09-20-99 para. 05] p. 279, Para. 5, [1899MS].

As the apostles went forth, preaching Jesus everywhere, they did many things that the Jewish rulers did not approve. The people brought their sick, and those vexed with unclean spirits, into the streets; crowds collected round them, and those who had been healed shouted the praises

of God, and glorified the name of Him whom the Jews had condemned, crowned with thorns, and caused to be scourged and crucified. Jesus was now extolled above priest and ruler, and there was danger that the doctrines of the rabbis would be brought into disrepute, for the apostles were even declaring that Christ had risen from the dead. [Cf: ST 09-20-99 para. 06] p. 280, Para. 1, [1899MS].

The Jewish leaders thought themselves competent to decide what the apostles should do and teach, and they determined that their work must and should be stopped, for it was proving them (the rulers) guilty of the death of Jesus. They saw too that converts to the faith were multiplying. "Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees," who hold that there will be no resurrection of the dead). The assertion made by the apostles that they had seen Jesus after His resurrection, and that He had ascended to heaven, overthrew the fundamental principles of the Sadducean doctrine. This was not to be allowed. Filled with indignation, the priests laid violent hands upon the apostles, and put them in the common prison. [Cf: ST 09-20-99 para. 07] p. 280, Para. 2, [1899MS].

The disciples were not intimidated or cast down by this treatment. The words of Christ, in His last lesson to them, were brought to their minds by the Holy Spirit: "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me; and ye also shall bear witness, because ye have been with Me from the beginning." "They shall put you out of the synagogue; yea, the time cometh, that whosoever killeth you will think that he doeth God service." "These things have I told you, that when the time shall come, ye may remember that I told you of them." [Cf: ST 09-20-99 para. 08] p. 280, Para. 3, [1899MS].

In the Jewish nation those whom the Lord had made depositaries of truth, had proved unfaithful to their trust, and the Lord chose others to do His work. In their blindness these leaders gave full sway to what they called righteous indignation against the ones who were setting aside cherished fables. They would not admit that there was a possibility that they themselves did not rightly understand the Word, or that they had misinterpreted or misapplied the Scriptures. They acted like men who had lost their reason. What right have these men, they reasoned, some of them mere fishermen, to present ideas contrary to the doctrines which we teach the people? [Cf: ST 09-20-99 para. 09] p. 280, Para. 4, [1899MS].

The God of heaven sometimes commissions men to preach that which is contrary to established doctrines. Men in authority are not always to be obeyed, even tho they may profess to be teachers of Bible truth. By night the angel of the Lord opened the prison doors, and said to the disciples, "Go, stand and speak in the temple to the people all the words of this life." This command was obeyed by the apostles; "they entered into the temple early in the morning, and taught." [Cf: ST 09-20-99 para. 10] p. 280, Para. 5, [1899MS].

In the meantime, "the high priest came, and they that were with him, and called the council together, and all the senate of the children of

Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors; but when we had opened, we found no man within. Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them without violence; for they feared the people, lest they should have been stoned." [Cf: ST 09-20-99 para. 11] p. 281, Para. 1, [1899MS].

"And when they had brought them, . . . the high priest asked them, saying, Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this Man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men." The Spirit of the Lord moved upon Gamaliel, a Pharisee and doctor of the law, whose advice was, "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to naught, but if it be of God, ye can not overthrow it; lest haply ye be found even to fight against God. And to him they agreed." [Cf: ST 09-20-99 para. 12] p. 281, Para. 2, [1899MS].

Yet the attributes of Satan so controlled the priests and rulers that, notwithstanding the wonderful miracles wrought by the apostles, they were so filled with prejudice and hatred that they could hardly be restrained. "When they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." "And the Lord added to the church daily such as should be saved." Mrs. E. G. White. [Cf: ST 09-20-99 para. 13] p. 281, Para. 3, [1899MS].

The promise of the Holy Spirit was the brightest hope and the strongest consolation that Christ could leave His disciples when He ascended to heaven. The truths of God's Word had been buried beneath the rubbish of misinterpretation; the maxims of men, the sayings of finite beings, had been exalted above the Word of the living God. Under the enlightening power of the Holy Spirit, the apostles separated truth from false theories, and gave to the people the Word of life. [Cf: ST 09-27-99 para. 01] p. 281, Para. 4, [1899MS].

The Holy Spirit is often rejected because it comes in unexpected ways. Evidence upon evidence that the apostles were speaking and acting under divine inspiration had been given to the Jewish priests and rulers, but still they firmly resisted the message of truth. Christ had not come in the way they expected, and tho at times they were convinced that He was the Son of God, yet they stifled conviction, and thus became blinder and more hardened than before. They crucified Christ, yet Christ in His mercy gave them additional evidence in the works wrought by the disciples. He sent His servants to tell them what they had done, and even in the terrible charge that they had killed the Prince of Life, He gave them another call to repentance. But, feeling secure in their own righteousness, the Jewish teachers were not prepared to admit that the

men who had reproved them for crucifying Christ were speaking by the direction of the Holy Spirit. [Cf: ST 09-27-99 para. 02] p. 281, Para. 5, [1899MS].

Every act of resistance makes it harder to yield. Being the leaders of the people, the priests and rulers felt it incumbent on them to defend their course of resistance. Having committed themselves to a course of opposition to Christ, every act of resistance became an additional incentive to pursue the same course. They regarded the events of their past career as treasures to be jealously guarded, and the hatred and malignity which inspired those acts they concentrated against the disciples. [Cf: ST 09-27-99 para. 03] p. 282, Para. 1, [1899MS].

The Spirit of God inspired His servants, who, irrespective of the fear or the favor of men, declared the truths which had been committed to them. And under the demonstration of the Spirit's power the Jews could not but see their guilt in refusing the evidences God had sent. But they would not yield their wicked resistance. Their obstinacy became more and more determined, and resulted in the ruin of their souls. It was not that they could not yield; they *could*, but *would not*, it was not alone because they were guilty and deserving of wrath, not alone because they had put to death the Son of God, that they were cut off from salvation; it was because they armed themselves with the attributes of Satan, and determined continually to be opposed to God, persistently rejected light, and stifled the convictions of the Holy Spirit. The spirit that works in the children of disobedience worked in them, leading them to abuse the men through whom God was speaking. The malignity of their rebellion was intensified by each successive act of resistance against God and the message He had given His servants to declare. Every day, in their refusal to repent, the Jewish rulers took up their rebellion afresh, preparing themselves to reap that which they had sown. [Cf: ST 09-27-99 para. 04] p. 282, Para. 2, [1899MS].

The wrath of God is not declared against men merely because of the sin they have committed, but because they choose to continue in a state of resistance, because they repeat the sins of the past in spite of the light and evidence given them. If the Jewish leaders had submitted, they would have been pardoned; but they were determined not to yield. In the same way, the sinner, by continued resistance, places himself where he knows nothing but resistance. [Cf: ST 09-27-99 para. 05] p. 282, Para. 3, [1899MS].

How was it with the rebellious inhabitants of the antediluvian world?-  
-After rejecting the message brought them by Noah, they abandoned themselves to sin as never before, doubling the enormity of their corrupting practises. The judgments which God brought upon the antediluvian world declared it incurable. The destruction of Sodom showed that the inhabitants of the most beautiful city in the world were incorrigible in sin. Those who refuse to reform by accepting Christ, find nothing reformative in sin. Their minds are set to carry out their purpose of revolt, and they are not, and never will be, forced into submission. Today there is danger that, as of old, the Holy Spirit will be rejected because it comes in a way not in accordance with the minds of men. Because it comes, not to praise men, or to build up their erroneous theories, but to reprove the world of sin, of righteousness, and of judgment to come, many turn away from it. They are not willing to exchange their own righteousness (which is

unrighteousness) for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to human devising; and if it comes as a reprover, it is man's place to hear and to obey its voice. [Cf: ST 09-27-99 para. 06] p. 282, Para. 4, [1899MS].

We need to pray for the impartation of the divine Spirit as the remedy for sin-sick souls. The surface truths of revelation, made plain and easy to be understood, are accepted by many as supplying all that is essential; but the Holy Spirit, working upon the mind, awakens an earnest desire for truth uncorrupted by error. He who is really desirous to know what is truth can not remain in ignorance; for precious truth rewards the diligent seeker. We need to feel the converting power of God's grace, and I urge all who have closed their heart against God's Spirit to unlock the door, and plead earnestly, Abide with me. Why should we not prostrate ourselves at the throne of divine grace, praying that God's Spirit may be poured out upon us as it was upon the disciples? Its presence will soften our hard hearts, and fill us with joy and rejoicing, transforming us into channels of blessing. [Cf: ST 09-27-99 para. 07] p. 283, Para. 1, [1899MS].

The Lord would have every one of His children rich in faith, and this faith is the fruit of the working of the Holy Spirit upon the mind. It dwells with each soul who will receive it, speaking to the impenitent in words of warning, and pointing them to Jesus, the Lamb of God, that taketh away the sin of the world. It causes light to shine into the minds of those who are seeking to cooperate with God, giving them efficiency and wisdom to do His work. [Cf: ST 09-27-99 para. 08] p. 283, Para. 2, [1899MS].

The Holy Spirit never leaves unassisted a soul who is looking to Jesus. It takes of the things of Christ, and shows them to the seeker. And if the eye is kept fixed upon Jesus, the work of the Spirit ceases not until the soul is conformed to His image. Through the gracious influence of the Spirit the sinner is changed in spirit and purpose, till he becomes one with Christ. His affection for God increases; he hungers and thirsts for righteousness, and by beholding Christ he is changed from glory to glory, from character to character, and becomes more and more like his Master. Christ is formed within, and by His Spirit He fulfils the promise, "I will never leave thee nor forsake thee." "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Mrs. E. G. White. [Cf: ST 09-27-99 para. 09] p. 283, Para. 3, [1899MS].

Full and free the invitation comes to us: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." What an invitation! It was this invitation that Christ gave to Enoch before the world was destroyed by a flood. That time was no more favorable to the development of Christian character than is the present time, yet we read that Enoch walked with God. Christ was as verily Enoch's Saviour as He is our Saviour, and in His power, notwithstanding the corruption of that degenerate age, Enoch perfected a Christian character. The voice saying to us, "He that followeth Me shall not walk in darkness," said the same words to Enoch, assuring him that if he

followed the Saviour, he would not walk in the darkness of ignorance. The Lord instructed Enoch, and made him His watchman. He was a faithful witness for God, warning the inhabitants of the old world not to follow the example of the Cain-worshippers, but to serve the living God. "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all the hard speeches which ungodly sinners have spoken against Him." [Cf: ST 10-04-99 para. 01] p. 283, Para. 4, [1899MS].

It is our privilege to walk as did Enoch. Christ has assured us that those who walk in His steps are His disciples, His true representatives. He says, "I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the Light of life." Is not this sufficient assurance? Should not these words fill us with holy peace and joy? [Cf: ST 10-04-99 para. 02] p. 284, Para. 1, [1899MS].

"Herein is My Father glorified," Christ said, "that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." The greatest sin we can cherish is the sin of unbelief. Many say, I do not know how to be a Bible Christian. It is because you do not receive Christ as a sin-pardoning Saviour. Therefore your experience is full of inconsistency and unbelief. No one can have joy and peace who does not receive and obey Christ's words. [Cf: ST 10-04-99 para. 03] p. 284, Para. 2, [1899MS].

We need the riches of faith and love. But we can obtain these only by surrendering the will to Christ. When we take the Saviour at His word, and do those things that are pleasing in His sight, complete unity will prevail. We shall constantly grow more like our Leader. His character has been clearly revealed, and we have been plainly told that we are to be like Him. Our watchword is, "Go forward." Pressing onward to the Light of life means victory. We see in our hearts much that is dark and forbidding, and there is much we do not see at all, but God is greater than our hearts, and He knows all things. Do not deplore the crookedness of your past life; for this does not bring strength, but weakness. All unbelief is moral deformity. In bemoaning our past, there is no healing balm, but only sorrow and sin, that makes the heart sick and faint. Thus we become more and more discouraged. Might we not better look to the Lamb of God, which taketh away the sin of the world? [Cf: ST 10-04-99 para. 04] p. 284, Para. 3, [1899MS].

Unbelief greatly dishonors God. Our lack of faith is withholding from us precious blessings which are hanging over us, and which God would have us receive and appreciate. When we practise the Word, we shall be perfect in Him who is our righteousness. If the Word is believed by us, soberly, meekly, if it is received and appropriated, it will give us a precious experience, that will make us wise unto salvation. But, like the children of Israel, we are in danger of indulging a spirit of unbelief and murmuring. [Cf: ST 10-04-99 para. 05] p. 284, Para. 4, [1899MS].



The fruit of righteousness is quietness and assurance forever. If we had exercised more faith, if we had trusted less to our own wisdom, God would have manifested His power on human hearts. "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." It is faith, an active faith, that makes the gracious promise of any avail. We have been losing faith, in the place of increasing it. Our lack of faith is the reason why we have not seen more of the power of God. We exercise more faith in our own working than in God's working for us. [Cf: ST 10-04-99 para. 06] p. 284, Para. 5, [1899MS].

A great Teacher from heaven visited our world. Jesus Christ is His name. He is the Lord our Righteousness. He was visited by the prince of darkness, and was tempted in all points like as we are. He reached to the very depths of human woe, and all who carry their sorrows to Him, as to One who can be touched with the feelings of their infirmities, will receive the oil and wine of consolation. They will know from experience that Christ is their personal Saviour, one who comforteth those who are cast down, who bindeth up the brokenhearted. This experience grows as they in turn impart that which they have received. Christ is formed within, the hope of glory. He is made unto them wisdom, and righteousness, and sanctification, and redemption. They can say, "I know in whom I have believed." [Cf: ST 10-04-99 para. 07] p. 285, Para. 1, [1899MS].

"What think ye of Christ?" What is He to you personally? Is your faith centered in Him as your Redeemer? Do you believe that He saves you from sin, that He imputes to you His righteousness? [Cf: ST 10-04-99 para. 08] p. 285, Para. 2, [1899MS].

"Faith is the substance of things hoped for, the evidence of things not seen." Faith results in spiritual knowledge. By faith we are encouraged to grasp still more; for we behold God in the promise, and are armed with stability. The true Christian knows in whom he believes. He has the evidence of things unseen; and a knowledge that is regenerating, overpowering, follows this. This may not be believed by skeptics, but it is to the receiver no speculation, no mere theory. The Gospel offers to him a remedy for the moral disorders which sin has caused. He does not merely read the Bible, but experiences the Bible. He has not merely heard of the righteousness of Christ; by faith he has opened the windows of his soul to the Sun of Righteousness. Skeptics may stand back and argue the impossibility of the remedy he has taken, but their words are nothing to him against experience. It is a matter of knowledge with him. The believing man, even tho he be unlearned, has a knowledge that can not be wrested from him. The one who trusts his Saviour implicitly finds the gate of heaven ajar, and flooded with glory from the throne of God. Mrs. E. G. White. [Cf: ST 10-04-99 para. 09] p. 285, Para. 3, [1899MS].

"This is the will of God, even your sanctification." The Lord demands all the powers of the being. It is His design that we should be conformed to Him in will, in temper, in spirit, that the soul may hold communion with Him who is full of love, and peace, and power. God would have us keep close to the heart of Infinite Wisdom and Love. He has

chosen us from eternity, that we may be holy, our consciences purged from dead works to serve the living God. The Lord gave Himself to die for us, that He might purify us from all iniquity. He will carry on His work of perfection for us if we will allow ourselves to be controlled by Him. [Cf: ST 10-11-99 para. 01] p. 285, Para. 4, [1899MS].

This work of righteousness can not be carried forward unless we exercise implicit faith. We must move every day under the guidance of God's mighty power. Every day we need to feel the deep working of the Spirit of God. We must have a faith that emanates from God. Not one thread of selfishness must be drawn into the fabric of our lives. When our faith works by love, the love that Christ revealed in His life, it will be of a firm texture. But not until self dies can Christ live in us; not until self dies can we possess the faith that works by love and purifies the soul. Our faith must increase. We must know the sanctification of the Spirit. In earnest prayer we must seek God, that His divine Spirit may control us. God will then be glorified by the example we set. We shall be workers together with Him. Sanctification of soul, body, and spirit, will surround us with the atmosphere of heaven. [Cf: ST 10-11-99 para. 02] p. 285, Para. 5, [1899MS].

Christ came to this world to enlighten men and women by His wisdom, by the shining of his righteousness. He came to reveal God's purpose for us. He was a wonderful teacher. His lessons were uttered in the language of independent goodness, and it is our privilege, by studying these lessons and beholding Him, to be changed into His likeness. It is His desire to commit divine instruction to faithful stewards, who will both teach and practise the truth, who will live by every word proceeding from the mouth of God. Those who claim to know and teach the truth, and yet do not live by the Word, can not be laborers together with God. Those who do not walk in the light, bring in the opinions and practises of self. True conversion, true sanctification, will be the cause of a change in our views and feelings toward one another and toward God. [Cf: ST 10-11-99 para. 03] p. 286, Para. 1, [1899MS].

Christ declares: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." Again Christ says: "As the Father hath loved Me, so have I loved you; continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye love one another." [Cf: ST 10-11-99 para. 04] p. 286, Para. 2, [1899MS].

This love goes beyond the expression of the command, "Thou shalt love thy neighbor as thyself." Here men are required to love one another as

Christ has loved them. The disciples did not then comprehend the significance of these words. They knew not the high, unselfish character of heavenly love. But after Christ had by His death on the cross demonstrated His love for them, they understood His words. [Cf: ST 10-11-99 para. 05] p. 286, Para. 3, [1899MS].

This heaven-born love is not selfish and changeable. It is not a love dependent on human praise. The heart of him who drinks the blood of the Son of God overflows with a holy love for God and for those for whom Christ died. He does not love His fellow-creatures because they love and please Him, because they appreciate His merits and rightly estimate His value, but because they are Christ's purchased possession. [Cf: ST 10-11-99 para. 06] p. 286, Para. 4, [1899MS].

God designs that everything possible shall be done to enable us to stand heart to heart, mind to mind, shoulder to shoulder. We have not pressed forward toward the mark of the prize of our high calling. Self has found too much room. The want of genuine faith and love is the lack of the church to-day. Our Christian experience is imperfect because we do not love as Christ has loved us. While we are filled with admiration for self, while we measure others by ourselves, how can we understand the Scriptures? What comprehension can we have of true faith? The lack of love and confidence in one another weakens our trust in God. [Cf: ST 10-11-99 para. 07] p. 286, Para. 5, [1899MS].

What fulness is expressed in the words: "I am the Light of the world." "I am the Bread of life." "I am the Way, the Truth, and the Life." "I am the good Shepherd." "I am come that they might have life, and that they might have it more abundantly." This life is what we must have, and we must have it *more abundantly*. God will breathe this life into every soul who dies to self and lives to Christ. But entire self-renunciation is required. Unless this takes place, we carry with us the evil that destroys our happiness. [Cf: ST 10-11-99 para. 08] p. 287, Para. 1, [1899MS].

I wish we could be what God would have us,--all light in the Lord. We need to reach a higher standard. But we can never do this until self is laid on the altar, until we let the Holy Spirit control us, molding and fashioning us according to the divine similitude. Truth must be received into the life. Then our words will testify that Christ's Spirit is working through us. God lives and reigns in us, and we bear witness to the truth. Draw nigh to God. Learn from the great Teacher. Surrender all to God. [Cf: ST 10-11-99 para. 09] p. 287, Para. 2, [1899MS].

We are not to hold ourselves in our own hands. We are to drop self into the hands of God. Daily we must consecrate ourselves to God's service. We must come to God in faith. If we have accumulated suppositions and imaginary difficulties, which keep us from a perfect union with our brethren, let us at once begin to remove the obstacles. We need to humble ourselves before God. It is self that we have first to deal with. Criticise the heart closely. Search it to see what hinders the free access of God's Spirit. We must receive the Holy Spirit. Then we shall have power to prevail with God. [Cf: ST 10-11-99 para. 10] p. 287, Para. 3, [1899MS].

The necessity of the Holy Spirit's working in the heart should be

realized by all. Unless this Spirit is accepted and cherished as the representative of Christ, whose work it is to renew and sanctify the entire being, the momentous truths which have been intrusted to us will lose their power on mind and character. Many to-day are in this position. They refuse to enter into right relation with God, as doers of His Word. They do not see the necessity for this. [Cf: ST 10-11-99 para. 11] p. 287, Para. 4, [1899MS].

We need to pray as we have never prayed before for the baptism of the Holy Spirit; for if ever there was a time when we needed this baptism, it is now. There is nothing the Lord has more frequently told us He would bestow upon us, and nothing He would be more glorified in bestowing, than the Holy Spirit. When we partake of this Spirit, we shall be born again. A firm, unwavering faith in God will be manifested. The Sun of Righteousness will be in our midst, with healing in His wings. Souls once lost will be found, brought back, and kept by the power of God through faith unto salvation. [Cf: ST 10-11-99 para. 12] p. 287, Para. 5, [1899MS].

"We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." We must take God at His word, and believe that He will do just as He has said. If He chastises us, it is that we may be partakers of the divine nature. It is His purpose to carry on a daily sanctification in us. Shall we not see our work? Shall we not present to others the privilege they have of growing in grace and in the knowledge of Jesus Christ? [Cf: ST 10-11-99 para. 13] p. 287, Para. 6, [1899MS].

A mere assent to truth is not enough. Daily we must live the truth. We must shut ourselves in with God, surrendering all to Him. To listen to the great and grand truths of the Word is not enough. We must ask ourselves the question, Does Christ dwell in my heart by faith? He alone can show us our necessity, and reveal the dignity and glory of the truth. At the altar of self-sacrifice,--the appointed place of meeting between God and the soul,--we receive from the hand of God the celestial torch, which searches the heart, revealing our great need of an abiding Christ. [Cf: ST 10-11-99 para. 14] p. 288, Para. 1, [1899MS].

When we feel our heart need, when we long after the quickening influence of the Holy Spirit, Christ draws nigh to us. Self is crucified. Christ lives in us, and the power of the Spirit attends our efforts; then the soul is refined and elevated. Light from the heavenly sanctuary shines upon us, and we are enabled to exert an influence which is a savor of life unto life. By a union with Christ, by living faith, we are privileged to enjoy the efficacy of His mediation. We are crucified with Christ, buried with Christ, risen with Christ, to walk in newness of life. Mrs. E. G. White. [Cf: ST 10-11-99 para. 15] p. 288, Para. 2, [1899MS].

All Belongs to God--No Christian Idler--Right Example in the Family  
Those who enter the service of God must be faithful to their Leader. If during their former lifetime they have not given the powers of mind and soul and strength to the Lord, when they are converted they will realize that every capability belongs to God. The truly converted man will bring even his thoughts into obedience to the will of God. His mental and physical powers will be laid on the altar of sacrifice. His

time is the Lord's; it is not to be idled away. All are bound by the most solemn obligations to redeem the time. Waste it not; make the most of it; do your best, as long as you live in the word, to be a blessing. Christ regarded every moment as precious. Thus should His followers regard their time. Those who are not directly engaged in the work of seeking to save that which was lost, should have some work. They should use the powers of mind and body to a purpose, that they may be able to place their gifts and offerings in the Lord's treasury, and bring a faithful tithe to Him. It is the duty of all who enjoy God's bounties to engage in useful employment. To every man is given his work, and upon the faithful performance of this work depends the blessing he receives. [Cf: ST 10-18-99 para. 01] p. 288, Para. 3, [1899MS].

He who wastes his precious time robs God of service due to Him. He is guilty of a neglect which God will not excuse. How can God welcome such an one into the courts above with the words, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord"? [Cf: ST 10-18-99 para. 02] p. 288, Para. 4, [1899MS].

The strength belongs to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This statement covers the use of the physical powers. There is no reason why a man who has strength of body should not use that strength in Christ's service. Every part of the being is to be employed to the glory of God. The Lord would not have given us such a definite specification had He not designed us to study carefully how much it comprehends. If you have physical strength, that strength is Christ's property. He who has in the past looked upon himself as above labor will when converted change his habits and use his physical powers to some purpose. An indolent man can not serve God; for he gives to others an example entirely contrary to the principles of Christ. No idler can be a practical Christian. Christ is our example, and He worked at the carpenter's trade with his father Joseph. There are no gentlemen idlers in God's vineyard; for there is earnest, practical work to be done. [Cf: ST 10-18-99 para. 03] p. 288, Para. 5, [1899MS].

After the precious message of truth is heard and received, the heart is touched and convicted; and when it turns to Jesus, the will is brought into subjection to Christ. The soul temple is cleansed from moral defilement, and made ready for Christ's indwelling. The deep moving of the Spirit fills the soul with earnest love for Christ. The receiver of truth could feast forever on the truth he hears; but he must go farther than merely receiving; he must impart the precious knowledge of the Redeemer's love; he must strive to uplift the crucified Saviour. Heart and soul are to be consecrated to God's service. [Cf: ST 10-18-99 para. 04] p. 289, Para. 1, [1899MS].

He who has a family is under obligation, as a steward of God, to set a right example to his children. He is to educate them to be intelligent and useful, to employ the strength given them by God in advancing His work in the world. By precept and example he is to train them to be faithful stewards. They are to be educated to realize that they hold in trust lent treasures, which are to be used to the very best advantage in God's service. [Cf: ST 10-18-99 para. 05] p. 289, Para. 2, [1899MS].

Teach your children that nothing is to be withheld from God, that all their gifts are to be used to promote His glory. Teach them to cherish a sense of their accountability to use wisely their intrusted capabilities, improving and perfecting them by use. They are accountable for the judicious exercise of every faculty. [Cf: ST 10-18-99 para. 06] p. 289, Para. 3, [1899MS].

God can not excuse those who have been bought by the blood of His Son, from working faithfully in His service. Every true Christian is a coworker with Christ. Nothing can be more offensive to God than to cripple or abuse the gifts lent us to be devoted to His service. The value of a soul is estimated by the price paid for it. It is written: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," "who will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh good, to the Jew first, and also to the Gentile." Mrs. E. G. White. [Cf: ST 10-18-99 para. 07] p. 289, Para. 4, [1899MS].

The Narrative--An Important Lesson--The True versus the Casual Touch--A Friend at Court--Dwarfed Spirituality.--In answer to an earnest invitation, Christ was on His way to exercise His skill as a divine, compassionate Physician. As He went, the multitude pressed as closely as possible to Him, anxious to get near the center of attraction. In the throng there was a woman who had long been troubled with a painful malady. For twelve years she had suffered with this disease. She had spent all she had on physicians, and was nothing bettered, but rather grew worse. She was told of Christ's power, but she did not think herself worthy of His notice. "If I may but touch His garment," she thought, "I shall be whole." She watched her opportunity, and Christ in His infinite love knowing her heart's desire, moved in her direction. By faith she put forth her hand, and, touching the hem of His garment, was instantly made whole. Her faith was not in the garment, but in the virtue which the garment covered. [Cf: ST 10-25-99 para. 01] p. 289, Para. 5, [1899MS].

Happiness now filled the woman's soul, and she was seeking to escape from the crowd and go quietly on her way, when Christ's voice was heard, saying plainly and distinctly, "Who touched Me?" It was a strange question to ask, and as He looked round to see who had touched Him, Peter and the other disciples said, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?" But Christ desired to teach a lesson which would sound down through the ages to our time, and He said, "Somebody hath touched Me; for I perceive that virtue is gone out of Me." "And when the woman saw that she was not hid, she came trembling, and falling down before Him, she declared unto Him before all the people for what cause she had touched Him, and how she was healed immediately." "Daughter," Christ said, "be of good cheer; thy faith hath made thee whole; go in peace." [Cf: ST 10-25-99 para. 02] p. 290, Para. 1, [1899MS].

We need to understand this lesson; for it has a deeper meaning than many realize. It is possible to be in Christ's presence, and even to

press close to Him, and yet receive no blessing, because we touch Him only with the casual touch of the multitude. There are hundreds and thousands who think they have faith in Christ; but they do not touch Him with the faith manifested by the suffering woman. [Cf: ST 10-25-99 para. 03] p. 290, Para. 2, [1899MS].

Why do we not show more faith? We do not know what blessings we are losing because of our unbelief. To exercise faith it is not necessary to become worked up into an ecstasy of feeling. This is not at all essential. Exercising faith means taking God at His word, believing in His power to save to the uttermost all who come to Him, relying on His word because He is behind the promise and can do all things. If we come to Him in living faith, we shall receive of His fulness. "If ye ask anything in My name," He says, "I will do it." Then comes the condition: "If ye love Me, keep My commandments. "Obedience makes us witnesses for God. [Cf: ST 10-25-99 para. 04] p. 290, Para. 3, [1899MS].

We need to take in the real meaning of Christ's words. We may read them over and over again, and yet miss their true significance. In this way we lose the blessing of the promises here given. Do not be satisfied to follow Christ a great way off. Many to-day are doing this. They think that they are trusting in the Saviour, but their faith resembles that of the multitude, who touched Him with only a casual touch. [Cf: ST 10-25-99 para. 05] p. 290, Para. 4, [1899MS].

What a friend we have at court! After His resurrection Christ spoke to His disciples, saying: "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." This promise is as surely given to the people of God in 1899 as it was to those in whose hearing Christ spoke. But do we not often forget this promise, and limit the Holy One of Israel? God can not honor indifference, neither can He honor unbelief. Why need any one be mystified? Why do human beings so often go to human beings with inquiries regarding their temptations and their desire to please God? Where is their faith?--It is centered in human instrumentalities, not in the One who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: ST 10-25-99 para. 06] p. 290, Para. 5, [1899MS].

"God sent not His Son into the world to condemn the world; but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because He hath not believed in the name of the only-begotten Son of God." Many are wearing continually the yoke of condemnation because they do not take the Word of God as yea and amen in Christ Jesus. They may have a casual faith in Christ as the Son of God, but this is of no avail. [Cf: ST 10-25-99 para. 07] p. 291, Para. 1, [1899MS].

"This is the condemnation, that light is come into the world, and men loved darkness rather than light." They will not come to the light, for fear their deeds will be reproved. This is the position taken by many. Their names are in the church books; they observe a round of ceremonies; but they do not love the truth. They have been satisfied to

stand at the door. They do not press their way into Christ's presence, to share with Him the glory of His royal life. Their characters are not brought into harmony with the truth. They have not that faith which works by love and purifies the soul. Evil speaking, evil surmising, dishonest actions, cast a dark shadow across their pathway. Their faith sinks into this shadow of shame, and they feel that they are separated from Christ. There is a sting in the conscience, a condemnation in the life. They feel a desire to hide away from God. Light has come into the world, but they love darkness rather than light, because their deeds are evil. [Cf: ST 10-25-99 para. 08] p. 291, Para. 2, [1899MS].

Is not this the reason of our dwarfed spirituality? Is not this the reason why we have so little faith? We live under a sense of condemnation. The time has come when it is for our eternal interest to believe in Christ. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He is "the Lamb of God, which taketh away the sin of the world." He says, "I will write My law in their hearts." In those who come to Him in faith He will create a divine principle of holiness which will rule in the soul, enlightening the understanding and captivating the affections. [Cf: ST 10-25-99 para. 09] p. 291, Para. 3, [1899MS].

Why did God permit the children of Israel to be bitten by serpents in the wilderness?--It was because of their wicked unbelief and continual rebellion, their perversity and murmuring. They did not stop to think how much God was saving them from, how many evils He was holding in check. He had forbidden the poisonous serpents to touch them. He had restrained the wild beasts of the forest. He had saved His people from a thousand dangers. He sent them test and trial, to see whether they had learned the lesson of submission, and were prepared to receive the rich blessings He had in store for them. Thus He sought to correct their selfishness, that they might take their place in His divine theocracy as a representative people. It was His purpose that they should reveal His character and bear a living testimony to the world that God honors those who honor Him. He desired them to be a pure, holy, intelligent people, who could be used as lightbearers to the world. But instead of remembering that the Angel of the Lord was constantly guiding and protecting them, the children of Israel lost sight of God's merciful and wonderful dealing, and magnified the trials sent to prove them. God could not work with a people who continually lost sight of their advantages, and dishonored Him by unbelief. Mrs. E. G. White. [Cf: ST 10-25-99 para. 10] p. 291, Para. 4, [1899MS].

The Conflicts of the True Church--Persecuting Powers--The Last Great Power--A Warning Message--The Seal of God, the Mark of the Beast. To The apostle John on the isle of Patmos were opened scenes of deep and thrilling interest in the experience of the church. Subjects of intense interest and vast importance were presented to him in figures and symbols, that the people of God might become intelligent concerning the perils and conflicts before them. The history of the Christian world to the very close of time was revealed to John. With great clearness he saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing message which is to ripen the harvest of earth, either as sheaves for the heavenly garner, or as fagots for the fires of the last day. [Cf: ST 11-01-99 para. 01] p. 292, Para. 1, [1899MS].



In vision John beheld the trials which God's people would endure for the truth's sake. He saw their unyielding firmness in obeying the commandments of God, in the face of the oppressive powers that sought to force them into disobedience, and he saw their final triumph over the beast and his image. [Cf: ST 11-01-99 para. 02] p. 292, Para. 2, [1899MS].

Under the symbols of a great red dragon, a leopard-like beast, and a beast with lamblike horns, the earthly governments which would especially engage in trampling upon God's law and persecuting His people, were presented to John. The war is carried on till the close of time. The people of God, symbolized by a holy woman and her children, were represented as greatly in the minority. In the last days only a remnant still existed. Of these John speaks as they "which keep the commandments of God, and have the testimony of Jesus Christ." [Cf: ST 11-01-99 para. 03] p. 292, Para. 3, [1899MS].

"Through paganism, and then through the Papacy, Satan exerted his power for many centuries in an effort to blot from the earth God's faithful witnesses. Pagans and papists were actuated by the same dragon spirit. They differed only in that the Papacy, making a pretense of serving God, was the more dangerous and cruel foe. Through the agency of Romanism, Satan took the world captive. The professed church of God was swept into the ranks of this delusion, and for more than a thousand years the people of God suffered under the dragon's ire. And when the Papacy, robbed of its strength, was forced to desist from persecution, John beheld a new power coming up to echo the dragon's voice, and carry forward the same cruel and blasphemous work. This power, the last that is to wage war against the church and the law of God, was symbolized by a beast with lamblike horns. The beasts preceding it had risen from the sea, but this came up out of the earth, representing the peaceful rise of the nation which is symbolized. The "two horns like a lamb" well represent the character of the United States Government, as expressed in its two fundamental principles, Republicanism and Protestantism. These principles are the secret of our power and prosperity as a nation. Those who first found an asylum on the shores of America rejoiced that they had reached a country free from the arrogant claims of popery and the tyranny of kingly rule. They determined to establish a government upon the broad foundation of civil and religious liberty. [Cf: ST 11-01-99 para. 04] p. 292, Para. 4, [1899MS].

But the stern tracing of the prophetic pencil reveals a change in this peaceful scene. The beast with lamblike horns speaks with the voice of a dragon, and "exerciseth all the power of the first beast before him." Prophecy declares that he will say to them that dwell on the earth that they should make an image to the beast, and that "he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Thus Protestantism follows in the steps of the Papacy. [Cf: ST 11-01-99 para. 05] p. 292, Para. 5, [1899MS].

It is at this time that the third angel is seen flying in the midst of heaven, proclaiming: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation." "Here are they that keep the

commandments of God, and the faith of Jesus." In marked contrast to the world stands the little company who will not swerve from their allegiance to God. These are they of whom Isaiah speaks as repairing the breach which had been made in the law of God, they who are building the old waste places, raising up the foundation of many generations. [Cf: ST 11-01-99 para. 06] p. 293, Para. 1, [1899MS].

The most solemn warning and the most awful threatening ever addressed to mortals is that contained in the third angel's message. The sin that calls down the wrath of God unmixed with mercy must be of the most heinous character. Is the world to be left in darkness as to the nature of this sin?--Most assuredly not. God does not deal thus with His creatures. His wrath is never visited upon sins of ignorance. Before His judgments are brought upon the earth, the light in regard to this sin must be presented to the world, that man may know why these judgments are to be inflicted, and may have opportunity to escape them. [Cf: ST 11-01-99 para. 07] p. 293, Para. 2, [1899MS].

The Seal--the Mark.--The message containing this warning is the last to be proclaimed before the revelation of the Son of man. The signs which He Himself has given declare His coming to be near at hand. For well-nigh forty years has the message of the third angel been sounding. In the issue of the great contest two parties are developed, those who "worship the beast and his image," and receive his mark, and those who receive "the seal of the living God," who have the Father's name written in their foreheads. This is not a visible mark. The time has come when all who have an interest in their soul's salvation should earnestly and solemnly inquire, What is the seal of God? and what is the mark of the beast? How can we avoid receiving it? [Cf: ST 11-01-99 para. 08] p. 293, Para. 3, [1899MS].

The seal of God, the token or sign of His authority, is found in the fourth commandment. This is the only precept of the Decalogue that points to God as the Creator of the heavens and the earth, and clearly distinguishes the true God from all false gods. Throughout the Scriptures the fact of God's creative power is cited as proof that He is above all heathen deities. [Cf: ST 11-01-99 para. 09] p. 293, Para. 4, [1899MS].

The Sabbath enjoined by the fourth commandment was instituted to commemorate the work of creation, thus to keep the minds of men ever directed to the true and living God. Had the Sabbath always been kept, there would never have been an idolater, an atheist, or an infidel. The sacred observance of God's holy day would have led the minds of men to their Creator. The things of nature would have brought Him to their remembrance, and they would have borne witness to His power and His love. The Sabbath of the fourth commandment is the seal of the living God. It points to God as the Creator, and is the sign of His rightful authority over the beings He has made. [Cf: ST 11-01-99 para. 10] p. 293, Para. 5, [1899MS].

What, then, is the mark of the beast, if it is not the spurious sabbath which the world has accepted in the place of the true? [Cf: ST 11-01-99 para. 11] p. 293, Para. 6, [1899MS].

The prophetic declaration that the Papacy was to exalt itself above all that is called God, or that is worshiped, has been strikingly

fulfilled in the changing of the Sabbath from the seventh to the first day of the week. Wherever the papal Sabbath is honored in preference to the Sabbath of God, there the man of sin is exalted above the Creator of heaven and earth. [Cf: ST 11-01-99 para. 12] p. 294, Para. 1, [1899MS].

Those who assert that Christ changed the Sabbath are directly contradicting His own words. In His Sermon on the Mount He declared: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever, therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: ST 11-01-99 para. 13] p. 294, Para. 2, [1899MS].

Roman Catholics acknowledge that the change in the Sabbath was made by their church, and they cite this very change as evidence of the supreme authority of this church. They declare that by observing the first day of the week as the Sabbath, Protestants are recognizing her power to legislate in divine things. The Roman Church has not relinquished her claim to infallibility, and when the world and the Protestant churches accept the spurious sabbath of her creating, they virtually acknowledge her claim. They may cite the authority of the apostles and fathers in defense of this change, but the fallacy of their reasoning is easily discerned. The papist is sharp enough to see that Protestants are deceiving themselves, willingly closing their eyes to the facts in the case. As the Sunday institution gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome. Mrs. E. G. White. (*Concluded next week.*) [Cf: ST 11-01-99 para. 14] p. 294, Para. 3, [1899MS].

A Sign of Authority--How Receive the Mark--National Apostasy--Rome the Same--An Image to the Papacy--The Trials of the Remnant Church.--The change of the Sabbath is a sign or mark of the authority of the Romish Church. Those who, understanding the claims of the fourth commandment, choose to observe the false sabbath in the place of the true, are thereby paying homage to that power by which alone it is commanded. The mark of the beast is the papal sabbath, which has been accepted by the world in the place of the day of God's appointment. [Cf: ST 11-08-99 para. 01] p. 294, Para. 4, [1899MS].

There are true Christians in every church, not excepting the Roman Catholic communion. None are condemned until they have had the light and have seen the obligation of the fourth commandment. But when the decree shall go forth enforcing the counterfeit sabbath, and the loud cry of "the third angel" shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast. [Cf: ST 11-08-99 para. 02] p. 294, Para. 5, [1899MS].

With rapid steps we are approaching this period. When Protestant churches shall unite with the secular power in sustaining a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal Sabbath be enforced by the combined

authority of church and State. There will be a national apostasy, which will end only in national ruin. [Cf: ST 11-08-99 para. 03] p. 294, Para. 6, [1899MS].

Marvelous in her shrewdness and cunning is the Roman Catholic Church. She presents a fair front to the world, covering with apologies her record of horrible cruelties, and declaring that her spirit of persecution no longer exists. But she is the same as in the days of the Reformation, when men of God stood up at the peril of their lives to expose her iniquity; the same as when she assumed the power to control kings and princes, and claimed the prerogatives of God. She may clothe herself in Christlike garments, the better to carry forward her purposes; but she still retains the venom of the serpent, and her principles are exerting their influence in legislative halls, in churches, and in the hearts of men. Her spirit is no less cruel and despotic now than when it crushed out human liberty, and slew the saints of the Most High. [Cf: ST 11-08-99 para. 04] p. 295, Para. 1, [1899MS].

By compromises and concessions, Protestants have tampered with and patronized popery, giving her vantage-ground which papists themselves are surprised to see and fail to understand. The Protestant world needs to be aroused to resist the advances of this most dangerous foe to civil and religious liberty. [Cf: ST 11-08-99 para. 05] p. 295, Para. 2, [1899MS].

When the State shall enforce the decrees and sustain the institutions of the church, then will Protestant America have formed an image of the Papacy. Then the true church will be assailed by persecution as were God's people in ancient times. Almost every century furnishes instances of what human hearts, controlled by rage and malice, can do under a plea of serving God by protecting the rights of the church and State. The Protestant churches that have followed in the steps of Rome by forming alliances with worldly powers have manifested a similar desire to restrict liberty of conscience. How many non-conformist ministers have suffered under the power of the Church of England! Persecution always follows a restriction of religious liberty on the part of secular governments. [Cf: ST 11-08-99 para. 06] p. 295, Para. 3, [1899MS].

Rejection of Great Light.--It is urged by many that the intellectual and moral darkness prevailing during the middle ages favored the spread of dogma, superstition, and the oppression of popery, and that the general diffusion of knowledge, and the well-nigh universal acceptance of the principles of religious liberty, forbid a revival of superstition and tyranny. It is true that great light, intellectual, moral, and religious, is shining upon this generation. Since 1844 light from the heaven of heavens has beamed from the open door of the temple of God. But it is to be remembered that the greater the light bestowed, the greater the delusion and darkness of those who reject the Word of God and accept fables, teaching for doctrine the commandments of men. [Cf: ST 11-08-99 para. 07] p. 295, Para. 4, [1899MS].

Satan will excite the indignation of apostate Christendom against the humble remnant who conscientiously refuse to accept false customs and traditions. Blinded by the prince of darkness, popular religionists will see only as he sees, and feel as he feels. They will determine as

he determines, and oppress as he has oppressed. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. The church and the world will unite, and the world will lend to the church power to crush out the right of the people to worship God according to His Word. [Cf: ST 11-08-99 para. 08] p. 295, Para. 5, [1899MS].

The decree which is to go forth against the people of God in the near future is in some respects similar to that issued by Ahasuerus against the Jews in the time of Esther. The Persian edict sprang from the malice of Haman against Mordecai. Not that Mordecai had done Haman harm, but he had refused to flatter his vanity by showing him the reverence which is due only to God. The king's decision against the Jews was secured under false pretenses. Satan instigated this scheme in order to rid the earth of those who preserved a knowledge of the true God. But his plots were defeated by a counter-power that reigns among the children of men. Angels who excel in strength were commissioned to protect the people of God, and the plots of their adversaries returned upon their own heads. [Cf: ST 11-08-99 para. 09] p. 296, Para. 1, [1899MS].

History repeats itself. The same masterful mind that plotted against the faithful in ages past is now at work to gain control of the Protestant churches, that through them he may condemn and put to death all who will not worship the idol sabbath. We have not to battle with man, as it may appear. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But if the people of God will put their trust in Him, and by faith rely upon His power, the devices of Satan will be defeated in our time as signally as in the days of Mordecai. [Cf: ST 11-08-99 para. 10] p. 296, Para. 2, [1899MS].

The decree is to go forth that all who will not receive the mark of the beast shall neither buy nor sell, and, finally, that they shall be put to death. But the saints of God do not receive this mark. The prophet of Patmos beheld those that had gotten the victory over the beast and over his image and over his mark and over the number of his name, standing on the sea of glass, having the harps of God, and singing the song of Moses and the Lamb. [Cf: ST 11-08-99 para. 11] p. 296, Para. 3, [1899MS].

To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Satan is putting forth his utmost efforts in the rage of a last despairing struggle against Christ and His followers. False teachers are employing every device possible to stimulate the hardened sinner in his rebellious daring, to confirm the questioning, the doubting, the unbelieving, and, by misrepresentation and falsehood, to deceive, if it were possible, the very elect. Who are prepared to stand firmly under the banner on which is inscribed, "The commandments of God and the faith of Jesus"? [Cf: ST 11-08-99 para. 12] p. 296, Para. 4, [1899MS].

Christ never purchased peace and friendship by compromise with evil. Tho His heart overflowed with love toward the human race, He could not be indulgent to their sins. Because He loved men and women, He was a stern reprover of their vices. His life of suffering, the humiliation to which He was subjected by a perverse nation, show His followers that

there must be no sacrifice of principle. God's tried people must maintain watchfulness, with fervent prayer, lest, in their eagerness to prevent discord, they surrender truth, and thus dishonor the God of truth. Peace is too dearly obtained if purchased by the smallest concession to Satan's agencies. The least surrender of principle entangles us in the snare of the enemy. [Cf: ST 11-08-99 para. 13] p. 296, Para. 5, [1899MS].

Paul writes to the Romans, "If it be possible, as much as lieth in you, live peaceably with all men." But there is a point beyond which it is impossible to maintain union and harmony without the sacrifice of principle. Separation then becomes an absolute duty. The laws of nations should be respected when they do not conflict with the laws of God. But when there is collision between them, every true disciple of Christ will say, as did the apostle Peter when commanded to speak no more in the name of Jesus, "We ought to obey God rather than men." Mrs. E. G. White. [Cf: ST 11-08-99 para. 14] p. 297, Para. 1, [1899MS].

God Manifest in Christ--Christ the Only Way of Salvation--A Great and Blessed Truth--Love and Justice--An Unchangeable Law.--God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: ST 11-15-99 para. 01] p. 297, Para. 2, [1899MS].

As speech is to thought, so is Christ to the invisible God. He is the manifestation of the Father, and is called the Word of God. God sent His Son into the world, His divinity clothed with humanity, to make known in His life and character the attributes of the Father, that men might bear the image of the invisible God. He was the embodiment of the law of God, which is the transcript of His character. [Cf: ST 11-15-99 para. 02] p. 297, Para. 3, [1899MS].

The world saw God imaged in the purity and benevolence of Christ; but because of its depravity and darkness, it did not recognize Him as the Son of God. "The Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth." He was "the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not." In spite of overwhelming evidence, men manifested unbelief which only Satan could inspire. [Cf: ST 11-15-99 para. 03] p. 297, Para. 4, [1899MS].

Christ secured probation for man at an infinite cost. He must suffer for the sins of the world, that the purposes of God might not be defeated. He must destroy the apostate; for the death of Satan meant life to all who believe, and death to all who are disobedient. Nothing less than the life of Christ would atone for man's transgression. He must restore man by placing on vantage ground every one who would believe in Him as a personal Saviour. When there was no heart to pity, His arm brought salvation. God laid help on One that was mighty, saying, "Save man from destruction." The Son of God accepted the work joyfully, becoming man's substitute and surety, that He might save him from his sin, and call him from transgression to obedience. He pledged Himself to take man's nature, and stand at the head of the human race, to satisfy every claim made against them as a people bound in the slavery of sin. Through this gift of God to the world man has been given every opportunity of knowing God and the laws of His government.

[Cf: ST 11-15-99 para. 04] p. 297, Para. 5, [1899MS].

The truth could come to man only through Christ, for He was the image of the invisible God. He represented the power and glory of the Father, and the divine signature was upon all His words and works. "I can of mine own self do nothing," He declared; "I speak not of myself; but the Father that dwelleth in Me, He doeth the works." It is a *Great and Blessed Truth* that God is love. The superhuman efforts which the Father has put forth for the good of humanity, reveal that His love is without a parallel. Through Christ this love is constantly expended for men. The heavenly universe is in constant activity in behalf of the sons of men. They work that sinners may be convicted of sin. But man is not to deceive himself with the idea that because God is a God of love, He has not a perfect standard of righteousness. The revelation of His love, in giving His Son to die the shameful death of the cross, shows that God has a standard of character. Only by a life of ignominy and suffering and humiliation and the death of the cross could Christ pay the penalty of the broken law. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." [Cf: ST 11-15-99 para. 05] p. 297, Para. 6, [1899MS].

In the grave Christ was the captive of divine justice. To the Judge of the universe He had made Himself responsible for the transgression of the law. It was necessary that there be given to the world a stern manifestation of the wrath of God against all who reject light and evidence and stubbornly remain in unbelief. In the crucifixion of His Son is revealed *God's Hatred for Sin*. This penalty Christ bore for the sins of the transgressor. He has borne the punishment for every man, and for this reason He can ransom every soul, however fallen his condition, if he will accept the law of God as his standard of righteousness. The cry of despair from the soul calls forth the tenderest love of God, and this is salvation to every one that believes. He who sees the guilt of his transgression, and understands the infinite sacrifice made in his behalf, will not continue in sin. But if men continue to resist light and evidence, they will cut themselves off from God's mercy, and then will come the ministry of wrath. God can not save the sinner in his sin. The love of God is immeasurable to those who repent, but His justice is firm and uncompromising to those who abuse his longsuffering love. [Cf: ST 11-15-99 para. 06] p. 298, Para. 1, [1899MS].

God destroyed the inhabitants of the old world by a flood, because they refused to obey His commandments. The record states: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man on the earth, and it grieved Him at His heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them." Had man not eaten of the tree of knowledge and every kind of wickedness, God would not have destroyed him. And God "looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [Cf: ST 11-15-99 para. 07] p. 298, Para. 2, [1899MS].

It is thought strange by some that our salvation should demand our entire submission to the law of God. But *The Lord Could Not Do a More Cruel Thing* than to save man in his rebellion. No man can be saved unless he comes under the rule of Christ. Salvation means to us complete surrender of soul, body, and spirit. Because of the unruly elements in our nature, our passions often gain the mastery. The only hope of the sinner is to cease from sin. Then his will is in harmony with the will of Christ. His soul is brought into fellowship with God. Those who enlist in the army of Christ must in all things submit to His authority and consult His will. Implicit obedience is the condition of salvation. God's law must be obeyed in every particular. It is our salvation to make His law our rule, His life our pattern, His glory our chief aim. To keep ourselves in the love of God, to be bound to obedience by His requirements, this is to be free in Christ. [Cf: ST 11-15-99 para. 08] p. 298, Para. 3, [1899MS].

Hurrying them from one temptation to another, *Satan Gives Men No Time to Consider These Things*. Man may repulse the enemy on one point, and think himself secure, but the wily foe has always another scheme in readiness. He follows us at every step, using every circumstance of life to cause us to regard him with favor; for he is playing the game of life for the soul. He institutes every amusement he can devise to absorb time and keep God out of the thoughts. He has sought to deceive men into the belief that Christ died in order to abrogate the law of God. But Christ did not die to immortalize transgression. [Cf: ST 11-15-99 para. 09] p. 298, Para. 4, [1899MS].

*Every Man May Keep the Law of God*, for Christ in His human nature kept the law; and He says to every soul, "If ye love Me, keep My commandments." Christ is "the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." The first chapter of Colossians will wonderfully enlighten the mind as to the truth as it is in Jesus. If we will study it, we shall understand how Christ has made it possible for man, fallen through disobedience and transgression, to keep all the commandments of God. [Cf: ST 11-15-99 para. 10] p. 299, Para. 1, [1899MS].

Every blessing that Heaven could bestow was given to man in Christ. The Son of God clothed His divinity with humanity, that humanity might touch humanity, and divinity lay hold of the throne of the Infinite. He desired to demonstrate to man that humanity connected with divinity, by faith in Christ, might partake of the divine nature. The death of Christ reveals that not one jot or tittle of the law of God can be altered to meet man in his fallen condition. [Cf: ST 11-15-99 para. 11] p. 299, Para. 2, [1899MS].

The Saviour assures us that as long as the heavens and the earth remain, not one tittle of the law shall fail. Christ's death upon the cross did not destroy the heavens or the earth; both still remain; therefore God's law remains unchanged. Far from lessening its claims, the death of Christ testifies through all generations to the immutability of the law of Jehovah. Its claims upon man are eternal. Mrs. E. G. White. [Cf: ST 11-15-99 para. 12] p. 299, Para. 3,



[1899MS].

The enemy has worked in the religious world to deceive men into the belief that the law of God can be set aside. He has had long years of experience in this work, for he began with our first parents, using his powers to cause them to distrust God. If he could interpose himself between their souls and God, he knew that he would succeed. The prospect of becoming gods, knowing good and evil, was pleasing to Adam and Eve, and they yielded to the temptation. In receiving a knowledge of good and evil, men feel that they are gaining much; but they do not understand the purposes of Satan. They do not understand that they are taken in his snare when they tamper with the law of God. The enemy knows that if the church can be controlled by political enactments, if she can be led to unite with the world, she virtually acknowledges him as her head. Then the authority of man-made commandments will work to oppose the rule of the government of heaven. Under the leadership of Satan men will dispense with the righteous, holy enactments of God concerning the Sabbath, the observance of which is to be a sign between God and His people forever. [Cf: ST 11-22-99 para. 01] p. 299, Para. 4, [1899MS].

Satan's plan has taken with the religious world. He has created an order of things entirely his own, making void the law of God. Through his deceptive working he has gained in the professedly Christian world that which he thought to gain in heaven,--an abrogation of the laws of Jehovah. Through the Roman power he has worked to remove God's memorial, and has erected a memorial of his own to sever God from His people. Today the Protestant world is estranged from God by its acceptance of a spurious sabbath. Not one iota of sacred authority can they find for doing this; yet, full of zeal, they assert that the Lord's memorial given at creation should be ignored, despised, trampled upon, and the first day of the week take its place. [Cf: ST 11-22-99 para. 02] p. 299, Para. 5, [1899MS].

No deeper wound could be inflicted on God than to ignore His holy day, and place in its stead a spurious sabbath that bears no mark of sanctity. God gave the Sabbath to the world to be set apart for His name's glory. He says: "It is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." [Cf: ST 11-22-99 para. 03] p. 300, Para. 1, [1899MS].

And who are Israel? The Holy Spirit by the apostle Paul declares, "If ye be Christ's, then are ye Abraham's seed." Upon all who through Christ become a part of the true Israel, the observance of the Sabbath is enjoined. [Cf: ST 11-22-99 para. 04] p. 300, Para. 2, [1899MS].

Those who disregard a plain "Thus saith the Lord," are casting off their allegiance to God, and exalting human power in His stead. By thus placing themselves in opposition to the God of heaven, men are failing to receive the mark, or sign, by which the people of the world are to know God's true followers. There is no justification for those who, having the light, close their eyes and their ears to a plain "Thus saith the Lord." They have taken up the weapons of their warfare against God, and their guilt is made manifest. [Cf: ST 11-22-99 para. 05] p. 300, Para. 3, [1899MS].

A Specific Reform.--God calls His people to a special work for these last days. "They that shall be of thee shall build the old waste places," He says; "thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." What is this breach?--It is the broken Sabbath of the Lord. "If thou turn away thy foot from the Sabbath," He continues, "from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." But there must be no assumption of power on the part of God's chosen people. Those who take their orders from Christ must not seek to compel others to obey the law of Jehovah. "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." [Cf: ST 11-22-99 para. 06] p. 300, Para. 4, [1899MS].

Even Christ, as the Prince of Life, did not seize the scepter of power and enforce His laws of righteousness. Patiently has He waited in the heavenly courts in behalf of His people who have suffered for their loyalty to Him. Patiently has He waited for the Gospel of the kingdom to be preached in all parts of the world, until every nation, and kindred, and tongue, and people shall have received the light of God's Word. And man, too, must wait patiently until the time when the work shall be accomplished, and every human being has had opportunity to decide for himself. Decisions will be made for and against God; and every man will decide his own case by his decision in regard to the law of Jehovah. Then both classes will be developed; the sentiment of every heart will be revealed. Each party will gather under its chosen leader, as loyal to God and His commandments, or as transgressors of the law, with the first great rebel at its head. [Cf: ST 11-22-99 para. 07] p. 300, Para. 5, [1899MS].

God declares: "Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant." "It is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." We are not merely to observe the Sabbath as a legal matter; we are to be intelligent in regard to its spiritual bearing upon all the transactions of life. [Cf: ST 11-22-99 para. 08] p. 301, Para. 1, [1899MS].

Christ's prayer to His Father for His disciples was, "Sanctify them through Thy truth; Thy Word is truth." The sign of God is sanctification through obedience to the truth. This sanctification makes the loyal subject like his great Head, Jesus Christ. He is brought into peculiar and eternal relations to the Saviour on condition that he maintains his allegiance to the end. When we are thus sanctified, we shall not have a spurious faith, a spurious doctrine, a spurious experience. In coming out from the world and accepting the Sabbath of creation, which God has blessed and sanctified, we give evidence of true conversion. We are stamped with the mark of God's

government. As we accept the Sabbath to keep it holy unto the Lord, we are sanctified, soul, body, and spirit. [Cf: ST 11-22-99 para. 09] p. 301, Para. 2, [1899MS].

All who earnestly desire to know whether they have the King's mark will examine His Word critically. A spurious sabbath is now exalted before the people. This is the mark, the sign, of a ruler who stands in opposition to the King of kings, the Lord of hosts. This ruler has sought to show his power and authority by taking a common working day, a child of the Papacy, and giving it to the world as the Sabbath of the Lord. He has sought to destroy the sign which God has said should be preserved to a thousand generations. [Cf: ST 11-22-99 para. 10] p. 301, Para. 3, [1899MS].

The observance of the Sabbath, the seventh day by God's people, is the sign to the world that they are linked to the God of heaven as His loyal subjects, who trust in His everlasting veracity and His power as the Creator of the heavens and the earth; and it is the sign that God recognizes them as His chosen people. Those who understand that the Sabbath is a sign between them and God will represent the principles of His government by bringing into their daily practise the laws of His kingdom. They will live in constant submission to His will, having the words of His law written in their hearts. His injunctions will be regarded as the spring of their existence. Faithful and true, they will heed every command given, and reveal in their daily lives the religion that emanates from God. Mrs. E. G. White. [Cf: ST 11-22-99 para. 11] p. 301, Para. 4, [1899MS].

The secret of Satan's power over God's professed people lies in the deceitfulness of the human heart. Their constant stumbling and falling reveal that they have not maintained a stern conflict with their besetting sins. They have not depended wholly upon Christ, because they have not realized that they are in peril of being overcome by these sins. It is the sin which appears small and unworthy of our notice against which we should be on our guard. If we could understand how deeply we injure our own souls and cause unhappiness to those around us by giving loose rein to unsanctified thoughts and unholy actions, we would strive to put them away. We would cooperate with God in working out our own salvation. [Cf: ST 12-13-99 para. 01] p. 301, Para. 5, [1899MS].

It is the inclination to excuse our moral defects that leads to the cultivation of sin. We must never forget that God ascribes sin to the one who transgresses; it is not registered against Satan, but against the sinner. God never accepts the agency of Satan as an excuse for the committal of one sin. When there is any excuse for a seemingly wrong act, it is not sin. Satan triumphs when he hears the professed follower of Christ offering excuses for his defects of character. Sin unrepented of, unconfessed, can never be blotted from the books of God's record. Through faithful, thorough confession of sin, the heart is cleansed from its moral impurity. There must be a forsaking of the sins the Lord has reproved, before the soul can stand acquitted before God, humbled and repentant, realizing that he has served Satan, pleased him, glorified him, and dishonored his Lord. [Cf: ST 12-13-99 para. 02] p. 302, Para. 1, [1899MS].

The love of money is the besetting sin of many. Men and women who

profess to worship the true God become so deceived in their pursuit after riches that they suppose gain to be godliness. The apostle Paul declares: "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." [Cf: ST 12-13-99 para. 03] p. 302, Para. 2, [1899MS].

The length and happiness of our lives consists not in the amount of our earthly possessions. The foolish rich man, in his supreme selfishness, laid up for himself treasures that he could not use. He embezzled his lord's goods that he might add to his increasing store of worldly possessions. Had he used his means as God required, there would have been no necessity for him to tear down his barns that he might build greater. He would have needed no more room for his goods. Had he used his wealth as a bounty from God, he would have laid up treasure in heaven, and would have been rich toward God. So those who use their wealth in doing good will see no necessity for large accumulations in this world. Their treasure will be used to advance the cause of God. [Cf: ST 12-13-99 para. 04] p. 302, Para. 3, [1899MS].

The church of Christ has been blessed with great advantages and precious privileges. God has given to His people prophets, apostles, pastors, and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." But there are some who are never able to come to a knowledge of the truth. Filled with self-sufficiency, they will not place themselves in the position of learners. They desire to be teachers and leaders. To these self-exalted ones God says: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." True greatness does not depend upon position, but upon purity and fidelity. Our worthiness is not found in self, but in Christ. We are estimated by our faith in the Saviour, by the truth and rectitude of our lives. Shun the perils of self-exaltation, and be clothed with humility; for God resisteth the proud, but giveth grace unto the humble. The servants of Christ are to consecrate their lives to His service, revealing His character in the beauty of holiness. [Cf: ST 12-13-99 para. 05] p. 302, Para. 4, [1899MS].

When the temptations of Satan are yielded to, mind and heart are brought into captivity to a supernatural power. In the place of submitting themselves to Christ, men surrender themselves to Satan, and then pass judgment upon the Most High because they are not happy under the jurisdiction of the ruler they have chosen. "Rebellion," God declares, "is as the sin of witchcraft." It leads souls onto Satan's ground. "Your words have been stout against Me, saith the Lord. Yet ye say, What have we spoken so much against Thee? Ye have said, It is vain to serve God; and what profit is it that we have kept His ordinance,

and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are delivered." This is the language proceeding from the rebellious heart. Once place your feet in Satan's steps, and this power of argument will come to you, and you will be powerless to resist it. [Cf: ST 12-13-99 para. 06] p. 303, Para. 1, [1899MS].

It is Satan's work to tempt; it is man's work to resist, and, in the name and strength of Jesus, to say, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Human nature of itself is utterly helpless before the wiles of Satan; but it is our privilege to plead with God for strength, and to receive it. Jesus has given us an example to show how we may meet and conquer Satan. At infinite cost the Son of God came into the world to counterwork the work of the enemy. He came to destroy sin and bring in righteousness by enabling the human agent to cooperate with the divine. He took His stand upon the Word of God. "It is written," was the weapon with which He met and repulsed the enemy. Christ obtained the victory in behalf of the world, and thus He made it possible for man to become complete in Him, not having his own righteousness, but the righteousness of Christ. [Cf: ST 12-13-99 para. 07] p. 303, Para. 2, [1899MS].

A holy life is accessible to every repenting, believing child of God. We are to work out that which Christ works in. Then work, Christian brethren and sisters, "work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good-pleasure." Every provision has been made that you shall come off more than conquerors. Satan is seeking to overcome you, but it is your privilege to turn to the Sun of Righteousness. He is waiting, longing to fill your heart with His love, that your joy may be full. Hold the faith with a firm hand, but be sure that you hold it in righteousness. Live by faith, as seeing Him who is invisible. All your words, all your acts, are open before the eyes of Him with whom you have to do. Nothing is hid from the all-seeing eye of the Eternal. Then act as if you realized that you were in the presence of the heavenly angels, and in the presence of God. [Cf: ST 12-13-99 para. 08] p. 303, Para. 3, [1899MS].

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." When we are enlightened by the Spirit of God, we shall behold only the glory of Jesus. Seeing nothing but deformity in ourselves, we shall fix our eyes in faith upon Jesus. And as we contemplate the beauty of Christ's character, we become transformed into the divine likeness. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Mrs. E. G. White. [Cf: ST 12-13-99 para. 09] p. 303, Para. 4, [1899MS].

Christ set Himself apart to achieve the redemption of man, that man might understand the service he owes to God, and learn how to discharge its duties. His life on earth was a perfect life. Every circumstance He turned into an occasion for imparting truth. Foretelling His work through the prophet Isaiah, He says: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto

the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord; . . . to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified." [Cf: ST 12-20-99 para. 01] p. 304, Para. 1, [1899MS].

There is a sustaining power in the deed done to benefit and bless humanity. This was the power that strengthened the world's Redeemer. He declared, "I came down from heaven not to do Mine own will, but the will of Him that sent Me." His will was put into active exercise to save the souls of men, but He waited and lived and worked in dependence upon God. In everything He moved in perfect harmony with the Father. The Commander of all heaven, He humbled Himself to stand at the head of fallen humanity, to reveal to human beings perfect obedience to all God's commandments. His servants to-day would do well to ask themselves, What kind of a will am I cultivating? Have I been gratifying my own desires, confirming myself in selfishness and obstinacy? If we are doing this, we are in peril; for Satan will always rule the will that is not under the control of the Spirit of God. When we place our will in unison with the will of God, the obedience that was exemplified in the life of Christ will be seen in our lives. God requires us to keep His commandments, that we may cultivate the attributes which made the Saviour's life pure, holy, and undefiled. [Cf: ST 12-20-99 para. 02] p. 304, Para. 2, [1899MS].

Many blessings are lost to Christ's professed followers because they have so limited an experience in being crucified to the world. There is nothing so hard as the crucifixion of the will. Christ was tempted in all points like as we are; but His will was ever kept on the side of God's will. In His humanity He had the same free will that Adam had in Eden. He could have yielded to temptation as Adam yielded; and Adam, by believing and obeying God, could have resisted temptation as Christ resisted it. Had Christ so willed it, when tempted in the wilderness He could have commanded the stones to be made bread. He could have cast Himself down from the pinnacle of the temple; He could have yielded to Satan's request to fall down and worship him, the usurper of the world. But at every point He met the tempter with, "It is written." His will was in obedience to the will of God. The will of the Father was revealed throughout His entire life. It was a part of His very being. [Cf: ST 12-20-99 para. 03] p. 304, Para. 3, [1899MS].

Christ's obedience to His Father's commandments is to be the measure of our obedience. Those who follow Christ, if they would be complete in Him, must keep their will surrendered to the will of God. The man Christ Jesus was the greatest Teacher the world ever knew. During their three years of discipline under His instruction, the disciples received many precious lessons. They also received rebuke for their dulness of apprehension. They could not take in the great scenes presented to them. But when their Teacher was about to leave them, He bade them tarry in Jerusalem until they should be imbued with power from on high before going forth to preach the truth of the kingdom of God. The Saviour well knew that their arguments, however logical, would not melt the hard heart, or break through the crust of selfishness and worldliness. The truth could only be effectual when coming from hearts

made warm and lips made eloquent by a living knowledge of the Way, the Truth, and the Life. [Cf: ST 12-20-99 para. 04] p. 304, Para. 4, [1899MS].

The evangelist John withdraws the curtain, as it were, and as a consecrated high priest enters into the holy of holies, opening to us the sacred character of Christ. He gives the record of Christ's last moments with His disciples. As the Saviour gave His last messages to His beloved followers, words filled with weighty importance fell from His lips. These words of inspiration were to be their anchor during the test and trial before them. "Let not your heart be troubled," He said; "ye believe in God," who is so plainly revealed in the Old Testament Scriptures. Believe in Me as the brightness of His glory, the manifestation of His character. "In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you," to secure for you the right to a home in My Father's kingdom. "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." I left the courts of heaven to come to you and show you the way, and I will be with you in the mansions I have prepared. Let not sorrow fill your hearts; for I love you, "and whither I go ye know, and the way ye know." [Cf: ST 12-20-99 para. 05] p. 305, Para. 1, [1899MS].

For All Time.--The instruction Christ gave His disciples when He was among them He gave for the encouragement of His followers to the end of time. In His humanity He prayed for them. He prays for them still, as officiating high Priest within the veil. Abundant provision has been made that those who will seek God with the whole heart may find Him a present help in every time of need; for help has been laid on One that is mighty. Today He commissions His workers, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." God calls for living, acting, working men, men who from the first moments of their religious life will depend upon God and trust in Him who is the Head of the church. "Ye are a chosen generation," He says, "a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." The Lord has a great work for His disciples to do, not in their own wisdom, but in the wisdom which He will give them. In every church we need Christlike workers, those who in life and character are growing in the divine likeness by working to call sinners to repentance. The spiritual life of the church can be kept alive only as the members make personal efforts to win souls to Christ. No amount of mental culture or theological training will do this work. But it can be done by the soul who is humble and contrite, and imbued with the Spirit of God. The bright beams of the Sun of Righteousness must shine upon the heart of the worker and purify his life before light from the throne of God can come to those who sit in darkness. [Cf: ST 12-20-99 para. 06] p. 305, Para. 2, [1899MS].

There is a solemn obligation resting upon all. God's admonition reaches to every soul: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Our faith is to be a faith that works by love and purifies the soul. We are to be imbued with the Spirit of Christ, to work in Christ's lines.

"Work out your own salvation with fear and trembling," the apostle says. "For it is God which worketh in you both to will and to do of His good pleasure." A sharp warfare must be instituted against selfishness and the corruption that is in the world through lust. The wrong act repeated becomes habit, to act and react upon mind and heart; and unless divine power shall interpose, and the human being become partaker of the divine nature, the sure result will follow. Strengthen not the evil will by turning it in wrong lines. Your life hid with Christ in God will be divested of all selfishness. Causes and effects are linked together. We shall not always be able to see the path before us. Circumstances will develop in a way that we do not expect. But God sees not as man sees. His thoughts are not our thoughts, neither are His ways our ways. His hand is above all, and He will cause all things to work together for good to those that love Him. Mrs. E. G. White. (Concluded next week.) [Cf: ST 12-20-99 para. 07] p. 305, Para. 3, [1899MS].

Educate Others to Labor.--Our work is incomplete if we do not educate others to be laborers together with God, visiting and praying with families, showing to the world what Jesus has done for us. God's Word declares, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." These words are spoken to every follower of Christ. Not only the minister, but every soul connected with Him, is to be a worker in His vineyard. "Herein is My Father glorified," Christ said, "that ye bear much fruit." By His own life Christ has paid for your earnest, hearty cooperation. If you do not work as faithful missionaries, you are untrue to your trust, and you disappoint your Saviour. [Cf: ST 12-27-99 para. 01] p. 306, Para. 1, [1899MS].

We are in danger of making blunders in our missionary effort, in danger of failing to realize how essential is the work of the Holy Spirit upon the heart. A new order of things has come into the ministry. There is a desire to pattern after other churches, and simplicity and humility are almost unknown. Young ministers who desire to be original introduce new ideas and new plans for labor. They open revival meetings and call large numbers into the church. But when the excitement is over, where are the converted ones? Repentance for sin is not felt. The sinner is entreated to believe in Christ and accept Him, without any regard for his past life of sin and rebellion, and the heart is not broken. There is no contrition of soul. The professedly converted ones have not fallen upon the Rock Christ Jesus. [Cf: ST 12-27-99 para. 02] p. 306, Para. 2, [1899MS].

There Must Be Repentance.--In His Word God has shown us the only way in which this work should be done. We are to do earnest, faithful work, laboring for souls as they that must give an account. "Repent, repent," was the message rung out by John in the wilderness. To the Pharisees He said: "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the tree; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire." [Cf: ST 12-27-99 para. 03] p. 306, Para. 3, [1899MS].



Christ's message to the people was, "Unless ye repent, ye shall all likewise perish." And the apostles were commanded to preach everywhere that men should repent. The Lord would have His servants preach to-day the old Gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel, who have the tenderness of Christ. The sinner must be labored for perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God and faith toward the Lord Jesus Christ. When the sinner is conscious of his helpless condition, and feels his need of a Saviour, he may come with faith and hope to "the Lamb of God, which taketh away the sin of the world." Christ will accept the soul who comes to Him in true repentance. A broken and a contrite heart He will not despise. [Cf: ST 12-27-99 para. 04] p. 306, Para. 4, [1899MS].

The battle cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness of heart. Your work, my work, will not cease with this life. For a little while we may rest in the grave; but when the call comes, we shall take up our work in the kingdom of God to advance the glory of Christ. This holy work must be begun upon earth. We are not to study our own pleasure or convenience. Our question must be, What can I do to lead others to Christ? How can I make known to men the love of God which passeth knowledge? Mrs. E. G. White. [Cf: ST 12-27-99 para. 05] p. 307, Para. 1, [1899MS].

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshiped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. [Cf: RH 01-03-99 para. 1] p. 307, Para. 2, [1899MS].

"But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? and his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." [Cf: RH 01-03-99 para. 2] p. 307, Para. 3, [1899MS].

This parable is designed to show the spirit of tenderness and

compassion which man should manifest for his fellow man. The pardon of this king represents a pardon that is supernatural,--a divine forgiveness of all sin. Christ is represented by the king who, moved with compassion, forgave the debt of his servant. Man was under the condemnation of the broken law. He could not save himself; and for this reason, Christ came to this world, clothed his divinity with humanity, and gave his life, the Just for the unjust. He desired to give in his own life an example of the forbearance that man should exercise toward his fellow man. [Cf: RH 01-03-99 para. 3] p. 307, Para. 4, [1899MS].

When the debtor pleaded for delay, with the promise, "Have patience with me, and I will pay thee all," the sentence was revoked; the whole debt was canceled; and he was soon given an opportunity to pattern after the master who had forgiven him. Going out, he met a fellow servant who owed him a hundred pence. But he who had been so mercifully treated dealt with his fellow laborer in an altogether different manner. His debtor made an appeal similar to that which he himself had made to the king, but without a similar result. He who had so recently been forgiven was not kind, and tenderhearted, and pitiful. The goodness, mercy, and love shown to him he did not exercise in dealing with his fellow servant. He heeded not the request to be patient. The goodness shown to him only hardened his heart. The small sum owed him was all that the ungrateful servant could keep in mind. He demanded all that he considered his due, and carried into effect the sentence which had been so graciously revoked for him. [Cf: RH 01-03-99 para. 4] p. 307, Para. 5, [1899MS].

The lesson to be learned is that we must have the spirit of true forgiveness, even as Christ forgives the sinner, who can in no case pay his enormous debt. We are to bear in mind that Christ has paid an infinite price for the souls of men, and we are to treat them as Christ's purchased possession. [Cf: RH 01-03-99 para. 5] p. 308, Para. 1, [1899MS].

It is not to be thought that this parable teaches indolence. The word of God teaches that if a man will not work, neither shall he eat. The Lord does not require the hardworking man to support those who are not diligent. There is a waste of time, a lack of effort, which brings to poverty and want. If these faults are not seen and corrected by those who indulge them, all that might be done in their behalf is like putting treasure into a basket with holes. But there is an unavoidable poverty; and we are to manifest tenderness and compassion toward those who are unfortunate. [Cf: RH 01-03-99 para. 6] p. 308, Para. 2, [1899MS].

In the prayer which Christ taught his disciples, he said: "Forgive us our debts, as we forgive our debtors." By this he did not mean us to understand that in order to be forgiven, we are not to require our just dues from our debtors; but if through unwise management they have been placed where they can not pay, they are not to be treated harshly, oppressed, nor placed in prison. [Cf: RH 01-03-99 para. 7] p. 308, Para. 3, [1899MS].

There is no virtue in advocating that theft or fraudulent actions shall go unpunished; but there are matters connected with the church that are to be kept within its own borders. Personal revenge is not becoming to a child of God. If he is abused, he is to take it

patiently; if defrauded of that which is his just due, he is not to appeal to unbelievers in courts of justice. Rather, let him suffer loss and wrong. The one wronged may feel injured, and may be tempted to cause oppression to his fellow man; but if he follows this course, he reveals that he has not the Spirit of Christ. [Cf: RH 01-03-99 para. 8] p. 308, Para. 4, [1899MS].

Christians need not contend for their rights. They stand under the protection of the banner of Christ. They are to acknowledge the supreme authority of the King of kings and Lord of lords. In matters of difficulty between them and their brethren, they are not to appeal to Caesar or to Pilate. An account is kept of all these matters; and in his own good time, Christ will avenge his own elect. God will deal with the one who defrauds his brother and the cause of God. "Vengeance is mine," he says; "I will repay." [Cf: RH 01-03-99 para. 9] p. 308, Para. 5, [1899MS].

The apostle Paul charges us: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same mind, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. . . . For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." [Cf: RH 01-03-99 para. 10] p. 308, Para. 6, [1899MS].

Too often when wrongs have been reproved again and again, and the wrongdoer confesses his fault, the one who has suffered becomes weary, and thinks he has forgiven quite enough. But the Saviour has given us an example how we should deal with those who err. "If thy brother trespass against thee," he says, "rebuke him; and if he repent, forgive him." Do not hold him off as unworthy of your confidence. Consider "thyself, lest thou also be tempted." [Cf: RH 01-03-99 para. 11] p. 309, Para. 1, [1899MS].

The spirit of forgiveness is to be cherished; yet the Lord says, "If thy brother trespass against thee, rebuke him." The trespass may be against ourselves, or against some other soul whom Christ has purchased with his own blood. These wrongs are not to be passed by. The Lord has commanded us not to suffer wrong against our brother. It is only right that indignation be felt against wrongdoing; for by it Christ is dishonored. Sin is to be called by its right name, and is to be plainly laid out before the wrongdoer. "If thy brother shall trespass against thee," Christ said, "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: and if he neglect to hear the church, let him be unto thee as a heathen man and a publican." [Cf: RH 01-03-99 para. 12] p. 309, Para. 2, [1899MS].

In his charge to Timothy, Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Again he says: "There are many unruly and vain talkers and deceivers. . . . Wherefore rebuke them sharply, that they may be sound in the faith." [Cf: RH 01-03-99 para. 13] p. 309, Para. 3, [1899MS].

Christ knew the perversity of the hearts of men, even of those who should be brought into church capacity, and he outlined the course to be pursued. He knew that this, if followed, would close the door to misunderstanding, alienation, and strife. But these directions have been largely disregarded by the professed people of God, and dissension is the result. [Cf: RH 01-03-99 para. 14] p. 309, Para. 4, [1899MS].

Christ is the instructor of his people. He would have them sit at his feet as little children, and learn the lessons that are so essential for them to know. "Verily I say unto you," he said, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Strife for superiority is the result of yielding to the temptations of the enemy. No man should cherish the idea that he must be first; that he must be above his brethren; that his voice must be the voice in counsel, and in the plans laid. When man places himself where God should be, he is just where Satan is pleased to have him. And by exalting himself in those who will listen to his suggestions, Satan is carrying forward the same work that he began in heaven. [Cf: RH 01-03-99 para. 15] p. 309, Para. 5, [1899MS].

It takes time and patience to grow in Christlikeness of character; but it is a very easy matter to accept the attributes of Satan, and fall into his ways. It is an easy matter to become accusers of the brethren, and to set ourselves up as a standard of character; and the deception of Satan will be complete unless decided resistance is made against the first approach of the enemy. Unless God is sought in prayer, unless his converting grace comes to the soul, there will be no inclination to oppose Satan's wily temptations. [Cf: RH 01-03-99 para. 16] p. 310, Para. 1, [1899MS].

Paul asks, "Is Christ divided?" Have we not one spiritual Head? Christ has been the uniting stone, the chief cornerstone, in all ages. The patriarchs, the Levitical priesthood, and Christians of today, all have their center in him. He is all and in all. "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: RH

01-03-99 para. 17] p. 310, Para. 2, [1899MS].

The cross of Christ is the pledge of our fellowship and union. The time must come when the watchmen shall see eye to eye; when the trumpet shall give a certain sound; when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim" any more. Mrs. E. G. White. [Cf: RH 01-03-99 para. 18] p. 310, Para. 3, [1899MS].

The charge given to Peter by Christ just before his ascension was, "Feed my lambs," "feed my sheep;" and this commission has been given to every minister and worker. But the work has been neglected. While something has been done for the education and religious training of the youth, there is still a great lack. Many more need to be encouraged and helped. There is not that personal labor given which the case requires. It is not the ministers alone who have neglected this solemn work of saving the youth; the members of the churches will have to settle with the Master for their indifference and neglect of duty. [Cf: RH 01-10-99 para. 1] p. 310, Para. 4, [1899MS].

The Lord is not glorified when the children are neglected and passed by. They are to be educated, disciplined, and patiently instructed. They require more than casual notice, more than a word of encouragement. They need painstaking, prayerful, careful labor. The heart that is filled with love and sympathy will reach the hearts of the youth who are apparently careless and hopeless. [Cf: RH 01-10-99 para. 2] p. 310, Para. 5, [1899MS].

We must not be careless in regard to any soul, however unpromising he may appear. We must yoke up with Christ, and in his name understand his work and do it. "We are laborers together with God," Christ declares; "ye are God's husbandry, ye are God's building." "Ye are the light of the world." We must gather up the divine rays of light coming from Christ, and let the heavenly splendor be reflected upon the broad ways and byways of life, to guide the feet of the wanderers into the path that leads to eternal life. [Cf: RH 01-10-99 para. 3] p. 310, Para. 6, [1899MS].

All can not be helped with the same line of work. God deals with each according to his temperament and character, and we must cooperate with him. Wisdom is needed in dealing with individual minds. There must be more study, more earnest prayer for wisdom. Often those whom we pass by with indifference, because we judge them from outward appearances, are the ones who have in them the best material for workers, and who will repay all the efforts we bestow upon them. The ways and means used in winning them to Christ will be gratefully used by them in winning others. [Cf: RH 01-10-99 para. 4] p. 311, Para. 1, [1899MS].

The Lord would have the education in our schools such as will advance every pupil in the knowledge of God, and of Jesus Christ, whom he has sent. A great mistake is made by teachers when they give their students the impression that in order to reach perfection in literary attainments, they must sip at the impure fountain where customs and traditions and errors that are hoary with age continue to flow. This is the greatest dishonor that can be done to God. Teachers and students are to heed the instruction given through the apostle Paul. "All Scripture," he says, "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in

righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." [Cf: RH 01-10-99 para. 5] p. 311, Para. 2, [1899MS].

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [Cf: RH 01-10-99 para. 6] p. 311, Para. 3, [1899MS].

The true dignity of the youth who makes God his trust will reveal itself. The Holy Spirit will work in him to make of him a representative of God, to declare the message of God. He may stand as a counselor before kings; for heavenly intelligences stand by his side. Mark the counsel given by the youthful Joseph to the kings and rulers and so-called great men of Egypt. He bore the test of character in adversity, and the gold was undimmed in prosperity. He showed the same sacred regard for God's will when he stood next the throne as when in a prison cell. Joseph carried his religion everywhere; this was the secret of his unwavering fidelity. [Cf: RH 01-10-99 para. 7] p. 311, Para. 4, [1899MS].

Daniel in Babylon was given words of wisdom, and reproof, and counsel, by the heavenly intelligences. His life is given us as a bright example of what man may become, even in this life, if he will make God his strength, and wisely improve the opportunities and privileges within his reach. Daniel was but a youth when he was carried away captive to Babylon; but he would not permit any power to turn him aside from the path of duty. He refused to use wine as a beverage, though it was placed before him at the king's command. He might have argued that under the circumstances, there was no other course for him than to do what was required. But while Daniel was willing to obey those who had the rule over him, kings and decrees could not make him swerve from his allegiance to the King of kings. He knew that by use, wine would become pleasant to him, and would be preferred to water. [Cf: RH 01-10-99 para. 8] p. 311, Para. 5, [1899MS].

A second consideration of these youthful captives was that at the king's table the blessing of the heathen gods was invoked. The king set apart a portion of his food and wine to be presented to these idols. By this act, according to their religious instruction, the whole was consecrated to the idols. Daniel and his three brethren deemed it a dishonor to the God of heaven to eat the food thus consecrated. These four children decided that they could not eat of the king's food, nor drink of his wine; for to do this would be to implicate them with heathenism, and dishonor the principles of their religion. [Cf: RH 01-10-99 para. 9] p. 312, Para. 1, [1899MS].

Much was involved in this decision. They were regarded as slaves, though they were particularly favored because of their apparent intelligence and comeliness of person. But they decided that even any pretense to eat of the king's food, or to drink of his wine, would be a denial of their religious faith. There was no presumption with these youth, but a firm love for truth and righteousness. They did not choose to be singular; but they must be, else they would corrupt their ways in the court of Babylon, and be exposed to every kind of temptation in eating and drinking. The corrupting influences would remove their safeguard, and they would dishonor God, and ruin their own character. [Cf: RH 01-10-99 para. 10] p. 312, Para. 2, [1899MS].

The education that these four youth had received was not after the order of the worldly schools, but according to the design of God. The school in which they had been educated was not after the order of the schools that existed before the flood,--schools in which nature was worshiped above the God of nature, in which infidel sentiments prevailed, and the ideas of God were cloudy and obscure. Their education was not after that of Sodom and Gomorrah, to the exclusion of all true religion. These youth had been brought up in homes where they were taught to fear the Lord. And this early education was to them the means of their preservation. The lessons learned in their earliest years were the means of their remaining uncorrupted in the courts of Babylon. The truth was truth to them. Its principles were stamped upon their hearts. It was understood by them that "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." The first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind," was truth to them, and it was obeyed. [Cf: RH 01-10-99 para. 11] p. 312, Para. 3, [1899MS].

Joseph, Daniel, and the three Hebrew children came forth from their trial like pure gold. If the curtain could have been rolled back, men would have seen the heavenly universe looking with admiration upon these youth, who, amid temptation and moral corruption, made God their trust. The Lord saw that these youth would be vessels unto honor; they would not defile the channels through which he worked: and all heaven rejoiced. [Cf: RH 01-10-99 para. 12] p. 312, Para. 4, [1899MS].

These representative youth are an illustration of the unanswerable question, "Who teacheth like him?" For the youth of this time who will read the will and purposes of God, these Hebrew youth are a testimony of what all may become when connected with the living God. Their noble example should bring strength to the tried and tempted, even at the present day. [Cf: RH 01-10-99 para. 13] p. 312, Para. 5, [1899MS].

Time brings to every human being a responsibility; and the youth are to use the faculties of mind and body in accomplishing the work that God has given them to do. They are required to use every hour in doing good in the service of the Master. Every passing day brings us nearer to the time when we shall see him whom our souls love. Beyond this present is the eternal future. Just now is the time of our test and trial. Now is the seedtime of grace and the ripening harvest. Time is very precious. Days and weeks and months are filling up the year; and as they pass, we have one day, one week, one month, less in which to prepare for the future life. Yet thousands are lingering in careless and heedless indifference, feeling no need of bearing responsibilities,

spending their precious time as if it were of no value. This pleasure, this excursion, they say, will pass away time. This is not the true view of life. Time is a precious talent, for which they must render an account to God. [Cf: RH 01-10-99 para. 14] p. 313, Para. 1, [1899MS].

God calls for laborers in his vineyard. He wants those who have an education in the word of God, those whose weapons of warfare are not carnal, "but mighty through God to the pulling down of strongholds; 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." With such the great thought will be: Is this God's will? Is it his way? Have I engaged in a business that will keep me from prayer, from serving God? If so, I must give it up; for in the place of reflecting light upon the pathway of others, I shall be leading away from God. Is this amusement that I am engaged in of a character that will strengthen my heart for the faithful service of God? Will it fortify me for trial, and enable me to discern temptation and the ways of the world? Can I ask God to go with me in this arrangement for my pleasure? If not, I will not enter into it, however attractive it may be. I am to have an eye single to the glory of God. Nothing is to come in to make me view things in a perverted light, so that my interest shall be divided, and I shall not, with my whole heart, glorify God. [Cf: RH 01-10-99 para. 15] p. 313, Para. 2, [1899MS].

Not all the teachers in our schools have honored God. Some are going over the same routine in educational lines as are those in the schools that have not had the light and knowledge that God has graciously given us for this time. Where is the gracious acknowledgment coming from the lips of teachers and students? When the Lord has drawn nigh, and given tokens of his presence and his blessing, some have shown unmistakable signs of annoyance. They could not see the wisdom of the Lord in interrupting their routine of studies. They saw not nor acknowledged God. The manifestation of the Holy Spirit among them has been regarded by some as an altogether unnecessary element, and even a hindrance. That which should have called forth heartfelt gratitude and thanksgiving has been treated almost with scorn. Virtually, they have said, We do not want God's words or works interwoven with our work of teaching. [Cf: RH 01-10-99 para. 16] p. 313, Para. 3, [1899MS].

The educators of the youth should be Christians. Then they will have a sense of their responsibility as Christians. This they will maintain under all circumstances and provocations, never displaying passion nor an arbitrary spirit. They will reveal sound principles, unswerving integrity, and pure sentiments, expressed in pure words. These are the high thoughts that will draw the youth to the higher education, in which an atmosphere of purity will surround the soul. Mrs. E. G. White. [Cf: RH 01-10-99 para. 17] p. 313, Para. 4, [1899MS].

Under the parable of a great supper, Christ shows that many will choose the world above himself, and, as the result, will lose heaven. He said: "A certain man made a great supper, and bade many: and sent his servant at suppertime to say to them that were bidden, Come; for all things are now ready." [Cf: RH 01-17-99 para. 1] p. 314, Para. 1, [1899MS].

Long before the feast, the invitations had been given; and when the



supper was ready, the servants went to call the guests. But those bidden did not appreciate the invitation. "They all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I can not come." [Cf: RH 01-17-99 para. 2] p. 314, Para. 2, [1899MS].

Again the king sent to those who had refused the invitation, giving them every opportunity to reflect, and to accept the gracious call. "Behold," he said, "my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them." [Cf: RH 01-17-99 para. 3] p. 314, Para. 3, [1899MS].

When the servant came and showed his lord these things, the master of the house was angry. He turned from those who had thus insulted the bounty offered them; and invited a class who were not full,--who were not in possession of houses and lands, but were poor and hungry, and would appreciate the bounties provided, and in return would render to the master sincere gratitude, unfeigned love and devotion. He said to his servants: "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servants said, Lord, it is done as thou hast commanded, and yet there is room." [Cf: RH 01-17-99 para. 4] p. 314, Para. 4, [1899MS].

The command was then given: "Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper." [Cf: RH 01-17-99 para. 5] p. 314, Para. 5, [1899MS].

The greatest privilege of the Jewish nation lay in their possession of light concerning the kingdom of God. To them had been entrusted the oracles of God. When others were in darkness, and knew not God, they were entrusted with a revelation of God's will. The truth was committed to them in clear lines, to be communicated to others; but instead of feeling the obligation they were under to God to impart to others all they had received from him, they were filled with self-complacency. They made the boast that they were the only favored people of God, and were therefore more exalted than other nations. [Cf: RH 01-17-99 para. 6] p. 314, Para. 6, [1899MS].

The outward sign is of no value with God, if the heart and mind and strength are not devoted to him. If these are used to exalt and favor self, all claims to superior wisdom will be as nothing in his sight. "Let not the wise man glory in his wisdom," he says, "neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [Cf: RH 01-17-99 para. 7] p. 315, Para. 1, [1899MS].

When Christ sent forth his disciples, first twelve, and later seventy,

declaring, "The kingdom of heaven is at hand," the gospel message was not accepted. Those bidden to the feast would not come. These servants were sent out later to say: "Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage." This was the message borne to the Jewish nation after Christ was crucified; but the nation that claimed to be God's peculiar people rejected the gospel brought to them in the power of the Holy Spirit. Many did this in the most scornful manner; while others were so exasperated by the offer of salvation--the offer of pardon for rejecting the Lord of life and glory--that they turned upon the bearers of the message, stoning Stephen, killing James by the sword, and committing men and women to prison. [Cf: RH 01-17-99 para. 8] p. 315, Para. 2, [1899MS].

Then the third call was made, in the highways and hedges,--a compelling call to the marriage supper of the Lamb: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." [Cf: RH 01-17-99 para. 9] p. 315, Para. 3, [1899MS].

In the work of the servants in the highways and hedges is represented the call to the Gentiles. The Jews had despised the message, and cruelly treated the messengers; yet the wedding was furnished with guests. Paul and Barnabas declared to the Jews: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." [Cf: RH 01-17-99 para. 10] p. 315, Para. 4, [1899MS].

The scene changes. The king comes in to examine the guests; and he sees one who has come to the table without the wedding garment, which he himself has provided for every guest. He is clothed in his old citizen's dress. Why should he insult his lord by refusing to wear the dress that has been prepared for him? Addressing the one who has thus dishonored him, the king says: "Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." [Cf: RH 01-17-99 para. 11] p. 315, Para. 5, [1899MS].

This parable correctly represents the condition of many who profess to believe in Christ. The Lord has sent them an invitation to the supper that he has prepared for them, at great cost to himself; but worldly interests look to them of greater importance than the heavenly treasure. They are invited to take part in things of eternal interest; but their farms, their cattle, and their home interests seem of so much greater importance than obedience to the heavenly invitation, that they overpower every divine attraction. These earthly things are made the excuse for disobedience to the command, "Come; for all things are now ready." Those invited to the heavenly feast look at their worldly possessions, and say, "No, Lord; I can not follow thee; I pray thee have me excused." [Cf: RH 01-17-99 para. 12] p. 316, Para. 1, [1899MS].

The very blessings that God has given to these men, to prove them, to see if they will render unto God "the things that are God's," they use as an excuse for refusing to obey the claims of truth. They grasp their earthly treasure, and say, "I must take care of these things; I must not neglect the things of this life; these things are mine." Thus their hearts become as unimpressible as the beaten highway. They close the door of their hearts to the heavenly message, but throw it open to the world's burdens and business cares; and Jesus knocks in vain for admittance. [Cf: RH 01-17-99 para. 13] p. 316, Para. 2, [1899MS].

All who have had the light of truth are being tested, as were the Jews. As a people, we have been exalted to the highest privileges. The Lord has been revealed to us in ever-increasing light. Our privileges are far greater than were the privileges of the Jews. We have not only the great light committed to ancient Israel, but we have also the increased evidence of the great salvation brought to us through Christ. That which was type and symbol to the Jews is reality to us. They had the Old Testament history; we have that and the New Testament also. We have the assurance of a Saviour who has come,--a Saviour who has been crucified, has risen, and has proclaimed over the rent sepulcher of Joseph, "I am the resurrection, and the life." In our knowledge of Jesus and his love, the kingdom of God has been placed in the midst of us. Christ has been proclaimed to us in sermons and chanted to us in songs. The spiritual banquet has been set before us in rich abundance. We have had presented to us by the messengers of God the richest feast,--the righteousness of Christ, justification by faith, the exceeding great and precious promises of God in his word, free access to the Father by Jesus Christ, the comforts of the Holy Spirit, and the well-grounded assurance of eternal life in the kingdom of God. We ask, What could God do for us that he has not done in preparing the great supper, the heavenly banquet? [Cf: RH 01-17-99 para. 14] p. 316, Para. 3, [1899MS].

The glory, riches, and honor offered by the Son of God are of infinite value; it is beyond the power of men, or even of angels, to give any just idea of their worth. If men, plunged in sin and degradation, refuse these heavenly benefits, refuse a life of obedience, scorn the gracious invitation of mercy, and choose the paltry things of earth, Christ will carry out the figure used in the parable. Such will not taste of his glory, but the invitation will be extended to another class. Those who choose to make excuses, and continue in sin and conformity to the world, will be left to their idols. There will be a day when not one will beg to be excused. When Christ shall come in his glory, and in the glory of the Father, with all the heavenly angels surrounding him, there will not be one indifferent spectator. Speculations will not then engross the soul. The miser's piles of gold, which have feasted his eyes, will no longer be attractive. The palaces which the proud men of earth have erected, and which have been their idols, they will turn from with loathing. No one will then plead his lands, his oxen, or the wife he has just married, as a reason why he should be excused from sharing the glory that bursts upon his astonished vision. All will want a share, but know it is not for them. [Cf: RH 01-17-99 para. 15] p. 316, Para. 4, [1899MS].

In earnest, agonizing prayer they call for God not to pass them by. The kings, the mighty men, the lofty, the proud, the mean man, alike

bow together under a pressure of woe, desolation, misery inexpressible. The heart-anguished prayer is wrung from their lips, "Save us from the wrath of an offended God." But a voice, terrible in its majesty, answers them: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh." Mrs. E. G. White. [Cf: RH 01-17-99 para. 16] p. 317, Para. 1, [1899MS].

The Jews as a nation were not atheists nor avowed unbelievers, but the vital truths concerning Jesus Christ were misapprehended by them. They wrested the Scriptures to justify their own course of action; and refused to receive Christ as the Messiah, the Son of God, the Saviour of the world. [Cf: RH 01-24-99 para. 1] p. 317, Para. 2, [1899MS].

John the Baptist had preceded Christ with the message, "Prepare ye the way of the Lord." He had called upon the Jews to seek first the kingdom of God and his righteousness. Christ came to reveal to men the nature of the kingdom of heaven. He came to show that it is not instituted by men; that it is not controlled by partiality, nor corrupted by hypocrisy. It is not for the few self-centered ones to share largely of the heavenly gift, while the stricken and unfortunate are left desolate and forsaken. The kingdom of heaven is a dispensation of divine mercy, of forgiveness and peace. The darkness of a guilty world was broken by the bright beams of the Sun of righteousness. And "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 01-24-99 para. 2] p. 317, Para. 3, [1899MS].

When the Pharisees saw the Spirit of Christ working in the hearts of the disobedient; when they beheld sinners coming to the righteousness of the Just; when they saw impartial goodness and mercy, the attributes of the throne of God, extended toward those whom they despised, their hearts were filled with hatred against Christ. The scribes and Pharisees were full of self-conceit and ostentation, and they were disappointed that Christ did not approve of these attributes. They were not deceived in the character of Christ. They saw the contrast between their own impurity and unholiness and the purity and holiness of Christ. In such a kingdom as he would set up, they would find nothing to nourish their pride and ambition. Had Christ fallen in with them, and strengthened their high claims to superiority, they would have looked upon him with favor; but when they saw the publicans and sinners attracted to him, and following him, they were exasperated. They saw these men listening with earnestness to his lessons, and the word went round, "This man receiveth sinners, and eateth with them." [Cf: RH 01-24-99 para. 3] p. 317, Para. 4, [1899MS].

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was this teaching of Christ that called forth from the Pharisees such bitter hatred. That all were lost; that all were sinners and needed forgiveness; that both Jew and Gentile were included in the work of the Redeemer; that all must conform to the great moral standard,--this was contrary to their self-righteous ideas, and they hated the Great Teacher. They would not tolerate the teaching that did not distinguish them as a holy people, a royal nation. [Cf: RH 01-24-99 para. 4] p. 317, Para. 5, [1899MS].

Was the unbelief of the Jews excusable? Were they guiltless?--Christ's word to them made them responsible. He addressed them as responsible agents, setting before them their duty. He healed the sick, comforted the sorrowing, and relieved the distressed. The dead obeyed his voice, and came forth to life. But his grand work of mercy and compassion was unheeded. The rulers of Israel closed their hearts against their Messiah. Lessons and appeals fell from his lips with so convincing a power that they were convicted of the truth; but they resisted the impressions of the Holy Spirit, and Christ said to them, "Ye will not come to me, that ye might have life." [Cf: RH 01-24-99 para. 5] p. 318, Para. 1, [1899MS].

In rejecting Christ, the Jewish nation put from them the blessings which he came to bring them. They bound themselves in everlasting chains of unbelief and resistance. They placed themselves in a position where the calamities predicted must come upon them, because they knew not God, nor Jesus Christ, whom he had sent. [Cf: RH 01-24-99 para. 6] p. 318, Para. 2, [1899MS].

God gives sufficient evidence to every soul. He does not promise to remove every doubt, but he gives a reason for faith. And sufficient evidence was given to the Jews. On the day of Pentecost the message of the apostle Peter was: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." [Cf: RH 01-24-99 para. 7] p. 318, Para. 3, [1899MS].

"I wot that through ignorance ye did it," said Peter; but this ignorance did not excuse the action; for they had had great light. Peter says that had they known Jesus to be the Prince of life, they would not have crucified him. But why did they not know?--Because they did not choose to know. They had no interest to search and study, and their ignorance proved their eternal ruin. The ignorance of the Jews was inexcusable, and involved a fearful responsibility. They had had the strongest evidence on which to base their faith, and they were under obligation to God to accept the evidence he had given them. Their unbelief made them guilty of the blood of the only begotten Son of the infinite God. [Cf: RH 01-24-99 para. 8] p. 318, Para. 4, [1899MS].

The followers of Christ will experience the same kind of treatment that their Master received at the hands of men. Men who have had light and evidence will turn as determinedly from Christ as did the Jewish nation. Christ declares: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." [Cf: RH 01-24-99 para. 9] p. 318, Para. 5, [1899MS].

"It is enough for the disciple," said Christ, "that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." [Cf: RH 01-24-99 para. 10] p. 319, Para. 1, [1899MS].

There should be no reluctance on the part of man to make known the truth of the word of God, because his neighbors are not pleased with his difference of opinion. This will be a trial of faith, and there will be a temptation to shirk responsibilities because the duties presented are not agreeable. Your neighbors may choose to stand with those who do not love God with the whole heart, who selfishly serve their own interests; but is that sufficient reason why you should do the same? When the invitation is given, "Come; for all things are now ready," will you say, "I can not come to the gospel feast; I can not heed your invitation: my neighbors will think me foolish, and will ridicule me, and I can not bear ridicule"? Will you say, "I must not displease my neighbors; I must attend to my farm; I must work on the Sabbath: if I keep the commandments of God, I can not be in harmony with my neighbors"? Jesus says that those who slight the gospel invitation,--an invitation purchased at the cost of the life of the Son of God,--shall not taste of his supper. [Cf: RH 01-24-99 para. 11] p. 319, Para. 2, [1899MS].

The Lord is sending an invitation in our day. Who will gladly accept it? Who will venture to refuse? [Cf: RH 01-24-99 para. 12] p. 319, Para. 3, [1899MS].

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." What is their fear?--It is that if they obey the commandments of God, they will be despised and ridiculed; if they come out from the world, they will be left to suffer want. Such a fear reveals unbelief in him who provides all our blessings. He sends the showers upon our lands, and permits the sun to shine, that vegetation may flourish. One word from God could withdraw the rain and cut off our supplies of food. With locust and pestilence he could destroy our crops. The Lord has borne long with the perversity of men; but he has their deeds written in the books of heaven, and will repay for their unrighteousness and disregard of his commandments. [Cf: RH 01-24-99 para. 13] p. 319, Para. 4, [1899MS].

Christ made no ostentatious claims to the Messiahship; he did not choose to take a position of royal dignity. But his appearance as a man among men caused the multitude to be easily swayed by the prejudice which leavened the whole nation. From the time when Christ worked the miracle to feed the five thousand, and refused to become their king, his popularity began to wane; and he devoted himself more earnestly to the instruction of his disciples. To inculcate the truth--this was his work, this was his great burden. The twelve were far from being perfect

in knowledge, and Christ would not leave them in uncertainty. His enemies sought to prejudice every mind possible. The open hostility of the Pharisees made it necessary for Christ to lay out, in clear, decided lines, the truths concerning himself, and to unmask the hypocrisy of his enemies. [Cf: RH 01-24-99 para. 14] p. 319, Para. 5, [1899MS].

As he neared the time of separation from his disciples, his teaching became more significant and mysterious to their minds. He presented himself before the people as the bread of life. The multitude were impressed with his teaching, large crowds followed him, and precious rays of light were shed upon them; but the disciples no longer held to the hope that the Jews, as a nation, would receive Christ. And now as he clearly defined his spiritual kingdom, and discouraged the idea of a temporal reign, the worldly minded among the people, and even among those who professed to be his disciples, turned from him. [Cf: RH 01-24-99 para. 15] p. 320, Para. 1, [1899MS].

As light is presented before us, we need to watch and pray, lest in the day of our opportunity we follow the example of the Jews; lest we receive the sayings of men rather than the truth, which would disturb our complacency; lest we refuse to live the life of Christ, and thus sacrifice the favor of God. Those who refuse to follow where Christ leads can not have the faith that works by love and purifies the soul. When called to trial, they will yield up their faith in Christ as their personal Saviour, and become open transgressors of the commandments of God. They choose to stand under the banner of the first apostate,--the one who brought sin into the world. They choose to be one with transgressors, rather than be out of joint with their neighbors. [Cf: RH 01-24-99 para. 16] p. 320, Para. 2, [1899MS].

Those who, because they see difficulties in their pathway, and do not want to suffer inconvenience, turn away from the most ample evidence, crucify to themselves the Son of God, and put Christ to open shame. By turning from the truth of God to a lie, they give proof that, had they lived in Christ's day, they would have treated the Saviour as did the unbelieving Jews. These will not in any sense be found excusable before God, before the angels of heaven, or before men. [Cf: RH 01-24-99 para. 17] p. 320, Para. 3, [1899MS].

Man's own state of mind does not relieve him of responsibility; for he need not be in that state of mind which will lead him to refuse light. The mind that resists truth will see everything in a perverted light. It will be fastened in the toils of the enemy, and will view things in the light of the enemy. Saul of Tarsus was an example of this. He had no moral right to be an unbeliever. But he had chosen to accept the opinions of men rather than the counsel of God. He had the prophecies pointing to the Messiah, but preferred the sayings of the rabbis, the word of men. In his own wisdom, Saul knew not God, nor Jesus Christ, whom he had sent. Afterward, in repeating his experience, he declared that he thought he ought to do many things contrary to the name of Jesus of Nazareth. Saul was honest in his unbelief. His was no pretension; and Jesus arrested him in his career, and showed him on whose side he was working. The persecutor accepted the words of Christ, and was converted to faith in the Saviour. [Cf: RH 01-24-99 para. 18] p. 320, Para. 4, [1899MS].

Saul did not treat with indifference the unbelief that had led him to follow in Satan's track, and cost the suffering and death of the most precious of earth,--those of whom the world was not worthy. He did not plead that his error of judgment was excusable. Long after his conversion, he spoke of himself as the chief of sinners. "For I am the least of the apostles," he said, "that am not meet to be called an apostle, because I persecuted the church of God." He did not make one excuse for his cruel course in following faithfully the dictates of a conscience that was false. [Cf: RH 01-24-99 para. 19] p. 320, Para. 5, [1899MS].

No human being is excusable for having a conscience that will permit him to cause pain or suffering to any of God's children. Christ declares: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh!" [Cf: RH 01-24-99 para. 20] p. 321, Para. 1, [1899MS].

Those who believe in Jesus are very precious to him; and any injury done to them is as if done to Christ himself. He identifies his interest with that of suffering humanity; and those that would interpose between God and the souls who would do him service will be punished in proportion to the light they have had. Mrs. E. G. White. [Cf: RH 01-24-99 para. 21] p. 321, Para. 2, [1899MS].

Relating his experience, the apostle Paul said: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. . . . Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." [Cf: RH 01-31-99 para. 1] p. 321, Para. 3, [1899MS].

This is home missionary work,--work that God's ministers are to strive faithfully to do. They are not only to preach; they are to minister by going from house to house, becoming acquainted with the different families in the church, some of whom may be converted, while others are still without God and without hope in the world. It is possible to preach many sermons without accomplishing the work essential for the well-being of the people of God. The discourses given are to be followed with personal labor. A work may be done by visiting people in their homes, and speaking helpful, encouraging words to them, which will be far more effective than the work done by preaching. [Cf: RH 01-31-99 para. 2] p. 321, Para. 4, [1899MS].

The enemy of righteousness presents strong inducements to men and women, that he may, if possible, lead them to yield to his allurements. Therefore great care and vigilance must be shown by the ministers of the church of God in caring for their flocks. They must watch for souls as they that must give an account, showing the same interest in their brethren and sisters in the faith that brothers and sisters of the same



family show in one another. In Christ we are all members of the same family. God is our Father; and he expects us to take an interest in the members of his household,--not a casual interest, but a decided, continuous interest. [Cf: RH 01-31-99 para. 3] p. 321, Para. 5, [1899MS].

Some, because they do not receive and impart light, have no genuine spiritual experience. They are often surprised by temptations that come in forms so fascinating that they do not recognize them as deceptions of the wily foe. [Cf: RH 01-31-99 para. 4] p. 321, Para. 6, [1899MS].

How important that they obtain the experience necessary for them to have! The members of the Lord's family are to be wise and watchful, doing all in their power to save their weaker brethren from Satan's concealed nets. If one member falls into temptation, the other members are to care for him with kindly interest, seeking to arrest the feet that are straying into false paths, and win him to a pure and holy life. This service God requires from every member of his church. [Cf: RH 01-31-99 para. 5] p. 322, Para. 1, [1899MS].

This is home missionary work, and it is as helpful to those who do it as it is to those for whom it is done. The kindly interest we manifest in the home circle, the words of sympathy we speak to our brothers and sisters, fit us to work for the members of the Lord's household, with whom, if we remain loyal to Christ, we shall live through eternal ages. "Be thou faithful unto death," Christ says, "and I will give thee a crown of life." Then how carefully should the members of the Lord's family guard their brethren and sisters! [Cf: RH 01-31-99 para. 6] p. 322, Para. 2, [1899MS].

It is a wonderful thing for a sinner to be brought to God through Christ, to learn to know Christ. This is true conversion. Then how tender we should be in our dealings with those who are striving for the crown of life! We should make ourselves their friends. If they are poor, and in need of food and clothing, we should minister to their temporal as well as their spiritual wants. Thus we may be a double blessing to them. He who, in love and tenderness, had helped a needy soul may at another time be in need of compassionate words of hope and courage. Then the one who has been helped should in turn manifest loving, patient interest in him who is in need of help. Our daily prayer should be, "Help us to help each other, Lord; each other's woes to bear." [Cf: RH 01-31-99 para. 7] p. 322, Para. 3, [1899MS].

God would have us encourage the young to seek earnestly for a deeper experience in the Christian life. By appropriate words from the Scriptures we are to help them to know him who is their peace, their joy, their strength, their shield, their Guide and Counselor, the source of their comfort, their all and in all. Have you turned from your idols to God? Those who come to Jesus with true purpose of heart, surrendering themselves to his service, will know the blessedness of perfect trust. If they have in truth enlisted in his service, they will find in him all that is required for the perfection of Christian character. By his fulness their soul-hunger will be satisfied. It is the privilege of all to follow on to know the Lord, that they may know that his goings forth are prepared as the morning. [Cf: RH 01-31-99 para. 8] p. 322, Para. 4, [1899MS].

Not only are those of the household of faith to be cared for; but we are also to labor for those who are not with us in the faith. Christ died for them. They are the purchase of his blood, and are of value in God's sight. They need to be pointed to the Saviour. This you may do by speaking words of courage and hope to them, giving, if need be, tangible proof of your interest in them by helping them to procure food and clothing. Many could be reached by the truth if God's people gave evidence of a genuine interest in them. [Cf: RH 01-31-99 para. 9] p. 322, Para. 5, [1899MS].

Christ declared, "I am not come to call the righteous, but sinners to repentance." "They that be whole need not a physician, but they that are sick." It is not according to Christ's teaching to expend undue time and attention upon those who know the truth; for there is danger of thus encouraging selfishness and helplessness. We are to remember that the souls of all are of value with God. Let those who have a knowledge of the truth inquire, How can I best meet those who take no interest in religious things? [Cf: RH 01-31-99 para. 10] p. 323, Para. 1, [1899MS].

You meet many people, talk with them, visit among them; but have you spoken to them any words that show an interest in their spiritual welfare? Have you presented Christ to them as a sin-pardoning Saviour? If you have not, how will you meet those souls--lost, eternally lost--when, with them, you stand before the bar of God? Who can say, with the apostle Paul: "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ"? [Cf: RH 01-31-99 para. 11] p. 323, Para. 2, [1899MS].

Those who have gained a knowledge of the truth are to teach others by engaging in house-to-house work, that those around them may receive the knowledge of Christ, and turn from their idols to serve God. But this work is strangely neglected. Large portions of the Lord's vineyard are left to lie uncultivated and neglected. Thousands might today be rejoicing in the truth if those who claim to love God and keep his commandments would work as Christ worked and as the apostle Paul worked,--going from house to house, and in all humility declaring the need of repentance toward God and faith toward our Lord Jesus Christ. [Cf: RH 01-31-99 para. 12] p. 323, Para. 3, [1899MS].

"I have showed you all things," Paul writes, "how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." [Cf: RH 01-31-99 para. 13] p. 323, Para. 4, [1899MS].

Many may be converted by the instrumentality of those who are laborers together with God. The heavenly intelligences stand close beside every soul who is earnestly laboring to win souls to Christ, that these souls may in their turn glorify God, as it is written, "For this cause I will confess to thee among the Gentiles, and sing unto thy name." When souls are converted, both the laborer and those labored for, glorify God; and

it rejoices God's heart of love that the heavenly intelligences have found channels through which they can communicate the riches of Christ's mercy and grace. There is joy in the presence of the angels over one sinner who turns from sin to show repentance toward God and faith in Christ. All heaven is made glad, and seraphs and cherubs touch their golden harps, and sing praise to God and to the Lamb for their mercy and lovingkindness to the children of men. Then why are we not in earnest? Shall we not individually labor earnestly for those around us, whose souls are just as precious in God's sight as are our own? [Cf: RH 01-31-99 para. 14] p. 323, Para. 5, [1899MS].

Those who receive and impart Christ's grace receive grace for grace. "As many as received him, to them gave he power to become the sons of God," "having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." [Cf: RH 01-31-99 para. 15] p. 324, Para. 1, [1899MS].

What blessings are here given us! It is God's purpose, by his dealings with those who receive Christ as a personal Saviour, to glorify his name through the eternal ages. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." By giving heaven's richest treasure, his only begotten Son, to die for man, God would demonstrate before all created intelligences how much he loves the fallen race. [Cf: RH 01-31-99 para. 16] p. 324, Para. 2, [1899MS].

"I have declared unto them thy name," Christ said in his wonderful prayer, "and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." The knowledge that such possibilities and privileges lie before humanity should stir us to greater activity, leading us to make more self-denying, self-sacrificing efforts in behalf of those who know not Christ. Shall not those whose hearts are warmed by the love of Christ show how much they prize that love by telling others about it, seeking in every possible way to arrest the attention of the unconverted, and point them to Jesus? Show them by precept and example that you appreciate God's love. Wherever you are, in whatever society you may be, do what you can to declare the name and love of God, seeking to impress minds with the great loss they sustain by not enlisting in Christ's service. [Cf: RH 01-31-99 para. 17] p. 324, Para. 3, [1899MS].

"Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." [Cf: RH 01-31-99 para. 18] p. 324, Para. 4, [1899MS].

We do not half work for the Master. He would have us watch for souls as they that must give an account. In his great love for us "he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Knowing this, let us use every entrusted talent for God, seeking earnestly to gain recruits for his army. Do not fail, in the gentleness of Christ, to make personal

appeals. "We are laborers together with God." Can the angels say this of us? [Cf: RH 01-31-99 para. 19] p. 324, Para. 5, [1899MS].

Christ walked on this earth among men, uplifting the weak, the halting, the suffering, and making glad the hearts of the desponding and discouraged. To all he gave the gracious invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." We are privileged to draw from Christ's resources. In him there is an inexhaustible supply of grace and light and love. And the more we impart, the more we receive. As we supply the necessities of others, our own souls are refreshed and satisfied with the love of Jesus. "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: . . . being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." Mrs. E. G. White. [Cf: RH 01-31-99 para. 20] p. 324, Para. 6, [1899MS].

"And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." [Cf: RH 02-07-99 para. 1] p. 325, Para. 1, [1899MS].

After Christ had fed the five thousand, the people determined to make him king. Hundreds were ready to rally round his standard; and the enthusiasm ran so high that a purpose was formed to take him by force, and place him on the throne. But with an authority they dared not resist, Jesus dismissed the multitude. [Cf: RH 02-07-99 para. 2] p. 325, Para. 2, [1899MS].

From this time his popularity appeared to wane, and the disciples began to have a clearer conception of his mysterious character. He had given them many lessons showing the relation in which he stood to his Father; and apparently they were overcoming the hope they had so firmly entertained,--that he would reign as a temporal prince in Jerusalem. Christ told them of the trials he must endure, of the final rejection of his work, and of his betrayal, crucifixion, and resurrection. He told them that events were fast ripening for the closing scenes of his life, and declared that he must go again to Jerusalem, to be present at the Passover feast. [Cf: RH 02-07-99 para. 3] p. 325, Para. 3, [1899MS].

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

God. [Cf: RH 02-07-99 para. 4] p. 325, Para. 4, [1899MS].

James and John, Christ's messengers, were greatly annoyed at this insult. They loved their Lord, and were filled with indignation because he had been so rudely treated by the Samaritans, who he was honoring by his presence. They had recently been with him in the mount of transfiguration, and had seen him glorified by God, and honored by Moses and Elijah. This manifest dishonor on the part of the Samaritans should not, they thought, be passed over without marked punishment. [Cf: RH 02-07-99 para. 5] p. 325, Para. 5, [1899MS].

Coming to Christ, they reported to him the words of the people, telling him that they had even refused to give him a night's lodging. They thought that a grievous wrong had been done him; and seeing Carmel in the distance, where Elijah slew the false prophets, they said, "Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" They were surprised to see that Christ was pained by their words, and still more surprised as his rebuke fell upon their ears: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." [Cf: RH 02-07-99 para. 6] p. 325, Para. 6, [1899MS].

What a lesson this is to those who are fired with religious zeal, and who would cause to suffer those whose belief is not in accord with their own! What a rebuke to those who are quick to speak harshly, and who manifest an overbearing, condemnatory spirit toward those who entertain ideas out of harmony with their theories! [Cf: RH 02-07-99 para. 7] p. 326, Para. 1, [1899MS].

The rebuke given to James and John sounds down along the line to our time. Many reveal the attributes of Satan by trying to compel their fellow men to believe as they believe. They desire to punish those who, they think, dishonor Christ. They may say that they are working for truth and liberty, they may claim to be doing honor to God; but if they exercise a zeal that brings pain to the bodies and spirits of those who dare to differ with them, they are controlled by the enemy of God. Such may think themselves righteous; but Christ says to them, as to the disciples: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." By his dealing with the Samaritans, Christ has shown us that although men manifest unmistakable contempt for him, his followers are not to harbor thoughts of hatred and revenge. [Cf: RH 02-07-99 para. 8] p. 326, Para. 2, [1899MS].

Many choose the world before Christ. Paul wrote to Timothy, "Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world." This we shall meet. Those whom we have loved and trusted will leave the faith, and by their falsehoods do us harm. But we are to work on, lifting up Christ, the sin-pardoner, higher and still higher. We must not be overwhelmed because good and bad are gathered into the church. Judas was numbered among the disciples. He had every advantage a man could have; but although he heard the truth, and listened to the principles so plainly laid down, Christ knew that he did not receive the truth. He did not eat the truth. It did not become part of himself. His old habits constantly asserted themselves. But Christ did not take forcible means to cut Judas away from the disciples. [Cf: RH 02-07-99 para. 9] p. 326, Para. 3, [1899MS].

There is a time coming when those who have joined the church, but have not joined Christ, will be manifest. Their corrupt principles can not blend with Christ. The heart must be made new before it can receive the truth that sanctifies the receiver. But to sit in judgment on those who, we think, are wrong--to condemn them and cast them out--is not for mortals to do. God has not given this work to any human being. "Let both grow together until the harvest," Christ says. He has bought men with a price, even his precious blood; and he would not lose one soul. His experience with Judas is recorded to show his long patience with perverse human nature. He came not to "destroy men's lives, but to save them." He will decide who are worthy to dwell in perfect unity with the saints in the family of heaven. [Cf: RH 02-07-99 para. 10] p. 326, Para. 4, [1899MS].

God can not reveal himself through some who have been entrusted with work for him. He can not make them channels through which his compassion and love can flow; for they insult his goodness by exhibiting a masterful spirit toward those whom they regard as being in error and needing reproof. By their own unsanctified passions they eclipse Christ's love and mercy. The enemy of all good is allowed to rule in their hearts, and their lives reveal his attributes. They claim that the word of God directs them; but by their actions they say, We want not thy way, O Lord, but our own way. [Cf: RH 02-07-99 para. 11] p. 326, Para. 5, [1899MS].

By their words, their works, and their spirit, those who pursue such a course are making a record in the books of heaven that they will not care to meet; for God does not value them as they value themselves. Men are abusing their probationary opportunities, and are grievously neglecting the high privileges conferred upon them. Though finding nothing in the word of God to vindicate their actions or countenance their opinions, they persist in having their own way. In the day when judgment is passed upon all, the sentence will be pronounced against them, "Thou art weighed in the balances, and art found wanting." [Cf: RH 02-07-99 para. 12] p. 327, Para. 1, [1899MS].

Let those who desire to control their fellow men read God's declaration on this subject. He says: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Cf: RH 02-07-99 para. 13] p. 327, Para. 2, [1899MS].

The work of saving souls is to be carried forward amid opposition, peril, loss, and suffering. Christianity is to be wrought out by self-denial and cross-bearing. Christ did not mark out an easy path to heaven. He declares to his followers: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Christ is our example. When he was reviled, he reviled not again. When

the cruelty of men caused him to suffer painful stripes and wounds, he threatened not, but committed himself to One who judges righteously. "Let this mind be in you," writes Paul, "which was also in Christ Jesus." Our interests must be submerged in Christ, that we may be able to say, "I live; yet not I, but Christ liveth in me." [Cf: RH 02-07-99 para. 14] p. 327, Para. 3, [1899MS].

Christ came from his heavenly home to raise up workers to be his messengers, to cooperate with him in presenting his message of mercy to the world. They are to be the ministers of his grace, and their hearts should throb in unison with the heart of Christ. It should be their meat and drink to do the will of him who has called them to his service. If Christ abides in them, they will be brought into captivity to him. They will no longer live the common life of selfishness; for Christ will live in them. His character will be produced in them. Then the bitter, poisonous root of selfishness will be uprooted. Tender feelings, full of sympathy for the erring, take possession of the man or woman who has fallen on the Rock, and been broken. Mrs. E. G. White. [Cf: RH 02-07-99 para. 15] p. 327, Para. 4, [1899MS].

The word of God is to be our spiritual food. "I am the bread of life," Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The world is perishing for want of pure, unadulterated truth. Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface, and a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these words. When our eyes are anointed with the holy eyesalve, we shall be able to detect the precious gems of truth, even though they may be buried beneath the surface. [Cf: RH 02-14-99 para. 1] p. 327, Para. 5, [1899MS].

Truth is delicate, refined, elevated. When it molds the character, the soul grows under its divine influence. Every day the truth is to be received into the heart. Thus we eat Christ's words, which he declares are spirit and life. The acceptance of truth will make every receiver a child of God, an heir of heaven. Truth that is cherished in the heart is not a cold, dead letter, but a living power. [Cf: RH 02-14-99 para. 2] p. 328, Para. 1, [1899MS].

Truth is sacred, divine. It is stronger and more powerful than anything else in the formation of a character after the likeness of Christ. In it there is fulness of joy. When it is cherished in the heart, the love of Christ is preferred to the love of any human being. This is Christianity. This is the love of God in the soul. Thus pure, unadulterated truth occupies the citadel of the being. The words are fulfilled, "A new heart also will I give you, and a new spirit will I put within you." There is a nobleness in the life of the one who lives and works under the vivifying influence of the truth. [Cf: RH 02-14-99 para. 3] p. 328, Para. 2, [1899MS].

It is needful for all who are working in the cause of God to ponder these things, that they may guard against self-sufficiency. The Lord is dishonored when those who profess to serve him reveal a character that is a denial of their faith. We are not to trust in self; for the Lord leaves those who are self-sufficient to their own human wisdom. All desire for self-exaltation places the human agent where the Holy Spirit can not work with him. In no case can the Holy Spirit cooperate with

the methods and plans of self-sufficient men. It is not for any to seek to be great preachers, wonderful evangelists. All who believe the truth, who understand the dignity and elevated character of the message they bear, will hide in Christ, realizing that their security and efficiency come from God. They will not live selfish lives; for the truth is elevating, refining, and sanctifying in its influence. [Cf: RH 02-14-99 para. 4] p. 328, Para. 3, [1899MS].

I know, and am afraid as I realize, that with hundreds religion is a cold, formal thing. Many professed Christians will lose the eternal life that is within the reach of all. I can not forbear to tell you in the name of the Lord that you are not on safe ground unless the truth teaches you your danger, bringing you every day closer to Christ in character. Many poor souls are puffed up with pride and self-importance. If they do not change this position, they will be tempted still more strongly to display their supposed qualifications and powers. Every provision has been made for them, but they have no hungering nor thirsting after righteousness. There is no room in the heart for the Spirit of God. [Cf: RH 02-14-99 para. 5] p. 328, Para. 4, [1899MS].

Many are supposed to be converted who will not stand the stress of trial and temptation. Under difficulty the test of God's word shows them to be faithless, envious, jealous, full of evil surmisings. Many, many, are stony-ground hearers. They have no depth of spiritual experience. They do not apply the truth to the heart and conscience. Self, with all its unsanctified elements, is alive, revealing attributes that strengthen evil instead of repressing it. There is a lack of pure-toned piety; and this lack makes them weaklings in the army of the Lord, when they might be giants if they were but willing to be truly converted. [Cf: RH 02-14-99 para. 6] p. 328, Para. 5, [1899MS].

Our lack of faith and the absence of the love and respect due to all the children of God, detract from our influence, and make our labors of none effect. When the power of the Holy Spirit is appreciated and felt in the heart, far less of self will be exhibited, and far more of the feeling of human brotherhood will be revealed. Our part is not to exhibit self, but to let the Holy Spirit work in us. Thus, self-deceived men and women may be rescued from delusion. [Cf: RH 02-14-99 para. 7] p. 329, Para. 1, [1899MS].

All, high or low, if they are unconverted, are on one common platform. Men may turn from one doctrine to another. This is being done, and will be done. Papists may change from Catholicism to Protestantism; yet they may know nothing of the meaning of the words, "A new heart also will I give you." Accepting new theories, and uniting with a church, do not bring new life to any one, even though the church with which he unites may be established on the true foundation. Connection with a church does not take the place of conversion. To subscribe the name to a church creed is not of the least value to any one if the heart is not truly changed. [Cf: RH 02-14-99 para. 8] p. 329, Para. 2, [1899MS].

This question is a serious one, and its meaning should be fully realized. Men may be church members, and may apparently work earnestly, performing a round of duties from year to year, and yet be unconverted. They may write in defense of Christianity, and yet be unconverted. A



man may preach pleasing, entertaining sermons, yet be far from Christ as regards religious experience. He may be exalted to the pinnacle of human greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have not been brought into the inner sanctuary of the soul. [Cf: RH 02-14-99 para. 9] p. 329, Para. 3, [1899MS].

We must have more than an intellectual belief in the truth. Many of the Jews were convinced that Jesus was the Son of God, but they were too proud and ambitious to surrender. They decided to resist the truth, and they maintained their opposition. They did not receive into the heart the truth as it is in Jesus. When truth is held as truth only by the conscience, when the heart is not stimulated and made receptive, only the mind is affected. But when the truth is received as truth by the heart, it has passed through the conscience, and has captivated the soul with its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character. [Cf: RH 02-14-99 para. 10] p. 329, Para. 4, [1899MS].

Unless a man is renewed in the spirit of his mind by the power of the Holy Spirit, he will become restless and dissatisfied, because he has not died to self. Only in Christ can we find true rest. "Come unto me," he cried, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." And again he says: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "For without me ye can do nothing." Without Christ we can do nothing correctly, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the Holy Spirit's power?--It is saying without doing; it is a profession of faith without works. [Cf: RH 02-14-99 para. 11] p. 329, Para. 5, [1899MS].

O that all who shall read these lines would search their hearts as with a lighted candle, and define, if they can, what true conversion is. The Lord never created man to lord it over his fellow man. This propensity has been indulged to the wreck and ruin of humanity. The souls of those who have indulged themselves in this are cast in a mold that Satan himself has made to fashion their characters. Every soul carries his credentials with him. By his actions he shows whether he is under the power of the Holy Spirit, or whether he is striving to climb over his fellow men to rule or to ruin. [Cf: RH 02-14-99 para. 12] p. 330, Para. 1, [1899MS].

With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could, become living channels of light. We could then approach the mercy seat; and seeing the bow of promise, kneel with contrite hearts, and seek the kingdom of heaven with a spiritual violence that would bring its own reward. We would take it by force, as did Jacob. Then our message would be the power of God unto salvation. Our supplications would be full of earnestness, full of a sense of our great need; and we would not be denied. The truth would be expressed by life and character, and by lips touched

with the living coal from off God's altar. When this experience is ours, we shall be lifted out of our poor, cheap selves, that we have cherished so tenderly. We shall empty our hearts of the corroding power of selfishness, and shall be filled with praise and gratitude to God. We shall magnify the Lord, the God of all grace, who has magnified Christ. And he will reveal his power through us, making us as sharp sickles in the harvest field. [Cf: RH 02-14-99 para. 13] p. 330, Para. 2, [1899MS].

God calls upon his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish ambition to be first be shown by the followers of Christ? Shall not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we bring to this precious foundation, that there may no longer be antagonism but unity in the church? Shall we build with worthless material,--wood, hay, stubble? Shall we not rather bring the most precious material,--gold, silver, precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the practical life? Shall we not strive to discern the meaning of the atonement of Christ? [Cf: RH 02-14-99 para. 14] p. 330, Para. 3, [1899MS].

We are living in perilous times. In the fear of God I tell you that the true exposition of the Scriptures is necessary for the correct moral development of our characters. When mind and heart are controlled by the Holy Spirit, when self is dead, the truth is capable of constant expansion and development. When the truth as it is in Jesus molds our characters, it will be seen to be truth indeed. As it is contemplated by the believer, it will grow brighter, shining with its original beauty. It will increase in value, quickening and vivifying the mind, and subduing selfish, unchristlike coarseness of character. It will elevate our aspirations, enabling us to reach the perfect standard of holiness. Mrs. E. G. White. [Cf: RH 02-14-99 para. 15] p. 330, Para. 4, [1899MS].

God gives to every man his work, and with the imparted commission he gives to his messengers a measure of power proportionate to their faith. He is constantly unfolding to the heart the riches of his grace. Light will shine forth in clear rays from those who receive light from the word of God. Converted messengers are needed, to give the words of the Most High to the people. [Cf: RH 02-21-99 para. 1] p. 331, Para. 1, [1899MS].

The teacher of the truth must practise the truth he communicates to the people, else his labor will be in vain. Those who support the truth, not only by argument, but in their lives, range themselves on the side of righteousness. By a converted life they give evidence that they bear a solemn message of warning, which is a savor of life unto life, or of death unto death. When men are really converted, controversy and debate will be ended. The plain, searching truth will be proclaimed by lips touched with a live coal from the altar of God. [Cf: RH 02-21-99 para. 2] p. 331, Para. 2, [1899MS].

The true minister of the gospel will not stand before the people to speak smooth words; to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus.

The truth comes from his lips clear, plain, and decided, as if he fully believed the words spoken to be a savor of life unto life, or of death unto death. He knows that he has the Spirit and power of God, and his words awaken the consciences of his hearers. [Cf: RH 02-21-99 para. 3] p. 331, Para. 3, [1899MS].

The lessons given by the greatest Teacher the world has ever known were given in plain, simple language. Christ's words were explicit and direct. His instruction was given line upon line, precept upon precept. Christ reproached his disciples with their slowness of comprehension. Why did they not understand his lessons?--Because his words did not agree with what they had been taught, or with their hopes and expectations. Christ tried to impress his disciples that he had left in their possession truths of which they did not realize the value. [Cf: RH 02-21-99 para. 4] p. 331, Para. 4, [1899MS].

The Old Testament is the ground where the seeds of practical godliness were first sown. This was repeated in Christ's words to his disciples. We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures. From the pillar of cloud, Christ presented man's duty to God and to his fellow men. His words to his appointed agencies, both in the Old Testament and in the New, point out plainly the Christian virtues. Through all his teaching he scattered the precious grains of truth. All will find these to be as precious pearls, rich in value, if they will practise the principles laid down. [Cf: RH 02-21-99 para. 5] p. 331, Para. 5, [1899MS].

We have the truth. Shall we not practise it? Selfishness is the great evil that makes of none effect the preaching of the cross of Christ. Preach the word. Do not drown the voice of Christ by your own interpretation of the Scriptures. Do not make the word of God mean what he never meant it to mean. Make a practical application of the truth. Urge the truth home with sanctified assurance and directness, presenting the high standard God sets before his people. Truth must become truth to the receiver to all intents and purposes. It must be stamped upon the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This is the service that God requires. Nothing short of this is pure and undefiled religion. The heart is the citadel of the being; and until that is wholly on the Lord's side, the enemy will gain constant victories over us by his subtle temptations. [Cf: RH 02-21-99 para. 6] p. 331, Para. 6, [1899MS].

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Christ. From the treasure of the heart are brought forth appropriate and fitting words. Especially will our words be guarded. Writing to Timothy, Paul says: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." [Cf: RH 02-21-99 para. 7] p. 332, Para. 1, [1899MS].

The Holy Spirit must work on the hearts of the teachers of God's word, that they may give the truth to the people in the clear, pure way that Christ himself gave the truth. He revealed it, not only in his words,

but in his life. If God's messengers realize the necessity of the Holy Spirit's working, this Spirit will speak through them to the hearers, who will understand the meaning of the truth spoken. [Cf: RH 02-21-99 para. 8] p. 332, Para. 2, [1899MS].

Men in this age of the world act as if they were at liberty to question the words of the Infinite, to review his decisions and statutes, indorsing, revising, reshaping, and annulling, at their pleasure. If they can not misconstrue, misinterpret, or alter God's plain decision, or bend it to please the multitude and themselves, they break it. We are never safe while we are guided by human opinions; but we are safe when we are guided by a "Thus saith the Lord." We can not trust the salvation of our souls to any lower standard than the decision of an infallible Judge. Those who make God their guide, and his word their counselor, follow the lamp of life. God's living oracles guide their feet in straight paths. Those who are thus led do not dare judge the word of God, but ever hold that his word judges them. They get their faith and religion from his word. It is the guide that directs their path. It is a light to their feet, and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all his works makes the path of the just as a shining light, which shines more and more unto the perfect day. Mrs. E. G. White. [Cf: RH 02-21-99 para. 9] p. 332, Para. 3, [1899MS].

I am afraid for our churches. I tremble before God on their account. We have light on the Scriptures, and we shall be held accountable for all the light not cherished. The works of many do not harmonize with the truth they have received. There is far too much of the human element brought into our plans. We do not depend upon the Holy Spirit to work with its transforming energy upon the heart and life. We are deficient in faith, which is invincible and mysterious. The efficacy of truth is weakened by the course of those who do not purify their souls by obeying the truth. [Cf: RH 02-28-99 para. 1] p. 332, Para. 4, [1899MS].

The secrets of the Lord are with them that fear him and keep his covenant. We need faith in God, that under the sanctifying power of God's word, the principles of human brotherhood may be manifested. We need the Holy Spirit's guidance. Its power upon mind and heart will enable us to present the truths of God's holy word. Sound doctrines brought into actual contact with human souls will result in sound and elevating practises. The truth as it is in Jesus must be cherished. Then Christians will not be Christians in name only. The love of Christ will pervade their lives. [Cf: RH 02-28-99 para. 2] p. 332, Para. 5, [1899MS].

The power of the Holy Spirit is needed to chase away our unbelief and unchristlike attributes: We must see our need of a physician. We are sick, and do not know it. May the Lord convert the hearts of his workmen! When there is a converted ministry, then look for results. But we can not convert our own hearts. This work can be done only by the power of the Holy Spirit. In every stage of the work let this be remembered: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Cf: RH 02-28-99 para. 3] p. 333, Para. 1, [1899MS].

"All that will live godly in Christ Jesus shall suffer persecution."

But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? Whence can peace come if not from the Prince of Peace? To what source can we look for help, but to Him who can give us light in the midst of darkness? [Cf: RH 02-28-99 para. 4] p. 333, Para. 2, [1899MS].

Christ has promised to send us the Comforter, whose work is to establish the kingdom of God in the soul. When such abundant provisions of mercy, grace, and peace have been made, why do human beings act as if they regarded the truth as a yoke of bondage?--It is because the heart has never tasted and seen that the Lord is good. The truth of the word of God is thought by some to be a fetter. But it is the truth that makes men free. If the truth therefore shall make you free, ye shall be free indeed. The truth separates man from his sins, from his hereditary and cultivated tendencies to wrongdoing. The soul that cherishes the love of Christ is full of freedom, light, and joy. In such a soul there are no divided thoughts. The whole man yearns after God. He does not go to men to know his duty, but to Christ, the source of all wisdom. He searches the word of God, that he may find out what standard he must reach. [Cf: RH 02-28-99 para. 5] p. 333, Para. 3, [1899MS].

Can we ever find a surer guide than Jesus? True religion consists in being under the guidance of the Holy One in thought, word, and deed. He, who is the Way, the Truth, and the Life, takes the humble, earnest, wholehearted seeker, and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this path for us at great cost to himself, and we are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, I am the way; and all who decide to follow the Lord will be led in the royal path cast up for the ransomed of the Lord to walk in. [Cf: RH 02-28-99 para. 6] p. 333, Para. 4, [1899MS].

The usefulness of workers for God depends on whether they have an abiding Christ. "Without me," he says, "ye can do nothing." God's workers should be filled with his Spirit. By their faith and labor of love, true Christians give unquestionable evidence that their work is wrought in God. Their spiritual discernment testifies that they have been taught of God, that their eyes are not blinded to the interests of the cause of God, or to the elements of true Christianity. [Cf: RH 02-28-99 para. 7] p. 333, Para. 5, [1899MS].

"Our gospel came not unto you in word only," writes Paul, "but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." Paul lived the gospel that he preached; and if our ministering brethren will live the truth, they will be loving, kind, tender, lowly in heart, unpretending, earnest, devoted. Their works will be their credentials. There would be a hundredfold more conversions than the record shows today if God's workmen were what they should be. God demands truth in the inward parts. The Spirit of those in the ministry must correspond to the truth preached. [Cf: RH 02-28-99 para. 8] p. 334, Para. 1, [1899MS].

Will the workers in the various lines of God's work ponder these things? A large share of the shallowness of the work is the result of the shallowness of the workers. When the Spirit of God works, something will be done, and in a much larger degree than we have yet seen. Where

is the power of the workers? Where is the demonstration of the Spirit? Where is the assurance of faith? There is a sad deficiency in the preaching of God's word. Much fluent talking may be done. Much cleverness may be shown in the presentation of the different points of truth. All this has been seen. Ears are gratified, a present emotion is excited; but where are the souls who are identifying themselves with Christ? Where is the holy unction, the living earnestness, the deep moving of the Spirit of God? Where are those who expound the truth by upholding staunch, correct principles, irrespective of loss or gain? O that God would impress his ministers with the need of being thoroughly converted! O that he would impress them with their need of an abiding Christ! Then there would be a revival of the Holy Spirit. [Cf: RH 02-28-99 para. 9] p. 334, Para. 2, [1899MS].

The question has been asked, What kind of vessels does the Spirit use? What does Christ say?--"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." What kind of vessels are meet for the Master's use?--Empty vessels. When we empty the soul of every defilement, we are ready for use. Are we emptied of self? Are we cured of selfish planning? O for less self-occupation! May the Lord purify his people, teachers, and churches. He has given a rule for the guidance of all, and from this there can be no careless departure. But there has been, and still is, a swerving from righteous principles. How long shall this condition of things exist? How can the Master use us as vessels for holy service until we empty ourselves, and make room for his Spirit to work? [Cf: RH 02-28-99 para. 10] p. 334, Para. 3, [1899MS].

God calls for his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish ambition to be first be shown by the followers of Christ? Shall not the principles cherished by them be laid upon the true foundation, even Christ Jesus? What material shall we place upon this foundation, that there may no longer be antagonism, but unity, in the church? Shall we bring to it wood, hay, stubble? Shall we not rather bring the most precious material,--gold, silver, precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the life? [Cf: RH 02-28-99 para. 11] p. 334, Para. 4, [1899MS].

We are living in perilous times. In the fear of God I would say that the true exposition of the Scriptures is necessary for the correct moral development of our characters. When mind and heart are worked by the Spirit, when self is dead, the truth is capable of constant expansion and new development. When the truth molds our characters, it will be seen to be truth indeed. As it is contemplated by the true believer, it will grow brighter, shining with its original beauty. It will increase in value, vivifying the mind, and subduing selfish, unchristlike coarseness of character. It will elevate our aspirations, enabling us to reach the perfect standard of holiness. Mrs. E. G. White. [Cf: RH 02-28-99 para. 12] p. 335, Para. 1, [1899MS].

God is no respecter of persons, but in every generation they that fear the Lord, and work righteousness, are accepted by him; while those who

are murmuring, unbelieving, and rebellious will not have his favor. They will not have the blessings promised to those who love the truth, and walk in it. Those who have the light, and do not follow it, will find that their blessings will be changed into curses, and their mercies into judgments. God would have us learn humility and obedience as we read the history of ancient Israel, who were his chosen and peculiar people, but who brought their own destruction by following their own ways. [Cf: RH 03-07-99 para. 1] p. 335, Para. 2, [1899MS].

When the Lord called for Moses to come up into the mount, it was six days before he was received into the cloud, into the immediate presence of God. The top of the mount was all aglow with the glory of God. And yet, even while the children of Israel had this glory in their very sight, unbelief was so natural to them that they began to murmur because Moses was absent. While the glory of the Lord signified his presence upon the mountain, and their leader was in close converse with God, they should have been sanctifying themselves by close searching of heart, humiliation, and godly fear. But instead of this, the congregation demanded of Aaron to make them gods to go before them, and lead them back into Egypt. "Make us gods," they said, "which shall go before us." Though Moses was absent, the presence of the Lord remained; they were not forsaken. The manna continued to fall; they were fed by a divine hand morning and evening. The cloudy pillar by day, and the pillar of fire by night, signified the presence of God. The divine presence was not dependent upon the presence of Moses. But at the very time when he was pleading with the Lord in their behalf, they were rushing into shameful errors, into transgression of the law so recently given. [Cf: RH 03-07-99 para. 2] p. 335, Para. 3, [1899MS].

"And the Lord said unto Moses, Go, get thee down; for thy people [he does not condescend to own them as his people], which thou broughtest out of the land of Egypt, have corrupted themselves: they have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshiped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt. [Cf: RH 03-07-99 para. 3] p. 335, Para. 4, [1899MS].

"And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." [Cf: RH 03-07-99 para. 4] p. 336, Para. 1, [1899MS].

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

[Cf: RH 03-07-99 para. 5] p. 336, Para. 2, [1899MS].

This idolatry on the part of ancient Israel was an offense to God; but are there not idols just as offensive cherished in our families and in our churches today,--idols which have the same influence upon us as did the golden calf upon the Israelites? On the part of God's professed people there is a manifest disregard of the warnings given by Peter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [Cf: RH 03-07-99 para. 6] p. 336, Para. 3, [1899MS].

The time has come when we as a people should search ourselves to see what idols we are cherishing; when the shepherds of the flock should do faithful work as the sentinels of God. In dress, in speech, in deportment, we are to be a people distinct and separate from the world. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." [Cf: RH 03-07-99 para. 7] p. 336, Para. 4, [1899MS].

God requires of his people a zeal according to knowledge. He desires them to be doers of the word. The outer appearance testifies of the inward working of the heart. The truth received into the heart accomplishes the transformation of the mind and heart and character. To Daniel the Lord revealed the condition of the inhabitants of the earth in these last days. "Many shall be purified," he said, "and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." [Cf: RH 03-07-99 para. 8] p. 336, Para. 5, [1899MS].

This is a subject the comprehension of which will put to the stretch every spiritual sinew and muscle. There is a great work to be done for the members of the church, to wean them from their idols. The church members have had great blessings; they have had the living oracles of God opened to their understanding; they have not been left in darkness and error, as those who are doing wickedly. Now God calls upon those who claim to believe the truth to show to the world its converting power on the heart and character, and to reveal to the world that they are of the number who are being purified, and made white, and tried. Mrs. E. G. White. [Cf: RH 03-07-99 para. 9] p. 337, Para. 1, [1899MS].

Let us follow the history of Israel further. Moses returned from the mount to find the children of Israel eating and drinking, and dancing and singing around the golden calf. "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." This was their god. [Cf: RH 03-14-99 para. 1] p. 337, Para. 2, [1899MS].

Then Moses turned to Aaron and said, "What did this people unto thee, that thou hast brought so great a sin upon them?" The man who might have saved the Hebrews in the hour of their peril is calm. He does not show indignation because of the sins of the people; neither does he



reproach himself, nor manifest remorse under the sense of his wrong; but he seeks to justify himself in a grievous sin. He makes the people accountable for his weakness in yielding to their request. [Cf: RH 03-14-99 para. 2] p. 337, Para. 3, [1899MS].

Aaron's course, in permitting such a condition of things, was displeasing to God. Notwithstanding the defiant attitude of the people, Aaron should have stood firm as a rock to duty. Had he stood with true moral courage, and in boldness rebuked the leaders in their shameful request, his timely words would have prevented that terrible apostasy. True, noble decision for the right in the hour of Israel's peril would have balanced their minds in the right direction. But his desire to be popular with the congregation, and his fear of incurring their displeasure, led Aaron to sacrifice the allegiance of the Hebrews in that decisive moment. [Cf: RH 03-14-99 para. 3] p. 337, Para. 4, [1899MS].

This instance should teach us that in every place the church needs faithful sentinels. God's servants are to be very careful lest they encourage anything savoring of idolatry; for the Lord will charge the sin upon them. The church claiming to believe the truth will have all kinds of temptations to enter into a course of action that will divorce the soul from God; and in all our churches, faithful men should be appointed, who will bear responsibilities nobly for God. Firm barriers should be erected to prevent disaffection and corruption from entering the church. [Cf: RH 03-14-99 para. 4] p. 337, Para. 5, [1899MS].

The apostle declares: "A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped." [Cf: RH 03-14-99 para. 5] p. 337, Para. 6, [1899MS].

"Then Moses stood in the gate of the camp, and said, Who is on the Lord's side? let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men." [Cf: RH 03-14-99 para. 6] p. 338, Para. 1, [1899MS].

Before this action was taken, opportunity was given for all who would to take sides against idolatry and for God. But when the people stood in sullen stubbornness, God saw that he must punish the transgressors, that there might not be rebellion in the camp of Israel. [Cf: RH 03-14-99 para. 7] p. 338, Para. 2, [1899MS].

In the prayer of Moses we may learn something of the burden brought upon him because of the weakness of Aaron in not standing firm for that which he knew to be right: "And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your

sins. And Moses returned unto the Lord, and said, O, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee; nevertheless in the day when I visit I will visit their sin upon them." [Cf: RH 03-14-99 para. 8] p. 338, Para. 3, [1899MS].

If the people so mercifully spared by God would repent with that repentance which needs not to be repented of; if they would serve God and honor his name, their sin on this occasion would no more be remembered against them. But if, when tempted, they pursued a similar course; if they showed no strength to resist temptation, but repeated their evil work; if they murmured and complained against Moses, these former sins would be placed to their account as unforgiven. [Cf: RH 03-14-99 para. 9] p. 338, Para. 4, [1899MS].

The Lord did not look favorably upon his people because of their sin. He said: "I will send an Angel before thee; . . . unto a land flowing with milk and honey: for I will not go up in the midst of thee; for thou art a stiffnecked people: lest I consume thee in the way. And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb. And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the Lord went out unto the tabernacle of the congregation, which was without the camp." [Cf: RH 03-14-99 para. 10] p. 338, Para. 5, [1899MS].

The apostle Paul plainly says that the experiences of the Israelites in their travels have been recorded for the benefit of those who live in this age of the world. He says: "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." [Cf: RH 03-14-99 para. 11] p. 339, Para. 1, [1899MS].

Our dangers are not less, but greater, than were those of the Hebrews. There will be temptations to jealousies and murmurings, and there will be outspoken rebellion, as are recorded of ancient Israel. The Hebrews were not willing to submit to the directions and restrictions of the Lord. They wanted to have their own way, to follow the leadings of their own minds, and to be controlled by their own judgment. But God would have his people disciplined, and brought into harmony of action, that they may be of the same mind and of the same judgment. [Cf: RH 03-14-99 para. 12] p. 339, Para. 2, [1899MS].

Peter exhorts his brethren: "Likewise, ye younger, submit yourselves

unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble." The apostle Paul also exhorts his Philippian brethren to love and unity: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." Again he says, "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." [Cf: RH 03-14-99 para. 13] p. 339, Para. 3, [1899MS].

God designs that his people shall be a unit,--that they shall be of the same mind and of the same judgment. The prayer of Christ for his disciples was that they might be one, as he is one with the Father. "Neither pray I for these alone," he said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one; even as we are one. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Mrs. E. G. White. [Cf: RH 03-14-99 para. 14] p. 339, Para. 4, [1899MS].

Our first campmeeting in Queensland was held in Brisbane, Oct. 14-24, 1898. From the one hundred and seventy-five Sabbath-keepers in all parts of that great colony, over one hundred were at the meeting. Several had come from Townsville, which is one thousand miles to the north, and there were a dozen or more from Rockhampton, which is about half as far. There were a few who had attended one of our campmeetings in the southern colonies; but to most of those present, this was their first opportunity to attend a general meeting of our people. [Cf: RH 03-21-99 para. 1] p. 339, Para. 5, [1899MS].

For some weeks before this meeting, my health was not good, and my work in writing was very urgent; therefore I was not willing to attend the meeting, and decided not to do so. But in the visions of the night I was addressing large audiences, where the people stretched forth their hands as if to say, We need light. Will you help us? I was shown several companies, varying in size, but all painfully in earnest, reaching out their hands and asking for help, and these words were distinctly spoken to me: "Say not ye, There are four months, and then cometh harvest? behold, I say unto, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." [Cf: RH 03-21-99 para. 2] p. 340, Para. 1, [1899MS].

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

has been teaching me my duty. [Cf: RH 03-21-99 para. 3] p. 340, Para. 2, [1899MS].

We left home Wednesday evening at eight o'clock, and after one hour's ride to Newcastle, changed to the express train to Brisbane. Accompanied by Sister McCenterfer, I took a small room in the Pullman sleeping car, while Sister Minnie Hawkins, one of my copyists, and several young ladies from the school, who were going to join Sister Haskell in Bible work in Brisbane, found places in the ordinary carriages. [Cf: RH 03-21-99 para. 4] p. 340, Para. 3, [1899MS].

Although much wearied, I felt very peaceful and quiet in the Lord; and I prayed most earnestly that the Lord would impress upon those attending the campmeeting the fact that it would not be what they could do that would make the meeting a success, but that their part in its success would depend upon their entire surrender to God. If men desire to place themselves where they can be used of God, they must not criticize others, nor labor to make their defects apparent. This is Satan's special temptation, whereby he strives to hinder the work of God. The Lord can not bless hearts that are not meek and lowly. It is not our work to seek to humble others. The word of God to us is, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." [Cf: RH 03-21-99 para. 5] p. 340, Para. 4, [1899MS].

At the meeting before us, there will be many precious souls seeking for light, who know not the reasons for our faith. How important that our attitude shall not be that of condemnation toward those who have been walking in what light they have had. Although they are not walking in the way of God's commandments, he has not forsaken them; for they have supposed that they were obedient, and have testified that they accept Christ as a personal Saviour. [Cf: RH 03-21-99 para. 6] p. 340, Para. 5, [1899MS].

As I awoke in the night, my soul was filled with a hungering and thirsting after righteousness; and in my dreams I was standing before many people, with great earnestness urging them to trust in God, to have increasing faith and confidence in Jesus; for in him all hope of eternal life is centered. He is the chiefest among ten thousand, and altogether lovely. In all our ways we should acknowledge him, and thank him for his manifold benefits. His angels, thousands upon thousands and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against temporal evil, and press back the powers of darkness, to save us from destruction. If Satan had his way, and carried out his designs, destruction would be seen on every hand. Why is it that we do not value God's watch care? Why is it that we so seldom recount his mercies? Why is it that so little thanksgiving flows back to God? By our failure to express gratitude, we are dishonoring our Maker. Have we not reason to be thankful every moment? And should we not express our thankfulness, even when there are difficulties in our pathway? [Cf: RH 03-21-99 para. 7] p. 341, Para. 1, [1899MS].

When I awoke and looked out of the window, I saw two white clouds. Then I fell asleep again; and in my dreams these words were spoken to me: "Look at these clouds. It was just such clouds as these that enshrouded the heavenly host who proclaimed to the shepherds the birth

of the world's Redeemer." I awoke and looked out of the car window again, and there were the two large white clouds, as white as snow. They were distinct, separate clouds, but one would approach and touch the other, and for a moment they would blend together; then they would separate, and remain as distinct as before. They did not disappear, but continued in sight throughout the forenoon. At twelve o'clock we changed cars, and I did not see the clouds any more. [Cf: RH 03-21-99 para. 8] p. 341, Para. 2, [1899MS].

During the day I was deeply impressed with the thought that angels of God, enshrouded in these clouds, were going before us; that we might rejoice in their guardianship, and also in the assurance that we should see of the salvation of God in the meetings to be held in Brisbane. And now that the meetings are over, and we have seen the wonderful interest manifested by the people, I am more than ever sure that heavenly angels were enshrouded in these clouds,--angels that were sent from the courts above to move upon the hearts of the people, and to restrain those distracting influences that sometimes find access to our campgrounds, by which minds are diverted from the consideration of the vital truths which are daily presented. At this meeting, thousands have heard the gospel invitation, and have listened to truths that they never have heard before. During the whole meeting, there has not been any boisterous opposition, or loud contention from those whose hearts are opposed to the law of God. And throughout the city, we hear of no public opposition. This is an unusual experience; and we believe that the angels of God have been present to press back the powers of darkness, that unbelief should not have the supremacy. The Holy Spirit has also been at work with the efforts of God's servants, that the sword of the Spirit might flash to the right and the left, cutting through the fleshly tables of the heart, piercing the recesses of the soul, and bringing conviction to the consciences of men. If we will discard the rubbish of self, if we will purify our souls by obeying the truth, the workers will individually gain precious experiences. Mrs. E. G. White. [Cf: RH 03-21-99 para. 9] p. 341, Para. 3, [1899MS].

The Brisbane campmeeting was held in Woolloongabba, one of the southern suburbs of the city, about three miles from the general post office. The camp was composed of thirty-three tents, and was situated on high, sloping ground, just far enough from the main thoroughfare to be free from the noise of passing carts and trams. Great economy had been exercised in fitting up the camp, yet everything was neat and orderly, and the entire camp presented a wholesome appearance. At night the large tent and the grounds were brilliantly lighted with electricity, and this added much to the pleasure of those attending the evening meetings. [Cf: RH 03-28-99 para. 1] p. 342, Para. 1, [1899MS].

When we arrived in Brisbane, we were met at the station by Brethren Daniells, Haskell, Wilson, and Palmer, and were taken in a cab to a comfortable house close to the meeting. The next day was Friday; and all were busy completing the preparation of the camp, and getting ready for the Sabbath. At the evening meeting the tent was well filled, eight or nine hundred being present. [Cf: RH 03-28-99 para. 2] p. 342, Para. 2, [1899MS].

Sabbath morning there was a good attendance at the Sabbath school. At the forenoon service Elder Haskell spoke from the words, "We would see Jesus." Like the Greeks who made this request, the people seemed deeply

interested, and the discourse made a deep impression. In the afternoon I spoke about the call to the supper, recorded in Matthew 22. I made special reference to the man who came in without the wedding garment; and sought to arouse all to understand what would be the result if any are found without the wedding garment, the white linen, the robe of Christ's righteousness, provided by the King for all who are bidden to the supper. At an infinite cost to heaven, provision has been made for all, that they may receive grace and sanctification of the Spirit, and be numbered with the bloodwashed throng. The wedding garment must be put on in this life. In this life we are to be clothed with the righteousness of Christ. In the evening, Elder Haskell spoke to a large congregation. [Cf: RH 03-28-99 para. 3] p. 342, Para. 3, [1899MS].

In the night I was instructed that in this meeting we must each one look to the Lord, and not to one another, saying, "What shall this man do?" Each one must seek the Lord earnestly to know for himself what he is to do in the service of the Lord. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." [Cf: RH 03-28-99 para. 4] p. 342, Para. 4, [1899MS].

It takes all kinds of timber fitly to frame this building, and Jesus Christ himself is to be the chief cornerstone, "in whom all the building fitly framed together groweth into an holy temple in the Lord." This is the work to be done in our campmeetings. We are to build together, not separately. We are to work unitedly. Every stick of timber is to find its place, that a united framework may be made,--a habitation of God through the Spirit. Let none of us strive to be first: for if we do this, the spirit of self will work until there is no room for the Spirit of God. Let no one climb up on the judgment seat: for God has placed none of us there. Let no one indulge in evil surmising. Let us all draw nigh to God. Let us learn of Christ, and wear his yoke. Our brethren and sisters are to understand that they all have a part in the work; and that their work is essential, according to their ability. "We are laborers together with God." We must give to every man his place, because God has given to every man a work; and if any part of this work is neglected, a complete habitation for God is not built. [Cf: RH 03-28-99 para. 5] p. 342, Para. 5, [1899MS].

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

heavenly courts laid aside his crown, his kingly robe, and clothed his divinity with humanity, that humanity might touch humanity, and divinity lay hold upon divinity. It was for the sake of fallen man that he humbled himself. [Cf: RH 03-28-99 para. 6] p. 343, Para. 1, [1899MS].

Some of those present had been standing in their own light. Some had been quick to discover the evil, and to talk of the evil in their brethren; but the good which they had seen in the lives of their brethren, they had not commended. Thus they grieved the heart of Christ, and placed their own souls in jeopardy. It is the will of God that we humble ourselves before him. Let us follow the example of him who humbled himself for us, that we may be uplifted. Thus we shall reveal that we appreciate the sacrifice made in our behalf. "Draw nigh to God, and he will draw nigh to you." "Resist the devil, and he will flee from you." Then "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." [Cf: RH 03-28-99 para. 7] p. 343, Para. 2, [1899MS].

We may learn precious lessons in Christian experience by a study of Jacob's repentance and his wrestling with the angel. Jacob knew his peril. He knew that without the protection of God, he would be helpless before his enemy. He did all in his power to atone for his past transgressions; and then in humiliation and repentance, pleaded for divine protection. With cries and tears he made his supplication to God; and when the strong hand of the angel was laid upon him, he wrestled with all the energy of his being. Jacob put forth all his strength, supposing that he was wrestling with a lawless opponent; but when the Lord put his finger with a divine touch upon Jacob, the wrestling ceased. When Jacob knew that it was the Lord, he fell upon the neck of the angel, and held him, pleading, "Bless me, even me." When the angel said, "Let me go, for the day breaketh," Jacob said, "I will not let thee go, except thou bless me." Then his name was changed, to correspond to the change in his character; for the angel said, "Thy name shall be called no more Jacob [supplanter] but Israel; for as a prince hast thou power with God and with men, and hast prevailed." [Cf: RH 03-28-99 para. 8] p. 343, Para. 3, [1899MS].

Let us seek the Lord with all the heart. Let us have faith in God. Let us cultivate a prayerful frame of mind. Let us educate the tongue to speak right words,--words that will encourage and strengthen our fellow men. Let us talk of goodness, and mercy, and the love of God. Put away all unbelieving words, and all that is cheap and common. Then the angels of the Lord will be with us, and the peace of God will fill the soul. Following these remarks, many excellent testimonies were borne, and the melting love of God was manifest among those assembled. [Cf: RH 03-28-99 para. 9] p. 343, Para. 4, [1899MS].

In the forenoon, Elder Daniells spoke to a good audience. In the afternoon the tent was full, and many who could not enter stood outside, while I spoke for over an hour on the subject of Christian temperance. In the evening, Elder Haskell spoke on the prophecies of Daniel, making the matter so clear that all could understand the prophecy. [Cf: RH 03-28-99 para. 10] p. 344, Para. 1, [1899MS].

On Friday morning we listened to the wants of the cause as they were presented by Brethren Haskell, Daniells, Semmens, and W. C. White. All

about us are fields white unto the harvest; and we all feel an intense desire that these fields shall be entered, and that the standard of truth shall be raised in every city and village. As we study the vastness of the work, and the urgency of entering these fields without delay, we see that hundreds of workers are needed where there are now but two or three, and that we must lose no time in building up those institutions where workers are to be educated and trained. [Cf: RH 03-28-99 para. 11] p. 344, Para. 2, [1899MS].

Those speaking for the Avondale school said that during the first year of the workings of that school, with an attendance of sixty students, there were about thirty who were over sixteen years of age; and from this number, ten were employed during the vacation in various branches of our religious work. During the second year there were one hundred in attendance, and from among fifty who were over sixteen years of age, definite work was found for thirty-two during the vacation. Twenty-five of these were employed by the Conferences and societies in religious work. [Cf: RH 03-28-99 para. 12] p. 344, Para. 3, [1899MS].

From the first, the managers of the school have struggled amid financial difficulties to provide adequate buildings for the work. Each year the buildings provided have been crowded to overflowing, and with the present prospect that the number of students next year would be much increased, they felt that it was an imperative duty to undertake at once to erect the college hall, to cost about seven hundred and fifty pounds, two cottages for teachers, and a carpenter shop, which would bring the expense for buildings up to one thousand pounds. [Cf: RH 03-28-99 para. 13] p. 344, Para. 4, [1899MS].

Those who spoke for the Summer Hill Sanitarium said that this institution had received but little aid from our people in the way of gifts, and that the progress of the work had been slow at the first for the want of facilities with which to work. But amid difficulties its work had grown from the employment of two nurses, at the beginning, to the employment of two physicians, five certificated nurses, six nurses in training, and four other helpers. The earnings had increased from about three hundred pounds the first year to five hundred pounds a quarter. With its present facilities, the effort to train workers is hampered, and the expenses for labor are nearly as much as would be needed to do twice the work if we had larger bath-rooms. By the greatest economy, something has been saved from the earnings of the institution during the last year, but this has all been required to buy furniture, and to pay some of the losses of the first year; therefore the sanitarium has not the means with which to build new bath-rooms, and it appeals to our people to raise five hundred pounds to build and equip a good set of bath-rooms. This will enable the institution to do better work for its patients, to increase its patronage without increasing its running expenses, and to do twice as much as it is now doing in the training of workers, who may afterward go out to establish medical missions in the large cities of all the colonies. [Cf: RH 03-28-99 para. 14] p. 344, Para. 5, [1899MS].

Those who spoke for the health food business pointed out the great need of our having proper foods to place in the hands of those who resolve to give up the use of flesh-foods, and who do not know what to use in the place of meat. They also explained that the location of the food factory at Cooranbong would enable the managers to employ students



in the work, and thus strengthen our united educational effort. For this work, five hundred pounds was needed to give the work a start. The loss to our cause will be great if the work is delayed. [Cf: RH 03-28-99 para. 15] p. 345, Para. 1, [1899MS].

The Australasian Union Conference recognized the school, the sanitarium, and the food factory as three agencies working in harmony for the education and training of home and foreign missionaries, who should go forth prepared to minister to the physical, mental, and moral needs of their fellow men. We all feel that the work is urgent. There is no part that can wait. All must advance without delay. In view of this, appeals have been made to our people in all the colonies to raise two thousand pounds for the erection of the necessary buildings this summer. [Cf: RH 03-28-99 para. 16] p. 345, Para. 2, [1899MS].

When the matter was fairly before them, our Queensland brethren and sisters took hold to do their very best; and before the campmeeting closed, those present had pledged one hundred and twenty-five pounds toward the fund. Thus they set a noble example to their brethren who did not attend the meeting, and to the churches in the other colonies. [Cf: RH 03-28-99 para. 17] p. 345, Para. 3, [1899MS].

At the forenoon meeting on Sabbath, Brother Jesse Pallant was ordained to the gospel ministry. It cheers our hearts to see the young men of these colonies developing in experience, and being consecrated to this holy ministry. In the early morning meeting, the Lord gave me a testimony for the people regarding cheerfulness. We are to cultivate joy and cheerfulness, and thus represent the Lord Jesus Christ. He does not want his people to be mourning and complaining. He would have them talk of his love, their hearts full of hope and courage, their words expressing joy and gladness, their lives revealing the joy of their Saviour. In the afternoon I spoke to a large audience; and when I called forward those who wished to give themselves to the Lord in solemn covenant, fourteen responded, and we had a season of prayer with them. [Cf: RH 03-28-99 para. 18] p. 345, Para. 4, [1899MS].

On Sunday, the campground was thronged with the interested and the curious. It was a busy day for all the workers. All felt that this was a special opportunity for earnest labor; so they mingled with the throng of visitors, conversing, answering questions, reading and explaining the Scriptures, distributing papers and tracts, and taking the addresses of those most interested. [Cf: RH 03-28-99 para. 19] p. 345, Para. 5, [1899MS].

All through the meeting the public interest steadily increased. Our own people were greatly blessed; and their hungry interest to catch every word of truth encouraged the speakers, and drew from them their richest treasures of knowledge and experience. From all parts of Brisbane the people came daily, and every evening the large tent was well filled. The daily papers gave friendly and intelligent reports of the meetings, and the electric tramcars carried large calico signs, calling attention to the campmeeting. This, which we had looked forward to as a very small meeting, has proved to be one of the most interesting and profitable campmeetings held in Australia. Mrs. E. G. White. [Cf: RH 03-28-99 para. 20] p. 345, Para. 6, [1899MS].

The last days of the Brisbane campmeeting were full of interest. The

attendance at the evening meetings steadily increased, and frequently men and women came long distances, saying they had just learned about the meetings. During the second Sunday, the grounds were thronged. Some had been at the meeting the first Sunday, and came again, bringing friends; many we recognized as those who had attended the evening meetings; but there were hundreds who had come to the meeting for the first time. According to appointment, our meeting was to close the following day, but it was evident that the work of the meeting was not finished. It was too busy a time for consultation; for every worker on the grounds was busy, visiting, entertaining the interested and the curious, distributing reading matter, and holding short Bible readings with those who questioned about the doctrines taught at the meeting. Those who bore the burden of the meeting felt that an earnest effort must be made to follow up this interest, and many prayers ascended that God would direct in planning and executing the work. [Cf: RH 04-04-99 para. 1] p. 346, Para. 1, [1899MS].

In the night, light came to me, and I was deeply moved. It was represented to me that the cloud still rested over the tabernacle. The cloud had not yet lifted, and the tents must not be taken down. This was our time to seek the Lord earnestly for wisdom and strength, and to labor with all our powers to give the warning message to the people. The people were under conviction, and this campmeeting remained a necessity. I was not able to speak at the early meeting, but sent word that according to light given to me, there ought to be nothing done unnecessarily to give the impression to the people that the meeting had closed. [Cf: RH 04-04-99 para. 2] p. 346, Para. 2, [1899MS].

Arrangements had already been made to keep the large tent standing for a week or two; but it was the plan of our people to take down the family tents as fast as possible, and let all go to their homes except the regularly appointed Bible workers. But now other plans were rapidly formed. A Bible study for workers was appointed to be held each morning; and our people were invited to remain on the grounds, and aid in the work of the following week. As many tents were left standing as possible, and the families that remained to help keep up the public interest and enjoy the Bible studies were furnished the use of tents without charge. A score or more remained on the grounds for another week, and many others would have done so if they had known beforehand of the opportunity. [Cf: RH 04-04-99 para. 3] p. 346, Para. 3, [1899MS].

The experiences of this meeting, with what has been presented to me at various times regarding the holding of campmeetings in large cities, lead me to advise that a larger number of campmeetings be held each year, even though some of them are small; for these meetings will be a powerful means of arresting the attention of the masses. By campmeetings held in the cities, thousands will be called out to hear the invitation to the feast, "Come; for all things are now ready." After arousing an interest, we must not cut these meetings short, pulling down the tents, leaving the people to think that the meeting is over, just at the time when hundreds are becoming interested. It is just then that the greatest good may be accomplished by faithful, earnest work. The meetings must be so managed that the public interest shall be maintained. [Cf: RH 04-04-99 para. 4] p. 346, Para. 4, [1899MS].

It may be difficult, sometimes, to hold the principal speakers for some weeks to develop the interest awakened by the meeting; it may be expensive to retain the grounds, and to keep standing a sufficient number of the family tents to maintain the appearance of a campmeeting; it may be at a sacrifice that several families remain camping on the grounds, to assist the ministers and Bible workers in visiting and in holding Bible study with those who come on the grounds, and in visiting the people at their homes, telling them of the blessings received at the meetings, and inviting them to come: but the results will be worthy of the effort. It is by such earnest, energetic efforts as these that some of our campmeetings have been instrumental in raising up strong, working churches; and it is by just such earnest work that the third angel's message must be carried to the people of our cities. [Cf: RH 04-04-99 para. 5] p. 347, Para. 1, [1899MS].

Sometimes a large number of speakers attend a campmeeting for a few days; and just when the interest of the people is beginning to be fully aroused, nearly all hurry away to another meeting, leaving two or three speakers behind to struggle against the depressing influence of the tearing down and removal of all the family tents. How much better it would be in many cases, if the meetings were continued for a longer time; if persons would come from each church, prepared to remain a month or longer, helping in the meetings, and learning how to labor acceptably. Then they could carry a valuable experience to their churches when they return home. How much better if some of the same speakers who arouse the interest of the people during the largest attendance at the meeting would remain to follow up the work begun, by a thoroughly organized protracted effort. To conduct meetings in this way would require that several be in progress at the same time, and this would not permit a few men to attend all the meetings; but we must remember that the work is to be accomplished "not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Cf: RH 04-04-99 para. 6] p. 347, Para. 2, [1899MS].

Instruction Regarding Labor.--For a few days after it was decided to continue the campmeeting, it was quite a struggle for the workers to keep up heart, because of the distraction which attends the departure of friends, and the resettling preparatory for the summer's work. At the Monday evening meeting the public congregation had voted a hearty request that the meetings continue, and each night the large tent was well filled. The morning Bible classes, which were attended by about thirty persons, were of unusual interest. There were about twelve workers of varied experience and gifts, to be employed in following up the interest awakened by this meeting; and as we saw the extent of the field before them, we wished there were many more. [Cf: RH 04-04-99 para. 7] p. 347, Para. 3, [1899MS].

At the beginning of the Sabbath my heart went out in prayer that God would give wisdom to these workers, and in the visions of the night many words of instruction and encouragement were spoken to us. Ministers and workers were in a meeting where Bible lessons were being given. We said, We have the Great Teacher with us today, and we listened with interest to his words. He said: There is a great work before you in this place. You will need to present truth in its simplicity. Bring the people to the waters of life. Speak to them the things which most concern their present and eternal good. Do not present subjects that will arouse controversy,--things that it will

require a person of experience by your side to defend. In all that you say, know that you have something that is worthy of the time you take to say it, and of the time of the hearers to hear. Speak of those things which are essential, those things which will instruct, bringing light with every word. [Cf: RH 04-04-99 para. 8] p. 347, Para. 4, [1899MS].

Learn to meet the people where they are. Let not your study of the Scriptures be of a cheap or casual order. Let not your instruction be of a character to perplex the mind. Do not cause the people to worry over things that you may see, but which they do not see, unless these are of vital consequence to the saving of the soul. Do not present the Scriptures in a way to exalt self, and encourage vainglory in the one who opens the Word to others. The work for this time is to train students and workers to deal with subjects in a plain, serious, and solemn manner. There must be no time uselessly employed in this great work. We must not miss the mark. Time is too short for us to undertake to reveal all that might be opened up to view. Eternity will be required that we may know all the length and breadth, the height and depth, of the Scriptures. There are some souls to whom certain truths are of more importance than other truths. Skill is needed in your education in Scriptural lines. Read and study Ps. 40:7, 8; John 1-14; 1 Tim. 3:16; Phil. 2:5-11; Col. 1:14-17; Rev. 5:11-14. [Cf: RH 04-04-99 para. 9] p. 348, Para. 1, [1899MS].

To the apostle John, on the Isle of Patmos, were revealed the things that God desired him to give to the people. Study these revelations. Here are themes worthy of our contemplation, large and comprehensive lessons, which all the angelic hosts are now seeking to communicate. Behold the life and character of Christ, and study his mediatorial work. Here are infinite wisdom, infinite love, infinite justice, infinite mercy. Here are depths and heights, lengths and breadths, for our consideration. Numberless pens have been employed in presenting to the world the life, the character, and the mediatorial work of Christ; yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new, according to the mind and spirit of the human agent. [Cf: RH 04-04-99 para. 10] p. 348, Para. 2, [1899MS].

The truth, if received into the heart, is capable of constant development and expansion. It will increase in brightness as we behold it; and as we aspire to grasp it, its height and breadth will ever increase. Thus it will elevate us to the standard of perfection, and fit us for our work by giving us faith and trust in God. We want the truth as it is in Jesus; for we desire to make the people understand what Christ is to them, and what the responsibilities are that they are called upon to accept in him. As his representatives and witnesses, we need to come to a full understanding of the saving truths attained by an experimental knowledge. [Cf: RH 04-04-99 para. 11] p. 348, Para. 3, [1899MS].

Teach the great, practical truths that must be stamped upon the soul. Teach the saving power of Jesus, "in whom we have redemption through his blood, the forgiveness of sins." All should be made to comprehend the power of the truth to those who receive it. "In him dwelleth all the fulness of the Godhead bodily." Men need to understand that the Deity suffered under the agonies of Calvary. The Majesty of heaven was

made to suffer at the hands of wicked men,--religious zealots, who claimed to be the most enlightened people on the face of the earth. Men claiming to be the children of Abraham worked out the wrath of Satan upon the innocent Son of the infinite God. While Christ was bearing the heavy guilt incurred by man's transgression of the law of God, while in the act of bearing our sins, of carrying our sorrows, he was mocked and reviled by the very men appointed to teach the law, and lead the people to love and obey God. [Cf: RH 04-04-99 para. 12] p. 348, Para. 4, [1899MS].

It was at the cross that mercy and truth met together, that righteousness and peace kissed each other. Let students and workers study this again and again, that they, setting forth the Lord crucified among us, may make it a fresh subject to the people. Teach that the life of Christ reveals an infinitely perfect character. Teach that "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Tell it over and over again, that we may become the sons of God, members of the royal family, children of the heavenly King. Let it be known that all who accept Jesus Christ, and hold the beginning of their confidence firm unto the end, will be heirs of God, and joint heirs with Christ, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Mrs. E. G. White. [Cf: RH 04-04-99 para. 13] p. 349, Para. 1, [1899MS].

It was a serious question in the minds of the leading men of the New South Wales Conference whether we could hold a campmeeting this year in this Conference. The meeting held last year in Stanmore was a marked success. From it the truth was sounded forth to the people of Sydney; and through the attendance of visitors from the country, the knowledge of the Sabbath and Advent message was carried to scores of towns and villages throughout the whole colony. But the expense of this meeting had left our little Conference in debt, and it was feared that we would have to forego a campmeeting this year, for lack of funds. [Cf: RH 04-11-99 para. 1] p. 349, Para. 2, [1899MS].

Finally, it was proposed that we hold the meeting in Newcastle. As there had never been a campmeeting in Newcastle, there would be no unfavorable comparisons if this was a small one. Being only twenty-five miles from Cooranbong, it was thought that the brethren of the Avondale church could assist much in fitting up the grounds, and in furnishing supplies, which would help to carry the meeting through without great expense. It was also thought that the time had fully come for us to make a decided effort to present the truth to the eighty thousand people of Newcastle and its surrounding towns; and we knew that the best possible way to do this was by holding a campmeeting, following it with tentmeetings, accompanied by visiting, Bible work, the selling of the *Bible Echo* and religious and health books, and by Christian Help work, and the establishment of a medical mission. [Cf: RH 04-11-99 para. 2] p. 349, Para. 3, [1899MS].

Repeatedly during the last five years, it has been presented to me that a great work is to be done in the cities of Australasia, that the present is a favorable time to work, and that no time should be lost; and recently light has come to me, encouraging us to put forth greater efforts in Sydney, Melbourne, and Brisbane, and indicating that the

time has come for us to enter Newcastle and its surrounding towns. Several small companies were presented to me, and with them two larger companies that were stretching out their hands imploringly, saying, "'Come over, . . . and help us,' We are starving for the Bread of life." In the two larger companies some were praying, some were weeping. A voice said, "They are as sheep without a shepherd. I will feed my flock. I will give them the living Bread from heaven." During the campmeetings just held in Brisbane and Newcastle, I recognized in the congregations assembled the two larger companies that I had seen calling for help. [Cf: RH 04-11-99 para. 3] p. 349, Para. 4, [1899MS].

We had feared that this would be a small, thinly attended meeting, but our people came out well. From a membership of four hundred in the Conference, there were over two hundred at the campmeeting. And in the outside attendance we were pleasantly surprised. At the first evening meeting there were a thousand present. Contrary to our fears, it was proved that the holiday season was the best to secure a large attendance of the most earnest, serious people. I have never attended meetings where a deeper, more abiding interest was manifested. [Cf: RH 04-11-99 para. 4] p. 350, Para. 1, [1899MS].

During the first Sabbath of the meeting, we felt that the heavenly angels were in the camp. The outside elements seemed to be working against us. There was a severe tempest of wind and rain, but no one seemed to be discouraged. The heavenly streams of the love of God flowed into our hearts, and the countenances of some revealed the Holy Spirit's work. Several not of our faith took part with us in thanksgiving and praise to God. When the rain came down in torrents, we poured out our thanksgiving in songs of praise. Many testified that it was the best Sabbath meeting they had ever enjoyed. [Cf: RH 04-11-99 para. 5] p. 350, Para. 2, [1899MS].

An Impressive Dream.--During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor,--the opening of our hearts to the Holy Spirit. On one occasion Christ told his disciples, "I have yet many things to say unto you, but ye can not bear them now." Their limited comprehension put a restraint on him. He could not open to them the truths he longed to unfold; for while their hearts were closed to them, his unfolding of these truths would be labor lost. They must receive the Spirit before they could fully understand Christ's lessons. "The Comforter, which is the Holy Ghost," Christ said, "whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Cf: RH 04-11-99 para. 6] p. 350, Para. 3, [1899MS].

In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, "Have ye received the Holy Ghost?" A measuring-line was in his hand, and only very, very few were admitted into the building. "Your size as a human being is nothing," he said. "But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you. [Cf: RH 04-11-99 para. 7] p. 350, Para. 4, [1899MS].

"You may be tall and well-proportioned in self, but you can not enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you can not be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You can not join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in his beauty if you are not yourself a representative of his character. [Cf: RH 04-11-99 para. 8] p. 350, Para. 5, [1899MS].

"When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke. Submit to be led and taught by him. Learn that unless you become as a little child, you can never enter the kingdom of heaven." [Cf: RH 04-11-99 para. 9] p. 351, Para. 1, [1899MS].

"Abiding in Christ is choosing only the disposition of Christ, so that his interests are identified with yours. Abide in him, to be and to do only what he wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest is in Christ; it can not be as something apart from him. [Cf: RH 04-11-99 para. 10] p. 351, Para. 2, [1899MS].

"The moment his yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: 'Learn of me; for I am meek and lowly in heart.' Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren." [Cf: RH 04-11-99 para. 11] p. 351, Para. 3, [1899MS].

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

forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Cf: RH 04-11-99 para. 12] p. 351, Para. 4, [1899MS].

As I presented these principles to the people in the Sabbath meeting, all seemed to feel that the Lord had spoken through the feeble instrument. We called upon those who wished to consecrate themselves to the Lord, and several responded. After these had borne their testimony, the rain came down in torrents. It seemed as if the windows of heaven were opened. I made this a symbol of what the Lord will do for his people in letting the latter rain of his rich blessing in truth and righteousness fall upon them. We devoted some time to singing "The Evergreen Shore," "Is My Name Written There?" "When the Mists Have Rolled Away," and similar songs. As soon as the storm abated, we had a season of prayer, and Elders Daniells and Robinson prayed in the Spirit, as I had never heard them pray before. The meeting then closed. Mrs. E. G. White. [Cf: RH 04-11-99 para. 13] p. 351, Para. 5, [1899MS].

There were no business meetings held at the Newcastle campmeeting; therefore the people were free to devote their whole time to the spiritual interests of the meeting. The annual session of the Conference had been held in the winter, just after the week of prayer; and the matter of raising funds for the school, the sanitarium, and the health food factory had been presented to all the churches a few weeks before. This gave to the ministers and the people time to study the Word, time to meditate, and opportunity to converse with those who visited the camp. It also left us free to organize strong companies of workers to go out during the campmeeting into Newcastle and its various suburbs to distribute literature, and invite people to the meetings. By this means, hundreds of persons were secured as regular attendants during the last half of the meeting, who might otherwise have thought little about it. [Cf: RH 04-18-99 para. 1] p. 352, Para. 1, [1899MS].

The responsibilities of the meeting were wisely distributed among many workers, so none were borne down by a crushing load. Brethren Daniells, Tenney, Colcord, and Starr spoke to the large audiences in the evenings. I usually attended the morning meetings, and spoke in the afternoon four times each week. Brethren Tenney and Lacey conducted daily meetings with the young people. The Bible studies on practical lessons given at these meetings were greatly appreciated; and before the campmeeting closed, many of our young people took advanced steps in consecration. Bible studies were conducted in the large tent each day by Brethren Starr, Tenney, and Robinson. [Cf: RH 04-18-99 para. 2] p. 352, Para. 2, [1899MS].

Lectures on health topics were given almost every day at five o'clock in the afternoon, by Dr. Caro and Brethren Semmens and Reekie. These lectures awakened a great interest, and led to the organization of a large health club. This work, if properly followed, should result in the establishment of a well-organized medical mission in Newcastle. But where can we look for the workers to conduct it, without weakening our work in Sydney? Our Sanitarium in Sydney ought to be put on such a footing that it could establish branches in other cities; and we pray earnestly that it may receive the support which the character of its work demands. [Cf: RH 04-18-99 para. 3] p. 352, Para. 3, [1899MS].



Children's meetings were organized and led by Sister S. E. Peck, assisted by efficient Sabbath school workers. A large number of children attended daily, but they were so quiet and orderly that by many their presence in the camp was hardly noticed. They seemed enthusiastic in their enjoyment of the meetings, and they exerted a strong influence for the encouragement of their parents to attend. I will give a brief outline of the work done, as written out by one who had a part in it. [Cf: RH 04-18-99 para. 4] p. 352, Para. 4, [1899MS].

The Children's Work.--In the work done with and for the children at this meeting, an effort was made not only to help them, but to instruct and aid those who had been working, and others who wished a preparation for work, with the children in our Sabbath schools. [Cf: RH 04-18-99 para. 5] p. 352, Para. 5, [1899MS].

With this in view, on the first Sabbath the children were organized into departments and classes, and the teachers began their work. Each day the teachers met for counsel and instruction. A part of the time of these meetings was devoted to a consideration of such subjects as--What Makes a Successful Teacher.--How to Secure Well-learned Lessons.--Value and Danger of Object lessons.--Need of Order, and How to Secure It.--Use of the Blackboard.--Music. [Cf: RH 04-18-99 para. 6] p. 353, Para. 1, [1899MS].

The rest of the time was given to a careful study of the lesson to be given to the children. [Cf: RH 04-18-99 para. 7] p. 353, Para. 2, [1899MS].

The subjects of the lessons given were as follows:--"Make Straight Paths for Your Feet."--Parable of the Houses on the Rock and on the Sand.--Parable of the Good Samaritan.--Parable of the Prodigal Son.--Parable of the Sower.--Sabbath, Dec. 31, 1898.--The Sabbath school Lesson.--Song Service.--A Happy New Year, and How to Make It.--The Evils of Small Sins.--Parable of the Tares.--Parable of the Lost Sheep.--God's Record Books and the Book of Life.--The New Jerusalem.--The Sabbath school Lesson.--"The Candle Sermon:" "Ye are the Light of the World."--A Lesson from Flowers and Fruit. [Cf: RH 04-18-99 para. 8] p. 353, Para. 3, [1899MS].

The motto for the first week was, "This Week for Jesus;" at the beginning of the second week, it was changed to, "This Year for Jesus." [Cf: RH 04-18-99 para. 9] p. 353, Para. 4, [1899MS].

At the beginning of the work, there were six children in the primary department and about fifteen in the kindergarten. As soon as the children living in the surrounding neighborhood learned of the meetings being held for them, they began to attend, and each day found from twenty to thirty new ones added to our classes. The average daily attendance from the outside was between eighty and one hundred, and most of the children were very regular. The same spirit of earnestness, attention, and order which characterized the services among the older ones, marked the children's meetings. Both in the class work and in the general review exercises the work was so arranged that the children had a part in *doing* as well as *listening*, and in this way they soon felt at home, and their eagerness to bear some part in the work testified to their interest. [Cf: RH 04-18-99 para. 10] p. 353, Para. 5, [1899MS].

Each lesson opened with a general exercise, which was followed by the class studies; and at the close all reassembled for a brief review and song. In the opening exercises, after the song and prayer, the motto and all the memory verses previously learned were recited, either in concert or individually, or both. A short, appropriate reading or recitation was given by one of the children who had previously volunteered to prepare it. The "Scripture alphabet" was learned and recited by the children, each choosing his own letter and verse. The selection and learning of the verses were done at home, and these responsibilities placed upon the children proved an additional incentive for them to be present the following day, and to be regular in attendance. [Cf: RH 04-18-99 para. 11] p. 353, Para. 6, [1899MS].

The ready responses in the review exercises testified that the interest in class work had been marked, and that many valuable truths had found their way into the minds and hearts of the children. As the children returned to their homes, the parents were surprised and pleased to hear them repeat the whole lesson. Many parents expressed, in various ways, their appreciation of the work that had been done for the children, and regretted that we must leave so soon. [Cf: RH 04-18-99 para. 12] p. 354, Para. 1, [1899MS].

Several teachers from Sunday schools attended the meetings, and expressed themselves as greatly pleased and benefited by the work done. One gentleman, a Sunday school superintendent, came on the grounds at the first of the meeting, as he afterward said, discouraged with his own work, and with a feeling of opposition to ours. He attended the children's and teachers' meetings regularly, and said that he gradually felt all his opposition leaving him, and found himself in hearty sympathy with our work. Before he had attended three lessons, he said he would like to become one of us; for he could feel a power present which he did not know among his own people. [Cf: RH 04-18-99 para. 13] p. 354, Para. 2, [1899MS].

Parents sometimes came with their children, and seemed as much interested as the little ones. Others, though not in harmony with our views, took the trouble neatly to dress their children, and allowed them to come. Some parents remarked that they did not know what we did with their children, but that one thing was certain,--the children would come, and they could not keep them at home. Some of the children came long distances, and we have every reason to believe that much of the seed sown fell into good ground. [Cf: RH 04-18-99 para. 14] p. 354, Para. 3, [1899MS].

Closing Work of the Meeting.--On the second Sabbath the revival work was continued. After the morning service an appeal was made to the unconverted and those who desired to renew their connection with God. A large number responded. Then the congregation separated, those who were seeking a new experience being invited to another tent for prayer and counsel, while the rest of the congregation remained to engage in prayer for them. The effort was greatly blessed. To many it did indeed seem to mark the beginning of a new life. [Cf: RH 04-18-99 para. 15] p. 354, Para. 4, [1899MS].

On the evening after the third Sabbath, Dr. Caro spoke to nearly three thousand persons on the subject, "The Man and the Habit." The lecture

was illustrated by limelight views showing the terrible power of habit as seen in the downward course of the drunkard, from the innocent child to the sin-hardened criminal. Solemn and instructive was this object lesson. The effects of the tobacco curse, the liquor curse, the opium curse, were vividly portrayed. Then a powerful appeal was made for the shielding of the youth from evil associations, and for the offer of a helping hand to the tempted and the fallen. At the close, several hymns--"God Be with You till We Meet Again," and others--were shown on the screen, and sung by the whole audience, with an earnestness and feeling that made my heart glad. [Cf: RH 04-18-99 para. 16] p. 354, Para. 5, [1899MS].

I never before attended a campmeeting where it seemed so much as if the stately tread of the mighty host of heaven was among us. Newcastle with all its suburbs is deeply moved, and the interest extends to other towns and cities. Several ministers and workers are to remain here, and meetings will be continued in the large tent. We pray for an abundant harvest from the seed that has been sown. Mrs. E. G. White. [Cf: RH 04-18-99 para. 17] p. 355, Para. 1, [1899MS].

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall *find* rest unto your souls. For my yoke is easy, and my burden is light." [Cf: RH 04-25-99 para. 1] p. 355, Para. 2, [1899MS].

Here is a giving by Christ, and on our part an acceptance of the promise, a conscious finding, a sense of relief from all perplexing doubt. Simple enough, is it not?--Thus it appears. But the promise is large and far-reaching. It implies much. It means deliverance from constant, perplexing uncertainty. The word "rest" is repeated. "I will give you rest." Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Cf: RH 04-25-99 para. 2] p. 355, Para. 3, [1899MS].

The reason there are so many in perplexity is because they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They think they understand their needs, and they worry and plan and devise, while Christ stands inviting, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The yokes of human manufacture gall the necks that wear them. Christ says, Try my yoke; it is easy: lift my burdens; for they are light. [Cf: RH 04-25-99 para. 3] p. 355, Para. 4, [1899MS].

If you have not found that rest offered to all who will learn of him who is meek and lowly in heart, would you not better yoke up with Christ without delay? Bear only his burdens. Do not load yourself with cares that weigh you down to the ground. Your troubles come because you are so anxious to manage matters yourself that you do not wear the yoke of Christ. [Cf: RH 04-25-99 para. 4] p. 355, Para. 5, [1899MS].

By some the promise of God is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait until they become worthy. To these I would say, Never, never, will you become worthy. If this were possible, the Prince of heaven need not have come to our world. But by taking our

human nature, he declared to the heavenly universe that he united humanity to divinity, in order that men and women might stand on vantage ground, and be once more tested and tried. Through the sacrifice and merits of the Redeemer, man is made a partaker of the divine nature; but he must act his part by cooperating with the one who has promised. Not only does Christ say, "I will give you rest," but, "Ye shall find rest unto your souls." [Cf: RH 04-25-99 para. 5] p. 355, Para. 6, [1899MS].

We are told in God's word to "work out your own salvation with fear and trembling." What does this mean?--Fear lest you shall err in choosing the timber for your character building. God alone can supply solid timber. Well may mortal man be afraid lest he shall weave into his character the defective threads of his inherited and cultivated tendencies to wrong. Well may he tremble lest he shall not submit all things to him who is working in his behalf, that God's will may be done in him. [Cf: RH 04-25-99 para. 6] p. 356, Para. 1, [1899MS].

Discard your citizen's dress, and put on the wedding garment which Christ has prepared. Then you can sit in heavenly places with Christ Jesus. God welcomes all who come to him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merits for what they call good actions, not priding themselves on their supposed knowledge. While you have been walking and working in meekness and lowliness of heart, a work has been done for you,--a work that only God could do. It is God who works in you, both to will and to do of his good pleasure. That good pleasure is to see you abiding in Christ, resting in his love. Let not anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Claim every promise; all are yours if you will comply with the prescribed terms. Entire self-surrender, an acceptance of Christ's ways, is the secret of perfect rest in his love. [Cf: RH 04-25-99 para. 7] p. 356, Para. 2, [1899MS].

The abiding rest--who has it? That rest is found when all self-justification, all reasoning from a selfish standpoint, is put away. Entire self-surrender, an acceptance of his ways, is the secret of perfect rest in his love. We must learn his meekness and lowliness before we experience the fulfilment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ that self becomes transformed,--by taking his yoke, and then submitting to learn. [Cf: RH 04-25-99 para. 8] p. 356, Para. 3, [1899MS].

Giving up the life to Christ means much more than many suppose. God calls for an entire surrender. We can not receive the Holy Spirit until we break every yoke that binds us to our objectionable traits of character. These are the great hindrances to wearing Christ's yoke and learning of him. There is no one who has not much to learn. All must be trained by Christ. When we fall upon the living Rock, our wrong traits of character are taken away as hindrances to perfection of character. When self dies, Christ lives in the human agent. Acquaintance with Christ makes us long to abide in him, and to have him abide in us. [Cf: RH 04-25-99 para. 9] p. 356, Para. 4, [1899MS].

Christ desires all to become his students. He says, Yield yourselves to my training. I will not extinguish you, but will work out for you a character that will fit you to be raised from the lower grade to the

higher school. Submit all things to me. Let my life, my patience, my longsuffering, my meekness, my lowliness, be worked out in your character, as one who abides in me. Then you will have power to overcome. [Cf: RH 04-25-99 para. 10] p. 356, Para. 5, [1899MS].

Will those who hear, hear to a purpose? A Paul may plant, and an Apollos water, but God gives the increase. Do not manufacture many things that you must do in order to find rest, assurance, confidence. Leave this work, which not even the wisest of the human family can do, and put your trust in One who has promised rest to your soul. Do just what he has told you to do, and be assured that God will do all that he has said he would do. The promise is, "Come unto me, . . . and I will give you rest." Have you come to him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. What is the "rest" promised?--It is the consciousness that God is true, that he never disappoints the one who comes to him. His pardon is full and free, and his acceptance means rest to the soul, rest in his love. Mrs. E. G. White. [Cf: RH 04-25-99 para. 11] p. 357, Para. 1, [1899MS].

The children of Israel were taken captive to Babylon because they separated from God, and no longer maintained the principles that had been given to keep them free from the methods and practises of the nations who dishonored God. The Lord could not give them prosperity, he could not fulfil his covenant with them, while they were untrue to the principles he had given them zealously to maintain. By their spirit and their actions they misrepresented his character, and he permitted them to be taken captive. Because of their separation from him, he humbled them. He left them to their own ways, and the innocent suffered with the guilty. [Cf: RH 05-02-99 para. 1] p. 357, Para. 2, [1899MS].

The Lord's chosen people proved themselves untrustworthy. They showed themselves to be selfish, scheming, dishonorable. But among the children of Israel there were Christian patriots, who were as true as steel to principle, and upon these loyal men the Lord looked with great pleasure. These were men who would not be corrupted by selfishness, who would not mar the work of God by following erroneous methods and practices, men who would honor God at the loss of all things. They had to suffer with the guilty, but in the providence of God their captivity at Babylon was the means of bringing them to the front, and their example of untarnished integrity shines with heaven's luster. [Cf: RH 05-02-99 para. 2] p. 357, Para. 3, [1899MS].

Nehemiah and Ezra are men of opportunity. The Lord had a special work for them to do. They were to call upon the people to consider their ways, and to see where they had made their mistake; for the Lord had not suffered his people to become powerless and confused and to be taken into captivity without a cause. The Lord especially blessed these men for standing up for the right. Nehemiah was not set apart as a priest or a prophet, but the Lord used him to do a special work. He was chosen as a leader of the people. But his fidelity to God did not depend upon his position. [Cf: RH 05-02-99 para. 3] p. 357, Para. 4, [1899MS].

The Lord will not allow his work to be hindered, even though the workmen may prove unworthy. God has men in reserve, prepared to meet the demand, that his work may be preserved from all contaminating

influences. God will be honored and glorified. When the divine Spirit impresses the mind of the man appointed by God as fit for the work, he responds, saying, "Here am I; send me." [Cf: RH 05-02-99 para. 4] p. 357, Para. 5, [1899MS].

God demonstrated to the people for whom he had done so much that he would not serve with their sins. He wrought, not through those who refused to serve him with singleness of purpose, who had corrupted their ways before him, but through Nehemiah; for he was registered in the books of heaven as a *man*. God has said, "Them that honor me I will honor." Nehemiah showed himself to be a man whom God could use to put down false principles and to restore heavenborn principles; and God honored him. The Lord will use in his work men who are as true as steel to principle, who will not be swayed by the sophistries of those who have lost their spiritual eyesight. [Cf: RH 05-02-99 para. 5] p. 358, Para. 1, [1899MS].

Nehemiah was chosen by God because he was willing to cooperate with the Lord as a restorer. Falsehood and intrigue were used to pervert his integrity, but he would not be bribed. He refused to be corrupted by the devices of unprincipled men, who had been hired to do an evil work. He would not allow them to intimidate him into following a cowardly course. When he saw wrong principles being acted upon, he did not stand by as an onlooker, and by his silence give consent. He did not leave the people to conclude that he was standing on the wrong side. He took a firm, unyielding stand for the right. He would not lend one jot of influence to the perversion of the principles that God has established. Whatever the course others might pursue, he could say, "So did not I, because of the fear of God." [Cf: RH 05-02-99 para. 6] p. 358, Para. 2, [1899MS].

In his work, Nehemiah kept the honor and glory of God ever in view. The governors that had been before him had dealt unjustly with the people, "and had taken of them bread and wine, beside forty shekels of silver; yea, even their servants bear rule over the people." "But so did not I," Nehemiah declared, "because of the fear of God." [Cf: RH 05-02-99 para. 7] p. 358, Para. 3, [1899MS].

It was Nehemiah's aim to set the people right with God. He found the book of the law, and caused it to be read in the hearing of the people. "Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. . . . And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshiped the Lord with their faces to the ground. . . . Also day by day, from the first day unto the last day, he read in the book of the law of God." [Cf: RH 05-02-99 para. 8] p. 358, Para. 4, [1899MS].

In the ninth chapter of Nehemiah the works of the Lord in behalf of his people are recorded. The sins of the people in turning from God are pointed out. These sins had separated them from God, and he had permitted them to be brought under the control of heathen nations. [Cf: RH 05-02-99 para. 9] p. 358, Para. 5, [1899MS].

This history has been recorded for our benefit. What has been will be, and we need to look to God for counsel. We must not trust to the counsel of men. We need increased discernment, that we may distinguish between truth and error. The history of the children of Israel shows the sure result of turning from Bible principles to the customs and practises of men. The Lord will not serve with any plans which gratify the selfishness of men, and blight his work. He will not give prosperity to devices that lead away from fidelity to his commandments. He demands that the talents lent to man shall be used in keeping his way, in doing justice and judgment, whether it be to break down or to restore and build up. God would not have us follow the wisdom of men who have disregarded his word, and made themselves a reproach by their practises and counsels. They have laid themselves as manacled victims on the altar of mammon, and the plainest, simplest principles of Christianity are disregarded by them. Satan triumphs; for the light of the Sun of Righteousness does not shine into their hearts. [Cf: RH 05-02-99 para. 10] p. 358, Para. 6, [1899MS].

We are to follow no false theories in regard to dealing with our brethren. The Lord needs men who are as firm as a rock to principle. We must have more than a pretense of righteousness; for we shall have to meet theories that can not bear the light of close inspection. They are not supported by a "Thus saith the Lord," and should find no place in our work; for we are to represent God in character. [Cf: RH 05-02-99 para. 11] p. 359, Para. 1, [1899MS].

All who learn of Christ to be meek and lowly will be his witnesses. They have a living connection with him, and they will reveal the Christlikeness in the smallest things of life. Truth and righteousness will also be revealed in their most important actions; for "he that is faithful in that which is least is faithful also in much." Let all who claim to be Christians bear constantly a living testimony to the truth as it is in Jesus. From Christ, the source of living power, they will receive their message. Mrs. E. G. White. [Cf: RH 05-02-99 para. 12] p. 359, Para. 2, [1899MS].

There are two great principles, one of loyalty, the other of disloyalty. We all need greater Christian courage, that we may uplift the standard on which is inscribed the commandments of God and the faith of Jesus. We are to make no compromise with the leaders of rebellion. The line of demarcation between the obedient and the disobedient must be plain and distinct. We must have a firm determination to do the Lord's will at all times and in all places. [Cf: RH 05-09-99 para. 1] p. 359, Para. 3, [1899MS].

Speaking of Satan, Christ said, "He . . . abode not in the truth." There are in every age souls of whom these words might be spoken. Before his fall, Satan was highly exalted. His position was next to that of Christ, and he was radiant with holiness. But he swerved from his allegiance to the blessed and only Potentate, and lost his high position. From this time he became an avowed antagonist of God, and influenced others to unite with him against God. Planting the standard of rebellion, he rallied the supporters of his disaffection, that evil might become a power against good. [Cf: RH 05-09-99 para. 2] p. 359, Para. 4, [1899MS].

Today men are following Satan's lead. All who break the law of God, and teach others to do so are Satan's agents. Satan is the root, and those who teach others to break the least of God's commandments are the branches. They are warring against the law of Jehovah, and in the books of heaven their names are recorded as associate rebels with the first great apostate. [Cf: RH 05-09-99 para. 3] p. 359, Para. 5, [1899MS].

Christian strength is obtained by serving the Lord faithfully. Young men and young women should realize that to be one with Christ is the highest honor to which they can attain. By the strictest fidelity they should strive for moral independence, and this independence they should maintain against every influence that may try to turn them from righteous principles. Stronger minds may, yes, they will, make assertions that have no foundation in truth. Let the heavenly eyesalve be applied to the eyes of your understanding, that you may distinguish between truth and error. Search the Word; and when you find a "Thus saith the Lord," take your stand. [Cf: RH 05-09-99 para. 4] p. 359, Para. 6, [1899MS].

God is looking with interest upon the youth. He would have every Christian manifest the same interest in children and youth; for the time of temptation has come to our world, and the young must be labored for, hunted for, and brought into the fold. Awaken the consciences of young men and women by holding forth in clear, simple language the word of the living God. Present it to them as the young man's counselor, urging them to follow its teachings. When they see professed Christians neglecting their words and deportment, and doing things that are contrary to a "Thus saith the Lord," they are to turn from them, that they may say, as did Nehemiah, "So did not I, because of the fear of God." [Cf: RH 05-09-99 para. 5] p. 360, Para. 1, [1899MS].

In "Pilgrim's Progress" there is a character called Pliable. Youth, shun this character. Those represented by it are very accommodating, but they are as a reed shaken by the wind. They possess no willpower. Every youth needs to cultivate decision. A divided state of the will is a snare, and will be the ruin of many youth. Be firm, else you will be left with your house, or character, built upon a sandy foundation. There are many who are on the wrong side, when the Lord desires them to be faithful men, who can distinguish good from evil. [Cf: RH 05-09-99 para. 6] p. 360, Para. 2, [1899MS].

Manifest decision at any cost. Do not yield to the influence brought to bear upon you by men who show that they act without spiritual guidance. The power by which they are guided is a power from beneath. Yet they are so talkative that their misstatements have great force with men who ought to know better than to be swayed by superficial religious characters, whose conscience may be represented by an India rubber ball. [Cf: RH 05-09-99 para. 7] p. 360, Para. 3, [1899MS].

Turn away from such men. Be as little as possible in their society. They have talents; and if they were converted, they could lead others in safe paths; but they are unconverted, and therefore they are not to be trusted. Those who would walk in the path cast up for the chosen of the Lord, must not be swayed in matters of conscience by men who have often been zealous for the wrong. They must show moral independence, and must not be afraid to be singular. [Cf: RH 05-09-99 para. 8] p. 360, Para. 4, [1899MS].



The wrong customs, practises, and theories of the world are to find no recognition in the life of the one who has chosen to be on the Lord's side. Consecrate all that there is of you--soul, body, and spirit--to the Lord. Yield every power you have to the control of the Holy Spirit. [Cf: RH 05-09-99 para. 9] p. 360, Para. 5, [1899MS].

False shepherds are many, and the Lord has warned us in regard to them. "Enter ye in at the strait gate," he says; "for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Cf: RH 05-09-99 para. 10] p. 360, Para. 6, [1899MS].

Many are changed by every current. They wait to hear what some one else thinks, and his opinion is accepted as altogether true. If they would lean wholly upon God, they would grow strong in his strength; but they do not say to the Lord, I can not make any decision until I know thy will. Their natural inclination is to allow another to be conscience for them; and they speak after he has spoken, saying what he says, and acting as he acts. When these persons are placed in circumstances where they must think and act for themselves, they dare not express any decided opinion. Yet often, like Aaron, they have much ability. God pity such weaklings. [Cf: RH 05-09-99 para. 11] p. 361, Para. 1, [1899MS].

When men connected with the work of God allow themselves to be bought and sold, when they violate truth in order to gain the favor and approval of men, God records them as betrayers of sacred trust. Let every man stand in moral independence, resolved that his mind shall be molded only by the Holy Spirit. God calls for minutemen, who are not ready to echo the words of unconverted men. In an emergency such men are sure to lead into false paths. The Lord desires us to follow on step by step to know him. [Cf: RH 05-09-99 para. 12] p. 361, Para. 2, [1899MS].

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." We must free ourselves from the customs and bondage of society, that when the principles of our faith are at stake, we shall not hesitate to show our colors, even though we are called singular for so doing. Keep the conscience tender, that you may hear the faintest whisper of the voice that spoke as never man spoke. Let all who would wear the yoke of Christ show an inflexible purpose to do right because it is right. Keep the eye fixed on Jesus, inquiring at every step, Is this the way of the Lord? The Lord will not leave any one who does this, to become the sport of Satan's temptation. [Cf: RH 05-09-99 para. 13] p. 361, Para. 3, [1899MS].

When perplexities arise, as they are sure to do, draw near to God, and he will draw near to you; and then when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you. Decide that there is a great work to be done, and that no man's influence or opposition shall divert you from the plain path of duty. Then you can say, with Nehemiah, "Remember me, O my God, for good." [Cf: RH 05-09-99 para. 14] p. 361, Para. 4, [1899MS].

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Cf: RH 05-09-99 para. 15] p. 361, Para. 5, [1899MS].

Do not imitate men. Study your Bibles, and imitate Christ. Do not lend yourselves to any selfish confederacy. Do not bind yourselves to stand by one another in any questionable matter. Scheming, underhand working, and untruthful practises, which much talk has made apparently justifiable, have been and are still carried on. Church members have engaged in lines of work that have corrupted their sense of honor. They can never be saved unless the Lord, by his Spirit, shall touch their hearts, leading them to see that their entire system of working is condemned by the Bible. [Cf: RH 05-09-99 para. 16] p. 361, Para. 6, [1899MS].

We are not to fashion ourselves after the world's type. God's people will hear conversations regarding the carrying out of wrong methods and plans. Words of irreverence will be spoken. Religion will be jested about. Hear the voice of God: "My son, if sinners entice thee, consent thou not." Those who are controlled by the Spirit of God are to keep their perceptive faculties awake; for the time has come when their integrity and loyalty to God and to one another will be tested. Do not commit the least injustice in order to gain an advantage for yourselves. Do unto others, in small matters as well as in great, as you would that others should do unto you. God says, "Ye are my witnesses." You are to act in my place. Could the curtain be rolled back, you would see the heavenly universe looking with intense interest upon the one who is tempted. If you do not yield to the enemy, there is joy in heaven. When the first suggestion of wrong is heard, dart a prayer to heaven, and then firmly resist the temptation to tamper with the principles condemned in God's word. The first time the temptation comes, meet it in such a decided manner that it will never be repeated. Turn from the one who has ventured to present wrong practises to you. Resolutely turn from the tempter, saying, I must separate from your influence; for I know you are not walking in the footsteps of our Saviour. [Cf: RH 05-09-99 para. 17] p. 362, Para. 1, [1899MS].

Even though you may not feel able to speak a word to those who are working on wrong principles, leave them. Your withdrawal and silence may do more than words. Nehemiah refused to associate with those who were untrue to principle, and he would not permit his workmen to associate with them. The love and fear of God were his safeguard. He lived and worked as in view of the unseen world. And David said, "I have set the Lord always before me." [Cf: RH 05-09-99 para. 18] p.

362, Para. 2, [1899MS].

Dare to be a Daniel. Dare to stand alone. Thus, as did Moses, you will endure the seeing of Him who is invisible. But a cowardly and silent reserve before evil associates, while you listen to their devices, makes you one with them. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: RH 05-09-99 para. 19] p. 362, Para. 3, [1899MS].

Have courage to do right. The Lord's promise is more valuable than gold and silver to all who are doers of his word. Let all regard it as a great honor to be acknowledged by God as his children. If children, then we are heirs, heirs of God, and joint heirs with Christ, to the heavenly inheritance. Then should not all believers be witnesses? Should not the language of their hearts be, "O how love I thy law! it is my meditation all the day." To the soul who loves God the law is not a burden. He delights in the law of God after the inner man, and his prayer is, "Open thou mine eyes, that I may behold wondrous things out of thy law." The word of God is the voice of the Father to the heart of the child, and the child expresses his love by saying, "I delight to do thy will, O my God." [Cf: RH 05-09-99 para. 20] p. 362, Para. 4, [1899MS].

[In place of the usual study, this week I give to my sisters a portion of a letter just received from Sister White. It is so full of good things that I feel I must share it with you, knowing that it will be a means of strength and encouragement to you, as it has been to me.--S. M. I. H.] [Cf: RH 05-09-99 para. 1] p. 363, Para. 1, [1899MS].

"Sunnyside," Cooranbong, N. S. W., March 25, 1899.--Dear Sister Henry: I awoke at two o'clock, and know there is no more sleep for me. Your letter was read with interest, and I am grateful to my Heavenly Father, that although we can not meet face to face, we can have the advantages of pen and ink for communicating with each other. [Cf: RH 05-09-99 para. 2] p. 363, Para. 2, [1899MS].

There is a large work to be done, and we are seeking to do all we can in Newcastle and suburbs. The ministers are now aroused to opposition. We feel sorry for these shepherds, and sorry for the poor sheep who are starving for the precious words of life, which we, as God's servants, would be glad to give them, and which they long to receive, but of which they are afraid. God help them, is my prayer. If we could only impress them with the value of the human soul! If they could by proofs be made to understand that they must each act for himself, that each has a soul to save or to lose, then they would each act individually and independently of any human influence. If we can make these souls, who are waiting in the balance, to see, once to have a clear conviction of, the excellency of the human soul, which Christ has so valued as to give his life to save, we would be able to win them. What an account the ministers must meet who are making of none effect the plain, distinct "Thus saith the Lord." [Cf: RH 05-09-99 para. 3] p. 363, Para. 3, [1899MS].

The work you are doing to help our sisters feel their individual accountability to God is a good and necessary work. Long has it been

neglected; but when this work has been laid out in clear lines, simple and definite, we may expect that the essential duties of the home, instead of being neglected, will be done much more intelligently. The Lord would ever have us urge upon those who do not understand, the worth of the human soul. [Cf: RH 05-09-99 para. 4] p. 363, Para. 4, [1899MS].

If we can arrange, as you are now working, to have regularly organized companies intelligently instructed in regard to the part they should act as servants of the Master, our churches will have life and vitality such as have been so long needed. [Cf: RH 05-09-99 para. 5] p. 363, Para. 5, [1899MS].

Christ our Saviour appreciated the excellency of the soul. Our sisters have generally a very hard time, with their increasing families and their unappreciated trials. I have so longed for women who could be educators to help them to arise from their discouragement, and to feel that they could do a work for the Lord. And this effort is bringing rays of sunshine into their lives, and is being reflected upon the hearts of others. God will bless you, and all who shall unite with you, in this grand work. [Cf: RH 05-09-99 para. 6] p. 363, Para. 6, [1899MS].

Many youth as well as our older sisters manifest themselves shy of religious conversation. They do not take in the matter as it is. The word of God must be their assurance, their hope, their peace. They close the windows that should open heavenward, and open the windows wide earthward. But when they shall see the excellency of the human soul, they will close the windows earthward, cease depending on earthly amusements and associations, break away from folly and sin, and will open the windows heavenward, that they may behold spiritual things. Then can they say, I will receive the light of the Sun of Righteousness, that I may shine forth to others. [Cf: RH 05-09-99 para. 7] p. 364, Para. 1, [1899MS].

The most successful toilers are those who will cheerfully work to serve God in small things. Every human being is to work with his own individual thread, weave it into the fabric that composes the web, and complete the pattern. [Cf: RH 05-09-99 para. 8] p. 364, Para. 2, [1899MS].

The work of Christ was largely composed of personal interviews. He had a faithful regard for the one-soul audience; and that one soul has carried to thousands the intelligence received. [Cf: RH 05-09-99 para. 9] p. 364, Para. 3, [1899MS].

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

has long been locked, to many souls. [Cf: RH 05-09-99 para. 10] p. 364, Para. 4, [1899MS].

But let every worker, whether a child, a youth, or a person of mature age, put on Christ; that is, seek him in prayer, and believe that his prayers are accepted of God, because he has charged all to watch and to pray without ceasing. Some pray during the week of prayer, and then suppose their praying may cease; and as they do not continue to pray, they do not continue to receive. They must continue to ask, that they may receive. Ask, and you shall receive. Seek me, and you shall find me close beside you, ready to shield, to help, to bless you. I will lead the current of your thoughts away from cheap and frivolous things. I will open for you subjects to contemplate that will give you my peace, my joy, and consolation, that will take away your worries. Our powers are not to be employed and worn out with responsibilities that belong to God, and not to any human being. Then let us educate the soul not to chafe and irritate and weaken its powers unnecessarily, but keep itself in calmness and in peace. [Cf: RH 05-09-99 para. 11] p. 364, Para. 5, [1899MS].

The wails of a world's sorrows are all around us; its shadow is pressing in upon us, and our minds must be ready for every good word and work because we know we have the presence of Jesus. The sweet influence of his Holy Spirit is teaching and guiding our thoughts, to speak the words that will refresh and cheer and brighten the path of others. [Cf: RH 05-09-99 para. 12] p. 364, Para. 6, [1899MS].

If we can, my sister, we should speak often to our sisters, and lead them in the place of saying "Go." Lead them to do as we should do: to feel as we should feel, a strong and abiding perception of the value of the human soul. We are learners that we may be teachers. This idea must be imprinted in the mind of every church member. [Cf: RH 05-09-99 para. 13] p. 365, Para. 1, [1899MS].

We believe fully in church organization, but in nothing that is to prescribe the precise way in which we must work; for all minds are not reached by the same methods. Nothing is to be allowed to keep the working servant of God from his fellow man. The individual believer is to labor for the individual sinner. Each person has his own lamp to keep burning; and if the heavenly oil is emptied into these lamps through the golden pipes, if they empty the golden oil out of themselves, and if it is received into the vessels which have been emptied of self, and so prepared to receive the holy oil, that lamp, well supplied with the holy oil, can to some purpose throw its light on the sinner's path. Very much more light shines from one such lamp onto the path of the wanderer, than would be given by a whole torchlight procession got up for parade and show. O, what a work may be done if we will not stretch ourselves beyond our measure! [Cf: RH 05-09-99 para. 14] p. 365, Para. 2, [1899MS].

Teach this, my sister. You have many ways opened before you. Address the crowd whenever you can; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal. Every man and every woman has a work to do for the Master. Personal consecration and sanctification to God will accomplish, through the most simple methods, more than the most imposing display. [Cf: RH 05-09-99 para. 15] p. 365, Para. 3, [1899MS].

Personal work must be done; personal sanctification makes each one a partner with the Lord Jesus Christ, and he is invincible. Those who follow in the footsteps of Christ will not be seeking for show and parade. Christ is not there. He that will come after me let him deny himself, and take up his cross, and follow me. Without me, ye can do nothing to my name's glory. All this world's lusts, pleasures, and human power will pass away. Not one jot or tittle of all the world's pleasures and its supposed valuable treasures will be taken into the eternal world with any soul. One kind of life is spent in doing the will of God, and that life and labor shall abide forever; for the labor spent in advancing the kingdom of God in this world will carry its results into the future eternal kingdom of God. [Cf: RH 05-09-99 para. 16] p. 365, Para. 4, [1899MS].

Teach our sisters that every day the question is to be, Lord, what wilt thou have me to do this day? Each vessel consecrated to God will daily have the holy oil emptied into it, that it may be emptied out into other vessels. Every day we may be advancing in the Christian character, waiting and watching for opportunities to do the will and work of God. Every word uttered, every work performed in Christ's lines, will have an enduring pre-eminence. Speak the words that are given you of God, and the Lord will certainly work with you. Do not fail nor be discouraged, although you may see many things which you do not approve. I hope and pray that you may be clothed with the righteousness of Christ daily. In much love, (Signed) Ellen G. White. [Cf: RH 05-09-99 para. 17] p. 365, Para. 5, [1899MS].

"Unto the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hands who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted." "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches." [Cf: RH 05-16-99 para. 1] p. 366, Para. 1, [1899MS].

This figure, presented to John by Christ when he appeared to him on the Island of Patmos, is similar, in many respects, to the one shown to Zechariah. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Cf: RH 05-16-99 para. 2] p. 366, Para. 2, [1899MS].

This chapter is full of encouragement for those who do the work of the

Lord in these last days. Zerubbabel had gone to Jerusalem to build the house of the Lord. But he was compassed with difficulties. His adversaries "weakened the hands of the people of Judah, and troubled them in building," "and made them to cease by force and power." But the Lord interposed in their behalf, and the house was finished. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. . . . For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." [Cf: RH 05-16-99 para. 3] p. 366, Para. 3, [1899MS].

The very same difficulties which were created to hinder the restoration and upbuilding of the work of God, the great mountains of difficulty which loomed in Zerubbabel's way, will be met by all who today are loyal to God and to his work. Many human inventions are used to carry out plans after the mind and will of men with whom God is not working. But it is not boastful words nor a multitude of ceremonies that show that the Lord is working with his people. The assumed power of the human agent does not decide this question. Those who place themselves in opposition to the Lord's work may hinder for a time, but the same Spirit that has guided the Lord's work all the way through will guide it today. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Through the golden pipes, the olive branches empty the golden oil out of themselves. These olive branches are the anointed ones that stand by the Lord of the whole earth. Through them the Holy Spirit is communicated to the churches. Thus heaven and earth are united. The power that is in heaven unites with human intelligences. [Cf: RH 05-16-99 para. 4] p. 366, Para. 4, [1899MS].

The Lord would have every soul strong in his strength. He would have us look to him, receiving our directions from him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." [Cf: RH 05-16-99 para. 5] p. 367, Para. 1, [1899MS].

We are to ask God for wisdom, believing that our prayers are heard. Thus we may brace ourselves against temptation. God would have us stand as firm as a rock to principle, working in harmony with him, that he may answer our prayers; for he can do nothing to help unless we cooperate with him. Unless we keep our souls in the love of God, unless we have firm, determined faith, we are like the waves of the sea, driven by the wind and tossed. Under favorable circumstances and good influences, we seem to make advancement, and we think we have faith. But when circumstances alter, when the waves of temptation beat strongly against us, we falter, and lose heart. God would have us advance always, trusting in his power. Angels of God minister to every believing child. Only believe the promises of God; and when temptation comes, set your face as a flint Zionward, and move forward. [Cf: RH 05-16-99 para. 6] p. 367, Para. 2, [1899MS].

God would ever have us witness for him, strengthened to do this by his Holy Spirit. As we do this, we may be called upon to suffer tribulation; but wherever we are, whatever we are called upon to suffer, Christ will be near us. The disciple John ever bore the most unflinching testimony for Christ. As long as he lived, he preached Christ as the word of life. "The Word was with God, and the Word was God," he declared. "The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us." "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." As John drew near the close of his life, his testimony was given with the power of the Spirit of God. [Cf: RH 05-16-99 para. 7] p. 367, Para. 3, [1899MS].

This living witness greatly disturbed those who had rejected Jesus. Kings and rulers could not bear to hear this name; for they deemed Christ a rival. The mention of his name, the incidents of his life, his death, and his resurrection, kindled their furious jealousy. They saw John the aged, honored and beloved, constantly referring to Jesus as the eternal Word, giving to him a power exceeding their power. His testimony was always the word of God and the testimony of Jesus Christ. And notwithstanding his age, his venerable appearance, his white locks, in their envy and jealousy they condemned the faithful apostle to what was then thought to be the most severe of all punishments. He was separated from his beloved people, and banished to Patmos. "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." [Cf: RH 05-16-99 para. 8] p. 367, Para. 4, [1899MS].

Christ's aged representative was exiled, that his testimony might no longer be heard; for it was a living power on the side of right. But though separated from his brethren, he was visited by Christ, whom he had not seen since the ascension. "I was in the Spirit on the Lord's day," he writes, "and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. . . . I am he that liveth, and was dead; and, behold, I am alive forevermore." [Cf: RH 05-16-99 para. 9] p. 368, Para. 1, [1899MS].

Christ knew just where to find John; and there, on the lonely island, he gave him a view of the closing scenes of this earth's history. This has been recorded for us. The record is "the revelation of Jesus Christ." The revealer is the revealed. The living God is shown, superintending, day by day, the events connected with his church. John was shown the slain Lamb of God, the Lion of the tribe of Judah, the Conqueror, standing in the midst of the seven golden candlesticks, which are the seven churches. [Cf: RH 05-16-99 para. 10] p. 368, Para. 2, [1899MS].

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



of which Christ had partaken. He was being baptized with suffering for his name's sake. [Cf: RH 05-16-99 para. 11] p. 368, Para. 3, [1899MS].

God judges every man according to his work. Not only does he judge, but he sums up, day by day and hour by hour, our progress in well-doing. Should not this constrain us no longer to be children, but men, who are learning of Christ? Shall we not create such an atmosphere about our souls, through the grace given us by Christ, that we shall constantly advance heavenward? As the people of God, shall we not unite in seeking him with humble and contrite hearts? The Lord said to Jacob, "Let me go, for the day breaketh." But Jacob said, "I will not let thee go, except thou bless me." And there and then he was blessed. "Thy name shall be called no more Jacob, but Israel," God declared; "for as a prince hast thou power with God and with men, and hast prevailed." Even so will God's children be blessed if they wrestle with him for his Spirit. [Cf: RH 05-16-99 para. 12] p. 368, Para. 4, [1899MS].

We are living amid the closing scenes of this world's history, and our lives should not be as the life of a butterfly. As servants of God, we should quit us like men, and be strong. The contrast between a vain life and a life full of holy purpose can not fail to be seen. Let us remember that our citizenship is in heaven. Here we have no continuing city, but we seek one to come. Let us heed the call, "Come out from among them, and be ye separate." Do not mingle with the world from choice; but if you have a word of warning, of invitation, of entreaty, do not fear to speak it. Lose no opportunity of witnessing for Christ. He is the source of all grace, and he will send to his people the precious golden oil, enabling them to witness boldly for him. As we consecrate ourselves to God, the Holy Spirit will impart to us the holy oil, that our lamps may be kept bright and shining. [Cf: RH 05-16-99 para. 13] p. 368, Para. 5, [1899MS].

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Mrs. E. G. White. [Cf: RH 05-16-99 para. 14] p. 369, Para. 1, [1899MS].

Christ had altogether a higher, broader conception of the law than had the rabbis. He himself had inspired prophets and holy men of old to testify of the spiritual character of the law. Christ was the foundation of the whole Jewish economy. In the sacrificial offerings, type was to meet antitype in his life in the world, and in his death upon the cross for the sins of men. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." [Cf: RH 05-23-99 para. 1] p. 369, Para. 2, [1899MS].

The rabbis, the priests and rulers, had ceased to look beneath the symbol for the truth that was signified by their outward ceremonies. The gospel of Christ was prefigured in the sacrificial offerings, and Levitical types. The prophets had high, holy, and lofty conceptions, and had hoped that they would see spirituality of doctrine among the people in their day; but one century after another had passed by, and the prophets had died without seeing their expectations realized. The moral truth that they presented, which was so significant to the Jewish nation, to a large degree lost its sacredness in their eyes. As they lost sight of spiritual doctrine, they multiplied ceremonies. They did not reveal spiritual worship in purity, in goodness, in love for God and love for their fellow men. They kept not the first four or the last six commandments, yet they increased their external requirements. They knew not that One was among them who was prefigured in the temple service. They could not discern the Way, the Truth, and the Life. They had gone into idolatry, and worshiped external forms. They continually added to the tedious system of works, in which they trusted for salvation. [Cf: RH 05-23-99 para. 2] p. 369, Para. 3, [1899MS].

In his sermon on the mount, Christ stripped away the mass of rubbish that had been wrapped about the law of God, and gave no honor to their human traditions. He proclaimed the true character of the law, revealing it as he had given it in Eden and from Mount Sinai. He presented it in its elevated character as binding upon all ages and conditions of men, as a law that will never lose its force in time or eternity. Christ lived the law, and his life of purity and holiness was a constant rebuke to the religious teachers of the day. His example condemned their godless lives. Addressing his disciples, he said: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Not only did the scribes and Pharisees violate the law of God themselves, but they led men to accept their words, to practise their human inventions, and follow their precept and example. They taught for doctrines the commandments of men. They desired to define to the smallest details the requirements of the law, and this led them to accumulate a mass of human sayings. These maxims they taught to the people as principles of the law, and thus they confused the faith and corrupted the morals of those whom they led into idolatry by their perversion of truth. [Cf: RH 05-23-99 para. 3] p. 369, Para. 4, [1899MS].

There was great need that the Lawgiver himself should explain the true meaning of the law; and in his sermon on the mount, Christ expounded its principles. The religious teachers of the day had treated eternal realities as if they were trifles, and had exalted their own sayings and inventions, which had no place in God's law, as the only religion. In presenting their sacrificial offerings in their temple worship, they were as actors in a play. Christ condemned their corruption, which they called religion, and declared of them that they knew not the Scriptures nor the power of God. [Cf: RH 05-23-99 para. 4] p. 370, Para. 1, [1899MS].

Christ presented before the people the holiness of the law. He summed it up in these words, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." This represents the whole duty of men to God and to their fellow men. This same law had existed in Eden before there was a people known as Jews, and it had been

proclaimed on Mount Sinai to the Israelites by the Lord Jesus Christ. It had not been originated simply for their obedience, but was proclaimed anew to them as the living oracles of God. The law of God is the expression of his goodness and love, the transcript of his character. There is no power in the law to pardon the transgression of law; but the tidings of salvation through a Mediator was the only hope for the transgressor. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: RH 05-23-99 para. 5] p. 370, Para. 2, [1899MS].

Through the plan of salvation the law holds its dignity in condemning the sinner, and the sinner can be saved through the propitiation of Christ for our sins, "in whom we have redemption through his blood, even the forgiveness of sins." The law is not changed in any particular to meet man in his fallen condition. It remains what it ever has been, - -holy, just, and good. "The law of the Lord is perfect, converting the soul." It is a righteous law, one to be respected and honored; for it convicts the sinner of his sin, and convinces him of his need of a Saviour. It is then that he exercises repentance toward God, and faith toward our Lord Jesus Christ. [Cf: RH 05-23-99 para. 6] p. 370, Para. 3, [1899MS].

Paul describes his experience, saying: "I was alive without the law once: but when the commandment came, sin revived, and I died." He saw his need of a Saviour. Looking into the great standard of righteousness, he saw himself a sinner in the light of the law. But as he looked into the face of Christ, he could say, with full assurance: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." He could rejoice in the fact that provision had been made for his redemption, through the merits of the blood of the only begotten Son of God, and that pardon could be written against his name. It was evident to him that the law did not abate one jot of its justice, but through the atoning sacrifice, through the imputed righteousness of Christ, the repentant sinner stands justified before the law. [Cf: RH 05-23-99 para. 7] p. 370, Para. 4, [1899MS].

Christ bore the penalty that would have fallen upon the transgressor; and through faith the helpless, hopeless sinner becomes a partaker of the divine nature, escaping the corruption that is in the world through lust. Christ imputes his perfection and righteousness to the believing sinner when he does not continue in sin, but turns from transgression to obedience of the commandments. Christ rendered perfect obedience to the law, and man could not possibly obey the holy precepts had it not been for the provision that was made for the salvation of the fallen sons and daughters of Adam. Clothed with the habiliments of humanity, Christ passed over the ground where Adam stumbled and fell. He became subject to the same temptations to disregard the word that God had spoken, and to accept the voice of the tempter, who had disguised himself as an angel of light. He met the wily foe's temptations, saying: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He was assailed by the tempter on every point upon which we are tempted; but as man's substitute and surety, Christ redeemed Adam's disgraceful fall, and kept the way of the Lord. [Cf: RH 05-23-99 para. 8] p. 370, Para. 5, [1899MS].

Thus he placed the human family upon vantage ground, identifying his interest with that of fallen man. The prince of fallen angels conducted the warfare against the only begotten Son of God. Evil angels leagued with evil men, and earth and hell arrayed their powers against him, in order to overcome him. Unrighteousness leagued against righteousness and truth, error and iniquity assailed the standard of righteousness. Satan imbued his instrumentalities with his own spirit, and men became agents in the deceptive work, playing the game for the life and character of every son and daughter of Adam. He carried out the same plan upon which he had entered in heaven. There he had succeeded in carrying with him a large number of angels, who sought with him to make of no effect the standard of righteousness. Since his expulsion from heaven, he has worked with unabated earnestness, with sleepless vigilance. [Cf: RH 05-23-99 para. 9] p. 371, Para. 1, [1899MS].

Jesus, the world's Redeemer, stands between Satan and every soul. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And those who lay their sins upon Christ through faith in his righteousness, will come off victorious. As our Mediator, Jesus was fully able to accomplish this work of redemption; but O, at what a price! The sinless Son of God was condemned for the sin in which he had no part, in order that the sinner, through repentance and faith, might be justified by the righteousness of Christ, in which he had no personal merit. The sins of every one who has lived upon the earth were laid upon Christ, testifying to the fact that no one need be a loser in the conflict with Satan. Provision has been made that all may lay hold of the strength of him who will save to the uttermost all who come unto God by him. [Cf: RH 05-23-99 para. 10] p. 371, Para. 2, [1899MS].

Christ receives upon him the guilt of man's transgression, while he lays upon all who receive him by faith, who return to their allegiance to God, his own spotless righteousness. Those who thus receive Christ can say, with the psalmist: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward." With David we can pour forth the sacred song: "Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." [Cf: RH 05-23-99 para. 11] p. 371, Para. 3, [1899MS].

Not only is man forgiven through the atoning sacrifice, but through faith he is accepted in the Beloved. Returning to his loyalty to God, whose law he has transgressed, he is not merely tolerated, but he is honored as a son of God, a member of the heavenly family. He is an heir of God, and a joint heir with Jesus Christ. Of those who are accepted in Christ, Jesus says: "And the glory which thou gavest me I have given

them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 05-23-99 para. 12] p. 371, Para. 4, [1899MS].

What inexpressible love has the Saviour manifested toward the children of men! Not only does he take off the brand of sin, but he cleanses and purifies the soul, clothing it in the robe of his own righteousness, which is without spot, woven in the loom of heaven. He not only lifts the curse from the sinner, but brings him into oneness with himself, reflecting upon him the bright beams of his righteousness. He is welcomed by the heavenly universe, accepted in the beloved Son of God. What glory can fallen man, through repentance and faith, bring back to God! He accepts the law of Jehovah as his counselor, his reprover, his standard of character, and thus testifies to worlds unfallen and to this sinful world, that the law is immutable in its character, and has been exalted and honored by the death of Christ, the only provision through which man could be saved. O, how precious is the atoning sacrifice, because of that which it accomplishes! The cross speaks to the hosts of heaven, to worlds unfallen, and to the fallen world, the value which God has placed upon men, and of his great love wherewith he has loved us. It testifies to the world, to angels, and to men, the immutability of the divine law. The death of God's only begotten Son upon the cross in the sinner's behalf is the unanswerable argument as to the changeless character of the law of Jehovah. Mrs. E. G. White. [Cf: RH 05-23-99 para. 13] p. 372, Para. 1, [1899MS].

"Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." [Cf: RH 05-30-99 para. 1] p. 372, Para. 2, [1899MS].

In carrying out his plan for the salvation of man, Christ represented his Father in all things. The history of his life is an exact record of the purposes of God toward man, and the instruction he desires man to have in the manifestation of perfection in humanity. Christ took upon him the nature of man, that he might carry man with him, and place him in the domains of mercy, in the arms of the infinite God. Through disobedience, man had divorced himself from God, and had become an apostate against his government. But it was God's design that man should be restored, and again have access to the tree of life. [Cf: RH 05-30-99 para. 2] p. 372, Para. 3, [1899MS].

It is only by a clear discernment of spiritual things that the original apostasy can be understood. The controversy in heaven began with selfish strife for position, a desire on the part of Lucifer to be equal with God. The disaffection of Satan in entertaining the thought that he should stand as head of the heavenly order at first seemed a small thing, but by dwelling upon this thought, it was strengthened.

Step by step he miscalculated the position that had been assigned him by God, to be maintained only in God, until he finally came to look with enmity upon everything coming from Jesus Christ. Satan rebelled against the laws governing the heavenly intelligences; and by representing these in a deceptive light, by his unbelief and complaints, he drew others with him into rebellion. [Cf: RH 05-30-99 para. 3] p. 372, Para. 4, [1899MS].

Christ, as commander of heaven, was appointed to put down the rebellion. Satan and all his sympathizers were cast out of heaven. Then was begun the work which, before the foundations of the world were laid, Christ had engaged to do. At the appointed time he came to our world in human flesh, that he might become man's substitute and surety. Christ came to prove that "God is love." This was disputed by him who was once a covering cherub in heaven, and who, in consequence of his ambitious project, developed a character that made him at war with God. This world became the scene of the great conflict between Christ and Satan. [Cf: RH 05-30-99 para. 4] p. 373, Para. 1, [1899MS].

Christ joined himself with the nature of man, that through him man might again become one with God, preserving the closest union with his fellow men,--the same that exists between the Father and the Son. Christ lived not to please or glorify himself. He came to live and work in behalf of fallen man. Every moment of his life, every deed that he performed, was an expression of his unselfish love. That the Son of the infinite God should bind himself so closely with man was condescension and mercy so wonderful that its mysteries could scarcely be understood. [Cf: RH 05-30-99 para. 5] p. 373, Para. 2, [1899MS].

Christ sought to teach the grand truth so needful for us to learn, that God is always with us, an inmate of every dwelling, that he is acquainted with every action performed on earth. He knows the thoughts that are framed in the mind and indorsed by the soul. He hears every word that falls from the lips of human beings. He is walking and working in the midst of all our transactions in life. He knows every plan, he measures every method. And yet by many his hand is not recognized, his wonderful footsteps are not discerned. [Cf: RH 05-30-99 para. 6] p. 373, Para. 3, [1899MS].

It is through the machinations of the enemy that men become disloyal to God, and are identified with Satan. They are deceived; and when temptation comes, they do not discern that it is temptation. Their mistake lies in failing to enter fully into sympathy with God's appointed agencies, in the accomplishment of the work assigned them by God. Did they strive to meet his royal standard of righteousness, this would elevate their minds to a divine level, and bring them into healthful sympathy with Christ. [Cf: RH 05-30-99 para. 7] p. 373, Para. 4, [1899MS].

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

whom God has set to be the light of the world? Shall not, rather, the pure, holy truth of God be cherished, and be kept burning upon the altar of every heart, and be diffused to the world? [Cf: RH 05-30-99 para. 8] p. 373, Para. 5, [1899MS].

In every institution in our ranks there are dangers threatening us. In every place where large interests are centered, Satan will work with all his deceiving power upon every mind that he can use to hinder the work that God designs shall be accomplished. Thus it has been in the past, and thus it will continue to be. The spirit of the world, the ambitious strife for the supremacy, will eventually bring every soul who cherishes this spirit to discord and disunion. Deception will come to human minds, paralyzing spiritual discernment, and the deceiver will succeed in mingling the common fire with the sacred, until sacred things are brought down to a level with common, earthly imaginations, and conducted after the manner of worldly maxims, meeting the world's standard, but having not the superscription of heaven. [Cf: RH 05-30-99 para. 9] p. 374, Para. 1, [1899MS].

Christ was appointed to be the light of the world: and if those who are in darkness will receive that light, will permit themselves to be enlightened; if they will no longer walk in the sparks of the fire of their own kindling, but in the light of him who is to lighten every man that cometh into the world, they will shine amid the darkness of the world. [Cf: RH 05-30-99 para. 10] p. 374, Para. 2, [1899MS].

Observe the Christian who is walking in that light, and you will see Jesus Christ manifested in his every act. Looking unto Jesus, the author and finisher of his faith, he becomes divested of self-serving and self-glorification. He does not flash about him the sparks of human inventions, but the light kindled from the altar of sacred sacrifice. John declares: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." [Cf: RH 05-30-99 para. 11] p. 374, Para. 3, [1899MS].

The disciples of Christ are bound by their character to reveal him to the world. Their obligation to God in this respect is imperative. God has given his Son to the world as an entire offering, and the object of this sacrifice was that his disciples might be one with him, as he is one with the Father. We are not to fix our eyes upon man, and take our position with him in his defective character and movements. We are to stand with Christ in God, keeping our minds clear, our actions holy. [Cf: RH 05-30-99 para. 12] p. 374, Para. 4, [1899MS].

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

therefore received Christ Jesus the Lord, so walk ye in him." Mrs. E. G. White. [Cf: RH 05-30-99 para. 13] p. 374, Para. 5, [1899MS].

True education means much more than many suppose. The fear of the Lord is the beginning of wisdom. By some, education is placed next to religion, but true education is religion. The Bible is to be made the child's first textbook. From this book, parents are to give wise and godly instruction. The word of God is to be the rule of the life. The first lesson that children are to be taught is that God is their Father. This lesson should be given them in their earliest years. Parents are to realize that they are responsible before God for making their children acquainted with their Heavenly Father. From the very first it is their duty to teach their children the importance of obeying the law of God. That God is love, is to be taught by every lesson. [Cf: RH 06-06-99 para. 1] p. 375, Para. 1, [1899MS].

Let not home education be regarded as a secondary matter. It occupies the first place in all true education. Fathers and mothers have entrusted to them the molding of their children's minds. It is their privilege to help their children obtain that knowledge which they may carry with them into the future life. But for some reason many parents dislike to give their children religious instruction. They leave them to pick up, in Sabbath school, the knowledge they should impart concerning their responsibility to God. Such parents need to understand that God desires them to educate, discipline, and train their children, ever keeping before them the fact that they are forming characters for the present and the future life. Parents should be ministers of righteousness in the home, surrounding their children with pure, sweet influences, that the higher, nobler powers of the mind may not be enslaved by the lower passions. [Cf: RH 06-06-99 para. 2] p. 375, Para. 2, [1899MS].

The Lord is calling for children to enlist under the bloodstained banner of Prince Immanuel. He is waiting to receive children. He can fit them to be missionaries for him; for in him is found everything required for the development of a symmetrical character. "Suffer the little children to come unto me, and forbid them not," Christ said; "for of such is the kingdom of heaven." [Cf: RH 06-06-99 para. 3] p. 375, Para. 3, [1899MS].

It is God's design that the earthly home shall be a symbol of the home in heaven. From their earliest years, children should be taught to render implicit obedience to their parents. Their future well-being requires kindly, loving, but firm discipline. [Cf: RH 06-06-99 para. 4] p. 375, Para. 4, [1899MS].

The Lord has plainly specified the duty of those he has created. Parents are to obey his commandments, and they are also to see that their children keep the way of the Lord. The same voice that spoke the sermon on the mount spoke to Moses from the pillar of cloud, enjoining obedience on the children of Israel: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a



mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [Cf: RH 06-06-99 para. 5] p. 375, Para. 5, [1899MS].

"Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." [Cf: RH 06-06-99 para. 6] p. 376, Para. 1, [1899MS].

These words came directly from the lips of Christ. He was just as verily the Redeemer of his people then as he was when he came to our world in human form. [Cf: RH 06-06-99 para. 7] p. 376, Para. 2, [1899MS].

Abraham cultivated home religion. He so conducted his household that the fear of the Lord circulated through his home. The heavenly universe marked Abraham's course in his home. "I know him," said the heart-searching God, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." It is the duty of fathers and mothers to do justice to their children, so guiding them that they will be a blessing in the home, in the school, and in the church. Parents need to bring discipline into the homelife. They need to imitate the life of Abraham, showing themselves capable of ruling with combined affection and authority. [Cf: RH 06-06-99 para. 8] p. 376, Para. 3, [1899MS].

It is often necessary to command children to keep the way of the Lord. There is a blind affection that gives children the privilege of doing as they please. Such love is not sanctified love. Those who manifest it do their children a cruelty that eternity alone will reveal. The children are misguided; and the evil of their undisciplined, unrestrained disposition is a curse in the home, in the neighborhood, and in the church. [Cf: RH 06-06-99 para. 9] p. 376, Para. 4, [1899MS].

The Lord will not vindicate the misrule of parents. Today hundreds of children swell the ranks of the enemy, living and working apart from the purpose of God. They are disobedient, unthankful, unholy; but the sin lies at the door of their parents. Christian parents, thousands of children are perishing in their sins because of the failure of their parents to rule the home wisely. If parents were obedient to the unseen Leader of the armies of Israel, whose glory was enshrouded in the pillar of cloud, the unhappy state of affairs now existing in so many families would not be seen. [Cf: RH 06-06-99 para. 10] p. 376, Para. 5, [1899MS].

True parents will not say to their children: Follow your own choice. Go where you will, and do what you will. Instead, they will say: Listen to the instruction of the Lord. In whatever business you engage, remember that you are the Lord's property, and that it is your duty to honor him by obedience. Serve the Lord; for in this lies your safety. Place yourselves in the channel of light, making God's law the rule of your life. Then you can be trusted in any position. [Cf: RH 06-06-99 para. 11] p. 376, Para. 6, [1899MS].

Parents may understand that as they follow God's directions in the training of their children, they will receive help from on high. They receive much benefit; for as they teach, they learn. Their children will achieve victories through the knowledge that they have acquired in keeping the way of the Lord. They are enabled to overcome natural and hereditary tendencies to evil. By setting an example of kindness and patience, by molding the characters of their children after the divine pattern, fathers and mothers become qualified to help the youth outside of their homes. [Cf: RH 06-06-99 para. 12] p. 377, Para. 1, [1899MS].

Parents, it is your work to develop in your children patience, constancy, and genuine love. In dealing aright with the children God has given you, you are helping them lay the foundation for pure, well-balanced characters. You are instilling into their minds principles which they will one day follow in their own families. The effect of your well-directed efforts will be seen as they conduct their households in the way of the Lord. [Cf: RH 06-06-99 para. 13] p. 377, Para. 2, [1899MS].

Blessed is the family where father and mother have surrendered themselves to God to do his will! One well-ordered, well-disciplined family tells more in behalf of Christianity than all the sermons that can be preached. Such a family gives evidence that the parents have been successful in following God's directions, and that their children will serve him in the church. Their influence grows; for as they impart, they receive to impart again. The father and mother find helpers in their children, who give to others the instruction received in the home. The neighborhood in which they live is helped, for in it they have become enriched for time and for eternity. The whole family is engaged in the service of the Master; and by their godly example, others are inspired to be faithful and true to God in dealing with his flock, his beautiful flock. Mrs. E. G. White. [Cf: RH 06-06-99 para. 14] p. 377, Para. 3, [1899MS].

Since the fall in Eden, the race has been degenerating. Deformity, imbecility, disease, and human suffering have been pressing heavier and heavier upon each successive generation, and yet the masses are asleep as to the real causes. They do not consider that they themselves are guilty, in a great measure, for this deplorable state of things. They generally charge their sufferings upon Providence, and regard God as the author of their woes. But it is intemperance, to a greater or less degree, that lies at the foundation of all this suffering. [Cf: RH 06-06-99 para. 1] p. 377, Para. 4, [1899MS].

Eve was intemperate in her desires when she put forth her hand to take of the fruit-forbidden tree. Self-gratification has reigned almost supreme in the hearts of men and women since the fall. Especially has

the appetite been indulged, and they have been controlled by it, instead of by reason. For the sake of gratifying the taste, Eve transgressed the command of God. He had given her everything her wants required, yet she was not satisfied. Ever since, her fallen sons and daughters have followed the desires of their eyes and of their taste. They have, like Eve, disregarded the prohibitions God has made, and have followed in a course of disobedience, and, like Eve, have flattered themselves that the consequence would not be as fearful as had been apprehended. [Cf: RH 06-06-99 para. 2] p. 377, Para. 5, [1899MS].

Man has disregarded the laws of his being, and disease has been steadily increasing. The cause has been followed by the effect. He has not been satisfied with food which was the most healthful; but has gratified the taste even at the expense of health. [Cf: RH 06-06-99 para. 3] p. 378, Para. 1, [1899MS].

God has established the laws of our being. If we violate these laws, we must, sooner or later, pay the penalty. The laws of our being can not be more successfully violated than by crowding upon the stomach unhealthful food, because craved by a morbid appetite. To eat to excess, of even simple food, will eventually break down the digestive organs; but to eat too great an amount of food, *and that unwholesome*, and the evil is greatly increased. The constitution must become impaired. [Cf: RH 06-06-99 para. 4] p. 378, Para. 2, [1899MS].

The human family have been growing more and more self-indulgent, until health has been most successfully sacrificed upon the altar of lustful appetite. The inhabitants of the old world were intemperate in eating and drinking. They would have flesh meats, although God had given them no permission to eat animal food. They ate and drank to excess, and their depraved appetites knew no bounds. They gave themselves up to abominable idolatry. They became violent and ferocious, and so corrupt that God could bear with them no longer. Their cup of iniquity was full, and God cleansed the earth of its moral pollution by a flood. As men multiplied upon the face of the earth after the flood, they forgot God, and corrupted their ways before him. Intemperance in every form increased to a great extent. [Cf: RH 06-06-99 para. 5] p. 378, Para. 3, [1899MS].

The Lord brought his people out of Egypt in a victorious manner. He led them through the wilderness to prove them and try them. He repeatedly manifested his miraculous power in their deliverances from their enemies. He promised to take them to himself as his peculiar treasure if they would obey his voice and keep his commandments. He did not forbid them to eat the flesh of animals, but withheld it from them in great measure. He provided them food which was the most healthful. He rained their bread from heaven, and gave them purest water from the flinty rock. He made a covenant with them: if they would obey him in all things, he would preserve them from disease. [Cf: RH 06-06-99 para. 6] p. 378, Para. 4, [1899MS].

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

the meat for which they had lusted. [Cf: RH 06-06-99 para. 7] p. 378, Para. 5, [1899MS].

Nadab and Abihu were slain by the fire of God's wrath for their intemperance in the use of wine. God would have his people understand that they will be visited according to their obedience or transgressions. Crime and disease have increased with every successive generation. Intemperance in eating and drinking, and the indulgence of the baser passions, have benumbed the nobler faculties. Appetite, to an alarming extent, has controlled reason. [Cf: RH 06-06-99 para. 8] p. 378, Para. 6, [1899MS].

The human family have indulged an increasing desire for rich food, until it has become a fashion to crowd all the delicacies possible into the stomach. Especially at parties of pleasure is the appetite indulged with but little restraint. Rich dinners and late suppers are partaken of, consisting of highly seasoned meats, with rich gravies, rich cakes, pies, ice cream, etc. [Cf: RH 06-06-99 para. 9] p. 379, Para. 1, [1899MS].

Professed Christians generally take the lead in these fashionable gatherings. Large sums of money are sacrificed to the gods of fashion and appetite, in preparing feasts of health-destroying dainties to tempt the appetite, that through this channel something may be raised for religious purposes. Thus ministers and professed Christians have acted their part and exerted their influence, by precept and example, in indulging intemperance in eating, and in leading the people to health-destroying gluttony. Instead of appealing to man's reason, to his benevolence, his humanity, his nobler faculties, the most successful appeal that can be made is to the appetite. [Cf: RH 06-06-99 para. 10] p. 379, Para. 2, [1899MS].

The gratification of the appetite will induce men to give when otherwise they would do nothing. What a sad picture for Christians! With such sacrifice is God well pleased? How much more acceptable to him was the widow's mite! Such as follow her example from the heart will have well done. To have the blessing of Heaven attend the sacrifice thus made, can make the simplest offering of the highest value. Mrs. E. G. White. [Cf: RH 06-06-99 para. 11] p. 379, Para. 3, [1899MS].

Before his death Jesus told his disciples what the priests and rulers would do to him, but the disciples could not understand his words. Now, after they had been verified, after Christ had been rejected, condemned, scourged, crucified, buried, and had risen from the dead on the third day, the disciples believed. They had gained a valuable experience. All the sophistry and reasoning of the scribes and Pharisees could not now turn them from Christ. They could say, as did Paul, "I know whom I have believed." Their faith in Christ was rewarded by a most remarkable experience. They saw their beloved Master. They heard his voice as he opened to them the Scriptures; and from this they obtained much knowledge. [Cf: RH 06-13-99 para. 1] p. 379, Para. 4, [1899MS].

The lessons given by Christ to his disciples after his resurrection were with reference to the Old Testament Scriptures. He could now explain to them the prophecies concerning himself. They were surprised

that they had not discerned the meaning of the inspired record of Christ's work and the reception that would be given him by the Jewish dignitaries. While the poor heard him gladly, those to whom had been committed the sacred oracles closed the eyes of their understanding, that they might not see Christ. And by misapplying the Scriptures, substituting their own traditions and fables for truth, and upholding their words as the commandments of God, they so bewildered the minds of the people that they could not see Christ. [Cf: RH 06-13-99 para. 2] p. 379, Para. 5, [1899MS].

Christ rebuked these false teachers. "In vain they do worship me," he said, "teaching for doctrines the commandments of men." "Thus have ye made the commandment of God of none effect by your tradition." This is the work of many of the teachers of this time. They make void the law of God by teaching the commandments of men. "Ye do err, not knowing the Scriptures, nor the power of God," Christ said to the teachers of his day; and his words apply to all who claim to know the truth, yet who make void the law of God by their traditions. [Cf: RH 06-13-99 para. 3] p. 380, Para. 1, [1899MS].

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side." He gave them evidence that he was the same Jesus who had been crucified. "Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." [Cf: RH 06-13-99 para. 4] p. 380, Para. 2, [1899MS].

Thus the disciples received their commission. They were to teach and to preach in Christ's name. The instruction given them had in it the vital, spiritual breath that is in Christ. He alone could give them the oil which they must have in order to work successfully. Christ's likeness must appear in them. They could be successful only as they studied their Master's character and followed his example. [Cf: RH 06-13-99 para. 5] p. 380, Para. 3, [1899MS].

The Holy Spirit is the breath of life in the soul. The breathing of Christ upon his disciples was the breath of true spiritual life. The disciples were to interpret this as imbuing them with the attributes of their Saviour, that in purity, faith, and obedience, they might exalt the law, and make it honorable. God's law is the expression of his character. By obedience to its requirements we meet God's standard of character. Thus the disciples were to witness for Christ. [Cf: RH 06-13-99 para. 6] p. 380, Para. 4, [1899MS].

The impartation of the Spirit was the impartation of the very life of Christ, which was to qualify the disciples for their mission. Without this qualification their work could not be accomplished. Thus they were to fulfil the official duties connected with the church. But the Holy Spirit was not yet fully manifested, because Christ had not yet been glorified. The more abundant impartation of the Holy Spirit did not take place till after Christ's ascension. [Cf: RH 06-13-99 para. 7] p.

380, Para. 5, [1899MS].

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." The lesson here given to the disciples means that wise men, truly taught of God, possessing the inward working of the Holy Spirit, are to act as representative men, samples of the whole body of believers. These are to show themselves capable of preserving due order in the church; and the Holy Spirit will convince of sin, of righteousness, and of judgment. But the remission of sins is to be understood as the prerogative of God alone. The warnings in the seventh chapter of Matthew forbid men to pronounce judgment on their fellow men. God has not given his servants power to cast down or to destroy. The apostles were unable to remove the guilt from any soul. They were to give the message from God: It is written--the Lord has said--thus and thus in regard to lying, Sabbath-breaking, bearing false witness, stealing, idolatry. [Cf: RH 06-13-99 para. 8] p. 380, Para. 6, [1899MS].

Christ has given rules for the guidance of his church. "If thy brother shall trespass against thee," he said, "go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." [Cf: RH 06-13-99 para. 9] p. 381, Para. 1, [1899MS].

Remitting sins or retaining applies to the church in her organized capacity. God has given directions to reprove, rebuke, exhort, with all longsuffering and doctrine. Censure is to be given. This censure is to be removed when the one in error repents and confesses his sin. This solemn commission is given to men who have in them the breath of the Holy Spirit, in whose lives the Christlife is manifested. They are to be men who have spiritual eyesight, who can discern spiritual things, whose actions in dealing with the members of the church are such as can receive the indorsement of the great Head of the church. If this is not so, in their human judgment they will censure those who should be commended, and sustain those who are controlled by a power from beneath. [Cf: RH 06-13-99 para. 10] p. 381, Para. 2, [1899MS].

The gospel commission is to be carried out by men who know the inward working of the Spirit of God, who have the attributes of Christ. Christ's breath is breathed upon them, and he says to them, "Receive ye the Holy Ghost." All who are thus inspired by God have a work to do for the churches. As Christ's representatives, the ministers of the grace of God, they may say to others, It is written, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is remission of sins in accordance with the word of God. [Cf: RH 06-13-99 para. 11] p. 381, Para. 3, [1899MS].

In all labor with the members of the church, every eye is to be directed to Christ. Those in the wrong are to confess their sins to the sin-pardoning Saviour; and the servants of the Lord Jesus are not to strive, but to minister in word and doctrine. The shepherds are to take

a kindly interest in the flock of the Lord's pasture. They are to present the grace of Christ, comforting the erring by speaking of the divine tenderness of the Saviour, encouraging those who have fallen to repent and believe in him who alone can pardon transgression. [Cf: RH 06-13-99 para. 12] p. 381, Para. 4, [1899MS].

Let the tenderness of Christ find a place in the hearts of his ministers. Watch for souls as they that must give an account. Watch constantly, vigilantly, and pray earnestly. Faithfully warn every soul that is in danger. Encourage the sinner to go to Christ. If he repents of his sin, he will find abundant pardon. He has assurance that his sins will be remitted; for thus it is written. Bear in mind that first the Lord gave his disciples the Holy Spirit. Those today who would do the work of the disciples must receive the presence of the Holy Spirit, and work under its influence. [Cf: RH 06-13-99 para. 13] p. 381, Para. 5, [1899MS].

Remission of sins can be obtained only through the merits of Christ. On no man, priest or pope, but on God alone, rests the power to forgive sins. "Behold the Lamb of God, which taketh away the sin of the world." "As many as received him, to them gave he power to become the sons of God." "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth. . . . But whoso keepeth his word, in him verily is the love of God perfected." This is the message that is to be borne. On this basis Christians are free. Give encouragement of sins remitted. "If we walk in the light, as he in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Mrs. E. G. White. [Cf: RH 06-13-99 para. 14] p. 382, Para. 1, [1899MS].

Men and women who profess to be followers of Christ are often slaves to fashion, and to a gluttonous appetite. Preparatory to fashionable gatherings, time and strength, which should be devoted to higher and nobler purposes, are expended in cooking a variety of unwholesome dishes. Because it is fashion, many who are poor and dependent upon their daily labor will be to the expense of preparing different kinds of rich cakes, preserves, pies, and a variety of fashionable foods for visitors, which only injure those who partake of them; when, at the same time, they need the amount thus expended, to purchase clothing for themselves and their children. This time occupied in cooking food to gratify the taste at the expense of the stomach, should be devoted to the moral and religious instruction of their children. [Cf: RH 06-13-99 para. 1] p. 382, Para. 2, [1899MS].

Fashionable visiting is made an occasion of gluttony. Hurtful foods and drinks are partaken of in such measure as greatly to tax the organs of digestion. The vital forces are called into unnecessary action in the disposal of it, which produces exhaustion, and greatly disturbs the circulation of the blood; and as a result, want of vital energy is felt throughout the system. The blessings which might result from social visiting are often lost, for the reason that your entertainer, instead of being profited by your conversation, is toiling over the cook stove,

preparing a variety of dishes for you to feast upon. Christian men and women should never permit their influence to countenance such a course by eating of the dainties thus prepared. Let them understand that your object in visiting them is, not to indulge the appetite, but that your associating together, and interchange of thoughts and feelings, might be a mutual blessing. The conversation should be of that elevated, ennobling character that may afterward be called to remembrance with feelings of the highest pleasure. [Cf: RH 06-13-99 para. 2] p. 382, Para. 3, [1899MS].

Those who entertain visitors should have wholesome, nutritious food, from fruits, grains, and vegetables, prepared in a simple, tasteful manner. Such cooking will require but little extra labor or expense, and, partaken of in moderate quantities, will not injure any one. If worldlings choose to sacrifice time, money, and health to gratify the appetite, let them do so, and pay the penalty of the violation of the laws of health; but Christians should take their position in regard to these things, and exert their influence in the right direction. They can do much in reforming these fashionable, health and soul-destroying customs. [Cf: RH 06-13-99 para. 3] p. 382, Para. 4, [1899MS].

Many indulge in the pernicious habit of eating just before sleeping-hours. They may have taken three regular meals; yet because they feel a sense of faintness, as if hungry, will eat a lunch, or fourth meal. By indulging this wrong practise, it has become a habit, and they feel as if they could not sleep without taking a lunch before retiring. In many cases the cause of this faintness is because the digestive organs have been already too severely taxed through the day in disposing of unwholesome food forced upon the stomach too frequently, and in too great quantities. The digestive organs thus taxed become weary, and need a period of entire rest from labor to recover their exhausted energies. A second meal should never be eaten until the stomach has had time to rest from the labor of digesting the preceding meal. If a third meal be eaten at all, it should be light, and several hours before going to bed. [Cf: RH 06-13-99 para. 4] p. 383, Para. 1, [1899MS].

But with many the poor tired stomach may complain of weariness in vain. More food is forced upon it, which sets the digestive organs in motion, again to perform the same round of labor through the sleeping-hours. The sleep of such is generally disturbed with unpleasant dreams, and in the morning they awake unrefreshed. There is a sense of languor, and a loss of appetite. A lack of energy is felt through the entire system. In a short time the digestive organs are worn out; for they have had no time to rest. These become miserable dyspeptics, and wonder what has made them so. The cause has brought the sure result. If this practise be indulged in a great length of time, the health will become seriously impaired. The blood becomes impure, the complexion sallow, and eruptions will frequently appear. You will often hear complaints from such, of frequent pains and soreness in the region of the stomach; and while performing labor, the stomach becomes so tired that they are obliged to desist from work, and rest. They seem to be at a loss to account for this state of things; for, setting this aside, they are apparently healthy. [Cf: RH 06-13-99 para. 5] p. 383, Para. 2, [1899MS].

Those who are changing from three meals a day to two, will at first be troubled more or less with faintness, especially about the time they



have been in the habit of eating their third meal. But if they persevere for a short time, this faintness will disappear. [Cf: RH 06-13-99 para. 6] p. 383, Para. 3, [1899MS].

The stomach, when we lie down to rest, should have its work all done, that it may enjoy rest, as well as other portions of the body. The work of digestion should not be carried on through any period of the sleeping-hours. After the stomach, which has been overtaxed, has performed its task, it becomes exhausted, which causes faintness. Here many are deceived, and think that it is the want of food which produces such feelings; and without giving the stomach time to rest, they take more food, which for the time removes the faintness. And the more the appetite is indulged, the more will be its clamors for gratification. This faintness is generally the result of meat-eating, and eating frequently, and too much. The stomach becomes weary by being kept constantly at work, disposing of food not the most healthful. Having no time for rest, the digestive organs become enfeebled, hence the sense of "goneness," and desire for frequent eating. The remedy such require is to eat less frequently and less liberally, and be satisfied with plain, simple food, eating twice, or, at most, three times, a day. The stomach must have its regular periods for labor and rest; hence eating irregularly and between meals is a most pernicious violation of the laws of health. With regular habits and proper food the stomach will gradually recover. [Cf: RH 06-13-99 para. 7] p. 383, Para. 4, [1899MS].

Because it is the fashion, in harmony with morbid appetite, rich cake, pies, and puddings, and every hurtful thing are crowded into the stomach. The table must be loaded down with a variety, or the depraved appetite can not be satisfied. In the morning these slaves to appetite often have impure breath and a furred tongue. They do not enjoy health, and wonder why they suffer with pains, headaches, and various ills. The cause has brought the sure results. [Cf: RH 06-13-99 para. 8] p. 384, Para. 1, [1899MS].

In order to preserve health, temperance in all things is necessary,--temperance in labor, temperance in eating and drinking. [Cf: RH 06-13-99 para. 9] p. 384, Para. 2, [1899MS].

Many are so devoted to intemperance that they will not change their course of indulging in gluttony under any considerations. They would sooner sacrifice health, and die prematurely, than to restrain the intemperate appetite. And there are many who are ignorant of the relation their eating and drinking has to health. Could such be enlightened, they might have moral courage to deny the appetite, and eat more sparingly of that food alone which is healthful, and by their own course of action save themselves a great amount of suffering. [Cf: RH 06-13-99 para. 10] p. 384, Para. 3, [1899MS].

Efforts should be made to preserve carefully the remaining strength of the vital forces, by lifting off every overtasking burden. The stomach may never fully recover health, but a proper course of diet will save further debility; and many persons will recover more or less, unless they have gone very far in gluttonous self-murder. [Cf: RH 06-13-99 para. 11] p. 384, Para. 4, [1899MS].

Those who permit themselves to become slaves to a morbid appetite,

often go still further, and debase themselves by indulging their corrupt passions, which have become excited by intemperance in eating and drinking. They give loose rein to their debasing passions, until health and intellect greatly suffer. The reasoning faculties are, in a great measure, destroyed by evil habits. [Cf: RH 06-13-99 para. 12] p. 384, Para. 5, [1899MS].

I have wondered that the inhabitants of the earth were not destroyed, like the people of Sodom and Gomorrah. I have seen reason enough for the present state of degeneracy and mortality in the world. Blind passion controls reason, and every high consideration with many is sacrificed to lust. [Cf: RH 06-13-99 para. 13] p. 384, Para. 6, [1899MS].

The first great evil was intemperance in eating and drinking. Men and women have made themselves slaves to appetite. Mrs. E. G. White. [Cf: RH 06-13-99 para. 14] p. 384, Para. 7, [1899MS].

The canvassing work should never languish. The agencies set in operation to do this work need always to be under the control of the Holy Spirit of God. There must be perfect harmony and unity of spirit among the workers who handle the books which are to flood the world with light. Wherever the canvassing work is presented among our people, let both the health books and the religious books be presented together as parts of a united work. The relation of the religious and the health books is presented to me as illustrated by the union of the warp and the woof to form a beautiful pattern and a perfect piece of work. [Cf: RH 06-20-99 para. 1] p. 384, Para. 8, [1899MS].

In the past, by many, the health books have not been handled with proper interest. It has not been regarded as essential that they should go to the world. But what can be a better preparation for the coming of the Lord, and for the reception of other truths essential to prepare a people for his coming, than to arouse the people to see the evils of this age, and to stir them to reformation from self-indulgence and unhealthful living? Is not the world in need of being aroused on the subject of health reform? Are not the people in need of the truths presented in the health books? By our canvassers in the field should be entertained a sentiment regarding the health works altogether different from that which has heretofore prevailed. [Cf: RH 06-20-99 para. 2] p. 385, Para. 1, [1899MS].

Divisions and distinct parties should not be seen among our canvassers and general agents. All should be interested in the sale of the books treating upon the health question, as well as in the sale of the religious works. The line is not to be drawn that certain works only are to occupy the attention of the canvassers. Perfect unity must be manifested in all the work. [Cf: RH 06-20-99 para. 3] p. 385, Para. 2, [1899MS].

Just as much education is necessary for the successful handling of the religious books as for the handling of those treating upon questions of health and temperance. Just as much should be said regarding the work of canvassing for books containing spiritual food, just as much effort should be put forth to encourage and educate workers to circulate books containing the third angel's message, as is said and done to develop workers for the health books. [Cf: RH 06-20-99 para. 4] p. 385, Para.

3, [1899MS].

Let each publisher and general agent work as enthusiastically as he can to encourage the agents now in the work, and to hunt up and train new workers. Let each build up and strengthen the work as much as he can without weakening the work of others. Let all be done in brotherly love, and without selfishness. [Cf: RH 06-20-99 para. 5] p. 385, Para. 4, [1899MS].

The indifference with which the health books have been treated by many is an offense to God. To separate the health work from the great body of the work, is not in his order. Present truth lies in the work of health reform just as verily as in other features of gospel work. Neither branch of the work, when separated from the other, can be a perfect whole. [Cf: RH 06-20-99 para. 6] p. 385, Para. 5, [1899MS].

The gospel of health has able advocates, but their work has been made very hard because many ministers, presidents of Conferences, and others in influential positions, have not given the question of health reform its proper attention. They have not recognized it in its relation to the work of the message as the right arm of the body. While very little respect has been shown to this department of our work by many of the people, and by some of the ministers, the Lord has shown his regard for it by sending to it abundant prosperity. When properly conducted, the health work is an entering wedge, which will make an opening for other truths to find entrance to the heart. When the third angel's message is received in all its fulness, health reform will be given its place in the councils of the Conference, in the work of the church, in the home, at the table, and in all the household arrangements. Then the right arm will work to serve and protect the body. [Cf: RH 06-20-99 para. 7] p. 385, Para. 6, [1899MS].

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." This solemn exhortation, found in the twelfth chapter of Paul's epistle to the Romans, should be prayerfully studied by us. Only those who practise self-denial and self-sacrifice, living simple, healthful lives, will understand what constitutes the acceptable and perfect will of God. [Cf: RH 06-20-99 para. 8] p. 386, Para. 1, [1899MS].

The twelfth chapter of Romans was presented to me as written in golden characters, containing wonderful truths, which are not practised. In this chapter the voice of God is speaking to us in clearer, stronger words that I could express. The fourteenth chapter also is the voice of God to those who are engaged in the work of health reform. Study these chapters, brethren and sisters, and make them your guide in future labors. [Cf: RH 06-20-99 para. 9] p. 386, Para. 2, [1899MS].

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

[Cf: RH 06-20-99 para. 10] p. 386, Para. 3, [1899MS].

Pork, although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Jews from eating swine's flesh merely to show his authority, but because it is not a proper article of food for man. It fills the system with scrofula, and especially in that warm climate produces leprosy, and diseases of various kinds. Its influence upon the system in that climate is far more injurious than in a colder climate. But God never designed swine to be eaten under any circumstances. The heathen used pork as an article of food, and American people have used pork freely as an important article of diet. Swine's flesh would not be palatable to the taste in its natural state. It is made agreeable to the appetite by highly seasoning, which makes a bad thing worse. Swine's flesh, above all other flesh-meats, produces a bad state of the blood. Those who eat freely of pork can not but be diseased. Those who have much outdoor exercise do not realize the bad effects of pork-eating as those do whose life is mostly indoors, and whose habits are sedentary, and whose labor is mental. [Cf: RH 06-20-99 para. 1] p. 386, Para. 4, [1899MS].

But it is not the physical health alone which is injured by pork-eating. The mind is affected, and the finer sensibilities are blunted, by the use of this gross article of food. It is impossible for the flesh of any living creature to be healthy when filth is its natural element, and when it feeds upon every detestable thing. The flesh of swine is composed of what they eat. If human beings eat their flesh, their blood and their flesh will be corrupted by impurities conveyed to them through the swine. [Cf: RH 06-20-99 para. 2] p. 386, Para. 5, [1899MS].

The eating of pork has produced scrofula, leprosy, and cancerous humors. Pork-eating is still causing the most intense suffering to the human race. Depraved appetites crave those things which are the most injurious to health. The curse, which has rested heavily upon the earth, and has been felt by the whole race of mankind, has also been felt by the animals. The beasts have degenerated in size, and in length of years. By the wrong habits of man they have been made to suffer more than they otherwise would. [Cf: RH 06-20-99 para. 3] p. 387, Para. 1, [1899MS].

There are but few animals that are free from disease. Many have been made to suffer greatly for the want of light, pure air, and wholesome food. When they are fattened, they are often confined in close stables, and are not permitted to exercise, and to enjoy free circulation of air. Many poor animals are left to breathe the poison of filth which is left in barns and stables. Their lungs will not long remain healthy while inhaling such impurities. Disease is conveyed to the liver, and the entire system of the animal is diseased. It is killed, and prepared for the market, and people eat freely of this poisonous animal food. Much disease is caused in this manner. But people will not believe that the meat they have eaten has poisoned their blood, and caused their sufferings. Many die of disease caused wholly by meat-eating, yet the world does not seem to be the wiser. [Cf: RH 06-20-99 para. 4] p. 387, Para. 2, [1899MS].

Because those who partake of animal food do not immediately feel its effects, is no evidence that it does not injure them. It may be doing

its work surely upon the system, and yet the persons for the time realize nothing of it. [Cf: RH 06-20-99 para. 5] p. 387, Para. 3, [1899MS].

Animals are crowded into close cars, and almost wholly deprived of air and light, food and water, and are carried thus thousands of miles, breathing the foul air arising from accumulated filth; and when they arrive at their place of destination, and are taken from the cars, many are in a half-starved, smothered, dying condition, and if left alone, would die of themselves. But the butcher finishes the work, and prepares the flesh for market. [Cf: RH 06-20-99 para. 6] p. 387, Para. 4, [1899MS].

Animals are frequently killed that have been driven some distance for the slaughter. Their blood has become heated. They are full of flesh, and have been deprived of healthy exercise; and when they have to travel far, they become surfeited and exhausted, and in that condition are killed for market. Their blood is highly inflamed, and those who eat of their meat eat poison. Some are not immediately affected, while others are attacked with severe pain, and die from fever, cholera, or some unknown disease. Very many animals are sold for the city market known to be diseased by those who have sold them, and those who buy them for the market are not always ignorant of the matter. Especially in larger cities this is practised to a great extent, and meat-eaters know not that they are eating diseased animals. [Cf: RH 06-20-99 para. 7] p. 387, Para. 5, [1899MS].

Some animals that are brought to the slaughter seem to realize what is to take place, and become furious, and literally mad. They are killed while in that state, and their flesh prepared for market. Their meat is poison, and has produced, in those who have eaten it, cramp, convulsions, apoplexy, and sudden death. Yet the cause of all this suffering is not attributed to meat. Some animals are inhumanly treated while being brought to the slaughter. They are literally tortured, and after they have endured many hours of extreme suffering, are butchered. Swine have been prepared for market even while the plague was upon them, and their poisonous flesh has spread contagious diseases, and great mortality has followed. Mrs. E. G. White. [Cf: RH 06-20-99 para. 8] p. 388, Para. 1, [1899MS].

There are deep responsibilities resting upon Christian parents which many do not accept and carry in the fear of the Lord. God has given to men and women reasoning faculties, and he designs that they shall put them to use. But many who profess to believe the most sacred truths ever given to the world do not reach the standard to which God calls them. They do not sanctify themselves through the truth, that their children may be sanctified. Fathers, mothers, your children are the younger members of the Lord's family, and he requires you to bring them up in the nurture and admonition of the Lord, constantly instilling into their minds correct principles, and training them by the law of kindness and love. [Cf: RH 06-27-99 para. 1] p. 388, Para. 2, [1899MS].

Parents are to make the religion of Christ attractive by their cheerfulness, their Christian courtesy, and their tender, compassionate sympathy; but they are to be firm in requiring respect and obedience. Right principles must be established in the mind of the child. If

parents are united in this work of discipline, the child will understand what is required of him. But if the father, by word or look, shows that he does not approve of the discipline the mother gives; if he feels that she is too strict, and thinks that he must make up for the harshness by petting and indulgence, the child will be ruined. He will soon learn that he can do as he pleases. Parents who commit this sin against their children are accountable for the ruin of their souls. [Cf: RH 06-27-99 para. 2] p. 388, Para. 3, [1899MS].

"Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Satan has prepared pleasing attractions for parents as well as for children. He knows that if he can exert his deceptive power upon mothers, he has gained much. The ways of the world are full of deceitfulness and fraud and misery, but they are made to appear inviting; and if the children and youth are not carefully trained and disciplined, they will surely go astray. Having no fixed principles, it will be hard for them to resist temptation. So long as the father's eye is upon them, the mother's watchcare over them, there is a certain degree of security; but if the mother, in her love of society, leaves her children to themselves, Satan uses the opportunity to their ruin. Separated from the influence which should hold them in check, these youth reveal that they are weak in moral power. They have no strength to resist temptation; and when sinners entice them, they are unable to meet them with a resolute No. The youth who follow their own impulse and inclination can have no real happiness in this life, and in the end will lose eternal life. [Cf: RH 06-27-99 para. 3] p. 388, Para. 4, [1899MS].

God calls upon fathers and mothers to become intelligent in regard to the laws which govern physical life, that they may know what are and what are not correct physical habits. Right habits in eating and drinking and dressing must be insisted upon. Children must be taught to make a right use of the things of this life, and to let alone everything that will injure the powers of mind or body. Parents who would secure physical soundness in their children must teach them that every organ of the body and every faculty of the mind is the gift of a good and wise God, and that it is to be used to his glory, that by a proper exercise of the talents lent them they may secure eternal happiness. [Cf: RH 06-27-99 para. 4] p. 389, Para. 1, [1899MS].

The souls as well as the bodies of the youth are affected by the habits of eating and drinking. Wrong habits render the youth less susceptible to Bible instruction. God calls upon parents to guard their children against the indulgence of appetite, and especially against the use of stimulants and narcotics. The tables of Christian parents should never be loaded down with food containing condiments and spices. They are to study to preserve the stomach from any abuse. Fathers and mothers may do much in giving right characters to their children by controlling their own appetites and passions. Fathers who use tobacco and liquor poison their blood, and transmit to their children their own vitiated habits intensified. They give them as a legacy feeble moral powers. Thus the sins of parents are perpetuated in their offspring. In the day of final account, what a weight of crime will be charged to parents who have neglected their duty to themselves and their children. [Cf: RH 06-27-99 para. 5] p. 389, Para. 2, [1899MS].

Those who have charge of God's property in the souls and bodies of the children formed in his image should erect barriers against the sensual indulgence of the age, which is ruining the physical and moral health of thousands. If many of the crimes of this time were traced to their true cause, it would be seen that they are chargeable to the ignorance of fathers and mothers who are indifferent on this subject. Health and life itself are being sacrificed to this lamentable ignorance. Parents, if you fail to give your children the education which God has made it your duty to give them, you must answer to him for the results. These results will not be confined merely to your children. As the one thistle permitted to grow in the field produces a harvest of its kind, so the sins resulting from your neglect will work to ruin all who come within the sphere of their influence. [Cf: RH 06-27-99 para. 6] p. 389, Para. 3, [1899MS].

Parents send their children to school; and when they have done this, they think they have educated them. But education is a matter of greater breadth than many realize: it comprises the whole process by which the child is instructed from babyhood to childhood, from childhood to youth, and from youth to manhood. As soon as a child is capable of forming an idea, his education should begin. The teachers in the school will do something toward educating your children, but your example will do more than can be accomplished by any other means. Your conversation, the way in which you manage your business matters, the likes and dislikes to which you give expression, all help in molding the character. The kindly disposition, the self-control, the self-possession, the courtesy your child sees in you, will be daily lessons to him. Like time, this education is ever going on, and the tendency of this everyday school should be to make your child what he ought to be. [Cf: RH 06-27-99 para. 7] p. 389, Para. 4, [1899MS].

The circumstances in which children are placed will often have a deeper influence on them than even the example of parents. There are wealthy men in the world who expect their sons to be what they were in their youth, and blame the depravity of the age if they are not. But they have no right to expect this from their children, unless they place them in circumstances similar to those in which they themselves lived. The circumstances of the father's life made him what he is. In his youth he was pressed with poverty, and had to work with diligence and perseverance. His character was molded in the stern school of poverty. He was forced to be modest in his wants, active in his work, simple in his tastes. He had to put his faculties to work in order to obtain food and clothing. Fathers labor to place their children in a position of wealth, rather than where they themselves began. This is a common mistake. Had children today to learn in the same school in which their fathers learned, they might become as useful as they. But the circumstances have been altered. Poverty was the father's master; abundance of means surrounds the son. All his wants are supplied. His father's character was molded under the severe discipline of frugality; every trifling good was appreciated. His son's habits and character are formed, not by the circumstances which once existed, but by the present situation, ease and indulgence. [Cf: RH 06-27-99 para. 8] p. 390, Para. 1, [1899MS].

The parent may think that he will counteract these tendencies, and bring up his son to economical habits, to tax his physical and mental

powers, and to guard his associations. He realizes the benefits to be derived from a plain, simple diet, and he will seek to have his child restricted to the plainest food. But his surroundings are such that simplicity can not be preserved. The table is spread with food of every description to gratify the taste of visitors; and what the child sees others indulge in, he reasons that he should also have. When luxury abounds on every side, how can it be denied him? [Cf: RH 06-27-99 para. 9] p. 390, Para. 2, [1899MS].

Christ discerned these dangers in the life of the rich man. He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt; and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Again he says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This is the first work to be engaged in. Every family should rear its altar of prayer, realizing that the fear of the Lord is the beginning of wisdom. If any persons in the world need the strength and encouragement that religion gives, it is those who are responsible for the education and training of children. They can not do their work in a manner acceptable to God while their daily example teaches those who look to them for guidance that they can live without God. If they educate their children to live for this life only, they will make no preparation for eternity. They will die as they have lived, without God, and parents will be called to account for the loss of their souls. Fathers, mothers, you need to seek God morning and evening at the family altar, that you may learn how to teach your children wisely, tenderly, lovingly, line upon line, precept upon precept, here a little and there a little. Mrs. E. G. White. [Cf: RH 06-27-99 para. 10] p. 390, Para. 3, [1899MS].

Men and women, by indulging the appetite in eating rich and highly seasoned foods, especially flesh meats, with rich gravies, and by using stimulating drinks, as tea and coffee, create unnatural appetites. The system becomes fevered, the organs of digestion are injured, the mental faculties are beclouded, while the baser passions are excited, and predominate over the nobler faculties. The appetite becomes more unnatural, and more difficult of restraint. The circulation of the blood is not equalized, and the blood becomes impure. The whole system is deranged, and the demands of appetite become more unreasonable, craving exciting, hurtful things, until it is thoroughly depraved. [Cf: RH 06-27-99 para. 1] p. 391, Para. 1, [1899MS].

With many the appetite clamors for the disgusting weed, tobacco, and ale, made powerful by poisonous, health-destroying mixtures. Many do not stop even here. Their debased appetites call for stronger drink, which has a still more benumbing influence upon the brain. Thus they give themselves up to every excess, until appetite holds complete control over the reasoning faculties; and man, formed in the image of his Maker, debases himself lower than the beasts. Manhood and honor are alike sacrificed to appetite. It required time to benumb the sensibilities of the mind. It was done gradually but surely. The indulgence of the appetite in first eating food highly seasoned, created a morbid appetite, and prepared the way for every kind of indulgence, until health and intellect were sacrificed to lust. [Cf: RH 06-27-99 para. 2] p. 391, Para. 2, [1899MS].



Many have entered the marriage relation who have not acquired property, and who have had no inheritance. They did not possess physical strength, or mental energy, to acquire property. It has been just such ones who have been in haste to marry, and who have taken upon themselves responsibilities of which they had no just sense. They not did possess noble, elevated feelings, and had no just idea of the duty of a husband and father, and what it would cost them to provide for the wants of a family. And they manifested no more propriety in the increase of their families than that shown in their business transactions. Those who are seriously deficient in business tact, and who are the least qualified to get along in the world, generally fill their houses with children; while men who have ability to acquire property generally have no more children than they can well provide for. Those who are not qualified to take care of themselves should not have children. It has been the case that the numerous offspring of these poor calculators are left to come up like the brutes. They are not suitably fed nor clothed, and do not receive physical or mental training, and there is nothing sacred in the word "home" to either parents or children. [Cf: RH 06-27-99 para. 3] p. 391, Para. 3, [1899MS].

The marriage institution was designed of Heaven to be a blessing to man; but in a general sense it has been abused in such a manner as to make it a dreadful curse. Most men and women have acted, in entering the marriage relation, as if the only question for them to settle was whether they loved each other. But they should realize that a responsibility rests upon them in their marriage relation further than this. They should consider whether their offspring will possess physical health, and mental and moral strength. But few have moved with high motives, and with elevated considerations,--that society had claims upon them which they could not lightly throw off; that the weight of their families' influence would tell in the upward or downward scale. [Cf: RH 06-27-99 para. 4] p. 391, Para. 4, [1899MS].

Society is composed of families. And heads of families are responsible for the molding of society. If those who choose to enter the marriage relation without due consideration were alone to be the sufferers, then the evil would not be so great, and their sin would be comparatively small. But the misery arising from unhappy marriages is felt by the offspring of such unions. They have entailed upon them a life of living misery; and though innocent, suffer the consequence of their parents' inconsiderate course. Men and women have no right to follow impulse, or blind passion, in their marriage relation, and then bring innocent children into the world to realize from various causes that life has but little joy, but little happiness, and is therefore a burden. [Cf: RH 06-27-99 para. 5] p. 392, Para. 1, [1899MS].

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

innocent children into existence to share their misery, and hand down their own deficiencies, with accumulating wretchedness, from generation to generation, which is one great cause of the degeneracy of the race. Mrs. E. G. White. [Cf: RH 06-27-99 para. 6] p. 392, Para. 2, [1899MS].

The strength of God's people lies in their union with him through his only begotten Son, and their union with one another. There are no two leaves of a tree precisely alike; neither do all minds run in the same direction. But while this is so, there may be unity in diversity. Christ is our root, and all who are grafted into this root will bear the fruit which Christ bore. They will reveal the fragrance of his character in the talent of speech, in the cultivation of hospitality, of kindness, of Christian courtesy and heavenly politeness. Look at the flowers in a carpet, and notice the different colored threads. All are not pink, all are not green, all are not blue. A variety of colors are woven together to perfect the pattern. So it is in the design of God. He has a purpose in placing us where we must learn to live as individuals. We are not all fitted to do the same kind of work, but each man's work is designed by God to help make up his plan. [Cf: RH 07-04-99 para. 1] p. 392, Para. 3, [1899MS].

When the Lord commanded the children of Israel to build the tabernacle, and gave them the plan for its furniture, its curtains, and everything pertaining to it, all were not given the same work. The Lord chose his workers, and then fitted them for their work by giving to them skill, and imparting to them his wisdom. To each worker was appointed work according to his ability. No worker was to lay hold of one portion of the work, and place himself in the way of his fellow laborer. Each was to do with the strictest fidelity the part appointed him. The plan of the great Deviser was followed, and the tabernacle came forth, from the hands of the workers, complete, each part in harmony with every other. [Cf: RH 07-04-99 para. 2] p. 392, Para. 4, [1899MS].

Industry in a God-appointed work is as much a part of true religion as is devotion. We are not to think that in any of the work essential in the building of the tabernacle one part was menial and the other not. Every part of God's work means service. He declares of his people, Ye are laborers together with God. We are to bear in mind that this world is the Lord's workshop. We are to bear the image of God, and every soul saved through the sacrifice of the Son of God must in this life be made complete in Christ. There is much to do in order to fit us for the courts of the Lord. The roughness of spirit, the coarseness of speech, the cheapness of character, must be put away, or we can never wear the garment woven in the heavenly loom,--the righteousness of Christ. [Cf: RH 07-04-99 para. 3] p. 393, Para. 1, [1899MS].

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

practises they spoil the design of God. [Cf: RH 07-04-99 para. 4] p. 393, Para. 2, [1899MS].

Angels of God are appointed to minister unto those who shall be heirs of salvation. The work of these heavenly beings is to prepare the inhabitants of this world to become children of God, pure, holy, undefiled. But men, though professing to be followers of Christ, do not place themselves in a position where they can understand this ministry, and thus the work of the heavenly messengers is made hard. The angels, who do always behold the face of the Father in heaven, would prefer to remain close by the side of God, in the pure and holy atmosphere of heaven; but a work must be done in bringing this heavenly atmosphere to the souls who are tempted and tried, that Satan may not disqualify them for the place the Lord would have them fill in the heavenly courts. Principalities and powers in heavenly places combine with these angels in their ministration for those who shall be heirs of salvation. But how sad it is that this work is hindered by the coarseness, the roughness, the worldly-mindedness of men and women who are so desirous of securing their own ends, of gratifying their own wishes, that they lose sight of the word of God, which should be their instructor and their guide. [Cf: RH 07-04-99 para. 5] p. 393, Para. 3, [1899MS].

The Lord gives to every angel his work for this fallen world. Divine help is provided for men and women. They have the opportunity of cooperating with the heavenly intelligences, of being laborers together with God. There is placed before them the possibility of gaining a fitness for the presence of God, of being enabled to see his face. Heavenly angels are working to bring the human family into a close brotherhood, a oneness described by Christ as like that existing between the Father and the Son. How can men so highly favored by God fail to appreciate their opportunities and privileges? How can they refuse to accept the divine help proffered? How much it is possible for human beings to gain if they will keep eternity in view! [Cf: RH 07-04-99 para. 6] p. 393, Para. 4, [1899MS].

Satanic agencies are always warring for the mastery over the human mind, but the angels of God are constantly at work, strengthening the weak hands and confirming the feeble knees of all who call upon God for help. The promise to every child of God is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. [Cf: RH 07-04-99 para. 7] p. 394, Para. 1, [1899MS].

The Lord is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. Then ask. Believe what God has said. He will surely fulfil his word. Say from your heart, "My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." The victory must be gained day by day. As Christ's representatives, we are to stand on vantage ground before the world. Let us, then, engage in this part of the Christian warfare, determinedly overcoming every weakness of character. [Cf: RH 07-04-99 para. 8] p. 394, Para. 2, [1899MS].

The Lord has had true-hearted men and women, those who have made a covenant with him by sacrifice. They have not swerved from their integrity. They have kept themselves unspotted from the world, and they

have been led by the Light of life to defeat the purposes of the wily foe. Will human beings now act their part in resisting the devil? If they will do this, he will surely flee from them. Angels, who will do for you what you can not do for yourselves, are waiting for your cooperation. They are waiting for you to respond to the drawing of Christ. Draw nigh to God and to one another. By desire, by silent prayer, by resistance of satanic agencies, put your will on the side of God's will. While you have one desire to resist the evil, and sincerely pray, Deliver me from temptation, you will have strength for your day. It is the work of the heavenly angels to come close to the tried, the tempted, the suffering ones. They labor long and untiringly to save the souls for whom Christ has died. And when souls appreciate their advantages, appreciate the heavenly assistance sent them, respond to the Holy Spirit's working on their behalf; when they put their will on the side of Christ's will, angels bear the tidings heavenward. Returning to the heavenly courts, they report their success with the souls for whom they have ministered, and there is rejoicing among the heavenly host. [Cf: RH 07-04-99 para. 9] p. 394, Para. 3, [1899MS].

The angels of God have seen in the churches a condition of things which has grieved them, and grieved the Holy Spirit. The professed people of God have shown a lack of unity and love. They have not heeded the admonition, "Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor." The apostle Paul says, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself. . . . Whatsoever things were written aforetime were written for our learning, that ye through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus: that ye may with one mind and one mouth glorify God." [Cf: RH 07-04-99 para. 10] p. 394, Para. 4, [1899MS].

Again he says: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." [Cf: RH 07-04-99 para. 11] p. 395, Para. 1, [1899MS].

This admonition has been strangely neglected: "Distributing to the necessity of saints; given to hospitality." Plans have been devised by which the loving attentions shown in hospitality and visiting, a work which should bind heart to heart, are cut off. Let not methods and plans be invented which will give no opportunity for brotherly love to live. The spirit of covetousness, O, let it die! Our Heavenly Father gives us of his bounty freely, and for his sake who gave his life for us we should entertain our brethren and sisters. [Cf: RH 07-04-99 para. 12] p. 395, Para. 2, [1899MS].

The Lord designs that we shall care for the interests of one another. The apostle Paul gives us an illustration of this. Addressing the church at Rome, he says: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in

the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also." [Cf: RH 07-04-99 para. 13] p. 395, Para. 3, [1899MS].

Christ's admonition to his disciples is to be heeded by us. Almost his last words before he gave his life for the world were, "A new commandment I give unto you, That ye love one another." How much, Lord?--"As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Mrs. E. G. White. [Cf: RH 07-04-99 para. 14] p. 395, Para. 4, [1899MS].

If women of past generations had always moved from high considerations, realizing that future generations would be ennobled or debased by their course of action, they would have taken their stand, that they could not unite their life interest with men who were cherishing unnatural appetites for alcoholic drinks, and tobacco, which is a slow but sure and deadly poison, weakening the nervous system, and debasing the noble faculties of the mind. If men would remain wedded to these vile habits, women should have left them to their life of single blessedness, to enjoy these companions of their choice. Women should not have considered themselves of so little value as to unite their destiny with men who had no control over their appetites, but whose principal happiness consisted in eating and drinking, and gratifying their animal passions. Women have not always followed the dictates of reason instead of impulse. They have not felt in a high degree the responsibilities resting upon them, to form such life connections as would not enstamp upon their offspring a low degree of morals, and a passion to gratify debased appetites, at the expense of health and even life. God will hold them accountable, in a large degree, for the physical health and moral characters thus transmitted to future generations. [Cf: RH 07-04-99 para. 1] p. 395, Para. 5, [1899MS].

Men and women who have corrupted their own bodies by dissolute habits have also debased their intellects, and destroyed the fine sensibilities of the soul. Very many of this class have married, and left, for an inheritance to their offspring, the taints of their own physical debility and depraved morals. The gratification of animal passions, and gross sensuality, have been the marked characteristics of their posterity, descending from generation to generation, increasing human misery to a fearful degree, and hastening the depreciation of the race. [Cf: RH 07-04-99 para. 2] p. 396, Para. 1, [1899MS].

Men and women who have become sickly and diseased have often, in their marriage connection, selfishly thought only of their own happiness. They have not seriously considered the matter from the standpoint of noble, elevated principles, reasoning in regard to what they could expect of their posterity, but diminished energy of body and mind, which would not elevate society, but sink it still lower. [Cf: RH 07-04-99 para. 3] p. 396, Para. 2, [1899MS].

Sickly men have often won the affections of women apparently healthy, and because they loved each other, they felt themselves at perfect liberty to marry, neither considering that by their union the wife must be a sufferer, more or less, because of the diseased husband. In many cases the diseased husband improves in health, while the wife shares

his disease. He lives very much upon her vitality, and she soon complains of failing health. He prolongs his days by shortening the days of his wife. Those who thus marry commit sin in lightly regarding health and life given to them of God to be used to his glory. But if those who thus enter the marriage relation were alone concerned, the sin would not be so great. Their offspring are compelled to be sufferers by disease transmitted to them. Thus disease has been perpetuated from generation to generation. And many charge all this weight of human misery upon God, when their wrong course of action has brought the sure result. They have thrown upon society an enfeebled race, and done their part to deteriorate the race, by rendering disease hereditary, and thus accumulating human suffering. [Cf: RH 07-04-99 para. 4] p. 396, Para. 3, [1899MS].

Another cause of the deficiency of the present generation in physical strength and moral worth, is men and women uniting in marriage whose ages widely differ. It is frequently the case that old men choose to marry young wives. By thus doing, the life of the husband has often prolonged, while the wife has had to feel the want of that vitality which she has imparted to her aged husband. It has not been the duty of any woman to sacrifice life and health, even if she did love one so much older than herself, and felt willing on her part to make such a sacrifice. She should have restrained her affections. She had considerations higher than her own interest to consult. She should consider, if children be born to them, what would be their condition? It is still worse for young men to marry women considerably older than themselves. The offspring of such unions, in many cases, where ages widely differ, have not well-balanced minds. They have been deficient also in physical strength. In such families have frequently been manifested varied, peculiar, and often painful traits of character. The children often die prematurely; and those who reach maturity, in many cases are deficient in physical and mental strength, and moral worth. [Cf: RH 07-04-99 para. 5] p. 396, Para. 4, [1899MS].

The father is seldom prepared, with his failing faculties, properly to bring up his young family. These children have peculiar traits of character, which constantly need a counteracting influence, or they will go to certain ruin. They are not educated aright. Their discipline has too often been of the fitful, impulsive kind, by reason of the father's age. He has been susceptible of changeful feelings,--at one time overindulgent, while at another he is unwarrantably severe. In some such families, everything is wrong, and domestic wretchedness is greatly increased. Thus a class of beings has been thrown upon the world as a burden of society. Their parents were accountable in a great degree for the characters developed by their children, which are transmitted from generation to generation. [Cf: RH 07-04-99 para. 6] p. 397, Para. 1, [1899MS].

Those who increase the number of their children, when, if they consulted reason, they must know that physical and mental weakness must be their inheritance, are transgressors of the last six precepts of God's law, which specify the duty of man to his fellow man. They do their part in increasing the degeneracy of the race, and in sinking society lower, thus injuring their neighbor. If God thus regards the rights of neighbors, has he no care in regard to closer and more sacred relationship? If not a sparrow falls to the ground without his notice, will he be unmindful of the children born into the world, diseased

physically and mentally, suffering, in a greater or less degree, all their lives? Will he not call parents to an account, to whom he has given reasoning powers, for putting these higher faculties in the background, and becoming slaves to passion, when, as the result, generations must bear the mark of their physical, mental, and moral deficiencies? In addition to the suffering they entail upon their children, they have no portion but poverty to leave to their pitiful flock. They can not educate them, and many do not see the necessity, neither could they find time if they did, to train them, and instruct them, and lessen, as much as possible, the wretched inheritance transmitted to them. Parents should not increase their families any faster than they know that their children can be well cared for and educated. A child in the mother's arms from year to year is a great injustice to her. It lessens, and often destroys, social enjoyment, and increases domestic wretchedness. It robs their children of that care, education, and happiness which parents should feel it their duty to bestow upon them. [Cf: RH 07-04-99 para. 7] p. 397, Para. 2, [1899MS].

The husband violates the marriage vow, and the duties enjoined upon him in the word of God, when he disregards the health and happiness of the wife, by increasing her burdens and cares by numerous offspring. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." [Cf: RH 07-04-99 para. 8] p. 397, Para. 3, [1899MS].

We see this holy injunction almost wholly disregarded, even by professed Christians. Everywhere you may look, you will see pale, sickly, careworn, brokendown, dispirited, discouraged women. They are generally overworked, and their vital energies exhausted by frequent childbearing. The world is filled with images of human beings who are of no worth to society. Many are deficient in intellect, and many who possess natural talents do not use them for any beneficial purposes. They are not cultivated, and the one great reason is that children have been multiplied faster than they could be well trained, and have been left to come up much like the brutes. Mrs. E. G. White. [Cf: RH 07-04-99 para. 9] p. 397, Para. 4, [1899MS].

Probationary time is our period of test and trial. It cost a price that can not be computed,--the lifeblood of the Son of the infinite God. This time is an entrusted talent, a precious gift, to be improved in God's service. The Christian will not trifle one hour away. He will spend it in working the works of Christ. [Cf: RH 07-11-99 para. 1] p. 398, Para. 1, [1899MS].

The Lord calls for the whole heart, the entire affections. He will not accept any divided service. When we give all we have and are to him, our love for those for whom he died is strengthened. Finding its source in Christ, this pure, holy affection flows forth in a rich current to those who come within the sphere of our influence. [Cf: RH 07-11-99 para. 2] p. 398, Para. 2, [1899MS].

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

almoners of his treasures. Thus, one with Christ, they walk and work in harmony with him. [Cf: RH 07-11-99 para. 3] p. 398, Para. 3, [1899MS].

The lack of practical obedience will constitute the ground of the condemnation of those that are lost. Those who refuse his counsel, who will not cooperate with him, in probationary time, would not cooperate with him in heaven. They reject his offer of help when it is essential for them to represent his character, and it would not be safe to take them to heaven. [Cf: RH 07-11-99 para. 4] p. 398, Para. 4, [1899MS].

The Lord is displeased with many who claim to believe the truth. They act like unreasonable, passionate children. Christ can not accept their work. He does not need the service of those who are inspired by the enemy of all good. Many connected with the work of God give way to their temper. They fret and grumble when things do not move in a way that pleases them. The Lord is dishonored by this discontent and faultfinding. Those who give way to these traits of character can not inspire confidence as Christians. [Cf: RH 07-11-99 para. 5] p. 398, Para. 5, [1899MS].

Christ is always calm and dignified, and those who labor with him will use, in their work, the oil of grace. Their words and actions will be soothing. They will realize that the wrath of man is altogether unnecessary for the advancement of God's work. [Cf: RH 07-11-99 para. 6] p. 398, Para. 6, [1899MS].

"All ye are brethren." When our ministers visit the churches, let them not think to help the people by finding fault with them. Let those who visit the churches cultivate a spirit of meekness and brotherly love. Let their words be Christlike. Let them show that they are hidden with Christ in God. Then their words will have a power that will impress the hearts of the people. [Cf: RH 07-11-99 para. 7] p. 398, Para. 7, [1899MS].

If those who fight for their own way would take time to think; if they would plead with God to give them self-control; if they would watch unto prayer, their words of complaint and faultfinding would be much fewer. They would not find pleasure in criticizing. Thankfulness would take possession of their poor, worrying, fretting hearts, and they would rest in God, trusting in him to steer the ship. God could manage if we had nothing to do or say, but he permits us, yes, he invites us, to cooperate with him. [Cf: RH 07-11-99 para. 8] p. 398, Para. 8, [1899MS].

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



must feel the bright beams of the Sun of Righteousness shining into my soul. When we seek the Lord with full purpose of heart, our sincere prayers will cleave the darkness, and the light of Christ's glory will clothe the soul. [Cf: RH 07-11-99 para. 9] p. 399, Para. 1, [1899MS].

In the last great day every man will be rewarded according as his work has been. In unmistakable lines, Christ has laid down the terms of his settlement. So definite are they that no one can offer an excuse for not walking in the way of the Lord. [Cf: RH 07-11-99 para. 10] p. 399, Para. 2, [1899MS].

Diligence in worldly business is not enough. Busy activity in things that are as nothingness will not tell one jot or tittle in favor of any soul. The sum and substance of pure and undefiled religion is specified in God's word: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is the outgrowth of inward piety, tenderness, and love. The church whose members live this scripture will be a living power. Its members will not banish the love of God from their hearts by gossiping and recounting their grievances. The voice will not be used to weaken and destroy souls. Subjects will be dwelt upon that will bring rest to souls; words will be spoken that will comfort the feeble-minded and support the weak. [Cf: RH 07-11-99 para. 11] p. 399, Para. 3, [1899MS].

God calls upon us to be his agencies in dispensing his gifts to others. When men appropriate everything for their own advantage, he withdraws his gifts from them, and places them in the hands of those who will be faithful stewards. Christ gave himself for our salvation, and in turn we must without reserve give ourselves to him. This is God's plan for the discipline of his people. Those who love God sincerely watch for opportunities to prove to the world that they are new men and women in Christ. They do not live to amuse and glorify self. The Lord is their strength, and he enables them to perform holy, beneficent actions. Our outflow of charity is to be proportionate to Christ's liberality to us. Thus we live true religion. Rich and poor need to study what God's word teaches on this subject. They may find culture and education in learning how to give. Christ declared, "The poor always ye have with you." He has plainly stated that the decisions of the last day will turn upon the question of practical benevolence. To have ministered to the hungry, the stranger, the naked, the sick, are the credentials which will testify that we are Christ's disciples. "Thou hast been faithful over a few things," he says, "I will make thee ruler over many things." [Cf: RH 07-11-99 para. 12] p. 399, Para. 4, [1899MS].

How closely Christ has linked himself with suffering humanity! In reckoning with his heritage he places himself on the poor man's side, and registers any neglect to the poor as done to the One to whom man belongs by creation and by redemption; and every act of self-denial, performed to help the suffering, he acknowledges as done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [Cf: RH 07-11-99 para. 13] p. 400, Para. 1, [1899MS].

The hearts of those who reveal the attributes of Christ glow with divine love. They are imbued with a spirit of gratitude. But the heart that is destitute of love is unthankful. Christ calls upon his disciples to cut away from their lives every defilement of soul and body. Clear foresight and discernment are required, that we may help those who need help. [Cf: RH 07-11-99 para. 14] p. 400, Para. 2, [1899MS].

Christ is our example. He gave his life as a sacrifice for us, and he asks us to give our lives as a sacrifice for others. Thus we may cast out the selfishness which Satan is constantly striving to implant in our hearts. This selfishness is death to all piety, and can be overcome only by manifesting love to God and to our fellow men. Christ will not permit one selfish person to enter the courts of heaven. No covetous person can pass through the pearly gates; for all covetousness is idolatry. [Cf: RH 07-11-99 para. 15] p. 400, Para. 3, [1899MS].

Satan will continue to play the game of life for our souls as long as time shall last. And the end of all things is at hand. "Ye know neither the day nor the hour wherein the Son of man cometh." Watch therefore, that when he cometh, ye may be found ready. Prepare to meet thy God. There are sins to be confessed, and wrongs to be righted. Time should now be devoted to earnest preparation for the Master. In this solemn day of atonement we must humble our hearts before God, and confess our sins. We must have faith corresponding to the important, solemn truths which we profess. This is the only evidence we can give to the world to show that our religion is genuine. [Cf: RH 07-11-99 para. 16] p. 400, Para. 4, [1899MS].

Of the virgins who went forth to meet the bridegroom, five were wise, and five were foolish. In which of these classes shall we be found? This question we must answer for ourselves. If we are fully consecrated to God, seeking earnestly to do his will, we shall stand at our post of duty, doing what we can to advance his work. [Cf: RH 07-11-99 para. 17] p. 400, Para. 5, [1899MS].

The churches are to be looked after and cared for, but they are not to demand continuous labor. The members are to receive help and instruction from the Great Teacher, and then, girded with the heavenly armor, they are to stand in the army of God. Do not educate our churches to expect constant ministerial help. If they do the work God has given them to do, the truth will grow and flourish in their hearts. They will reveal the fact that they are determined to increase their abilities by exercise. In order to have God's approval, we must come up to the help of the Lord against the mighty powers of darkness. Armed with the sword of the Spirit, we are to go to the battle, holding forth the word of life, seeking to save souls. If the churches desire to guard against becoming narrow and selfish, let them work for the souls for whom Christ gave his life. [Cf: RH 07-11-99 para. 18] p. 400, Para. 6, [1899MS].

Our Redeemer made the greatest possible sacrifice for the human race. Thus he has shown the estimate he places on us. Do you desire to work so as best to please him? Gird on the armor, and fight manfully the battles of the Lord. Christ will give grace to those who are hunters and fishers of men. [Cf: RH 07-11-99 para. 19] p. 401, Para. 1, [1899MS].

Lift up Jesus. Lift him up, the man of Calvary, with the voice of song and prayer. Seek earnestly to spread the gospel. Tell the precious story of God's love for man. In this work you will find a satisfaction that will last through the eternal ages. Christ has given us this work as our special charge, and he is the source of our wisdom and efficiency. [Cf: RH 07-11-99 para. 20] p. 401, Para. 2, [1899MS].

Talk the truth, pray it, sing it. Point sinners to Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world." Cooperate with Christ and the heavenly intelligences in the work of reinstating the economy which Christ instituted. Declare with power and assurance that Christ came to live the law of Jehovah. God desires his people to be ready, with souls aglow with his love, to impart as fast as they receive. They are to show what the truth has done for them, that God may be glorified. Mrs. E. G. White. [Cf: RH 07-11-99 para. 21] p. 401, Para. 3, [1899MS].

Children in this age are suffering, with their parents, more or less, the penalty of the violation of the laws of health. The course generally pursued with them, from their infancy, is in continual opposition to the laws of their being. They were compelled to receive a miserable inheritance of disease and debility, before their birth, occasioned by the wrong habits of their parents, which will affect them in a greater or less degree through life. This bad state of things is made every way worse by parents' continuing to follow a wrong course in the physical training of their children during their childhood. [Cf: RH 07-11-99 para. 1] p. 401, Para. 4, [1899MS].

Parents manifest astonishing ignorance, indifference, and recklessness, in regard to the physical health of their children, which often results in destroying the little vitality left the abused infant, and consigns it to an early grave. You will frequently hear parents mourning over the providence of God, which has torn their children from their embrace. Our Heavenly Father is too wise to err, and too good to do us wrong. He has no delight in seeing his creatures suffer. Thousands have been ruined for life because parents have not acted in accordance with the laws of health. They have moved from impulse, instead of following the dictates of sound judgment, constantly having in view the future well-being of their children. [Cf: RH 07-11-99 para. 2] p. 401, Para. 5, [1899MS].

The first great object to be attained in the training of children is soundness of constitution, which will prepare the way in a great measure for mental and moral training. Physical and moral health are closely united. What an enormous weight of responsibility rests upon parents when we consider that the course pursued by them before the birth of their children has very much to do with the development of their character after their birth. [Cf: RH 07-11-99 para. 3] p. 401, Para. 6, [1899MS].

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

overworked, overfed, or fed when heated, lest they be ruined. He will take time to care for his stock, lest they be injured by neglect, exposure, or any improper treatment, and his increasing young stock depreciate in value. He will observe regular periods for their eating, and will know the amount of work they can perform without injuring them. In order to accomplish this, he will provide them only the most healthful food, in proper quantities, and at stated periods. By thus following the dictates of reason, farmers are successful in preserving the strength of their beasts. If the interest of every father, for his wife and children, corresponded to that care manifested for his cattle, in that degree that their lives are more valuable than the dumb animals, there would be an entire reformation in every family, and human misery be far less. [Cf: RH 07-11-99 para. 4] p. 402, Para. 1, [1899MS].

Great care should be manifested by parents in providing the most healthful articles of food for themselves and for their children. And in no case should they place before their children food which their reason teaches them is not conducive to health, but which would fever the system, and derange the digestive organs. Parents do not study from cause to effect in regard to their children, as in the case of their dumb animals, and do not reason that to overwork, to eat after violent exercise and when much exhausted and heated, will injure the health of human beings, as well as the health of dumb animals, and will lay the foundation for a broken constitution in man, as well as in the beasts. [Cf: RH 07-11-99 para. 5] p. 402, Para. 2, [1899MS].

If parents of children eat frequently, irregularly, and in too great quantities, even of the most healthful food, it will injure the constitution; but in addition to this, if the food is of an improper quality, and prepared with grease and indigestible spices, the result will be far more injurious. The digestive organs will be severely taxed, and exhausted nature will be left a poor chance to rest and recover strength, and the vital organs will soon become impaired, and break down. If care and regularity are considered needful for dumb animals, they are as much more essential for human beings, formed in the image of their Maker, as they are of more value than the dumb creation. [Cf: RH 07-11-99 para. 6] p. 402, Para. 3, [1899MS].

The father, in many cases, exercises less reason, and has less care, for his wife, and their offspring before its birth, than he manifests for his cattle with young. The mother, in many cases, previously to the birth of her children, is permitted to toil early and late, heating her blood, while preparing various unhealthful dishes of food to suit the perverted taste of the family and of visitors. Her strength should have been tenderly cherished. A preparation of healthful food would have required but about one half the expense and labor, and would have been far more nourishing. [Cf: RH 07-11-99 para. 7] p. 402, Para. 4, [1899MS].

The mother, before the birth of her children, is often permitted to labor beyond her strength. Her burdens and cares are seldom lessened, and that period, which should be to her, of all others, a time of rest, is one of fatigue, sadness, and gloom. By too great exertion on her part, she deprives her offspring of that nutrition which nature has provided for it, and by heating her blood, she imparts to it a bad quality of blood. The offspring is robbed of its vitality, robbed of

physical and mental strength. The father should study how to make the mother happy. He should not allow himself to come to his home with a clouded brow. If he is perplexed in business, he should not, unless it is actually necessary to counsel with his wife, trouble her with such matters. She has cares and trials of her own to bear, and she should be tenderly spared every needless burden. Mrs. E. G. White. [Cf: RH 07-11-99 para. 8] p. 403, Para. 1, [1899MS].

Before his ascension, Christ commissioned his disciples: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." When the disciples prepared themselves for the descent of the Holy Spirit, by putting away all selfishness, all love of supremacy, and all differences, by becoming of one accord, of one mind, divine grace came upon them in a marked manner. The pentecostal season brought to them the evidences that they were accepted in the Beloved, and that their prayers, ascending to God in faith, would assuredly be answered. The power of the Holy Spirit was given to accompany the preaching of the Word. [Cf: RH 07-18-99 para. 1] p. 403, Para. 2, [1899MS].

In the commission to the disciples, and the descent of the Holy Spirit on the day of Pentecost, Christ shows that power and wisdom are not with the many, and that they do not come from man, but from Christ. The apostle Paul declares: "He is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of the cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; . . . even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." [Cf: RH 07-18-99 para. 2] p. 403, Para. 3, [1899MS].

Speaking to his disciples, Christ said, "It is given unto you to know the mysteries of the kingdom of heaven." These they were to proclaim to the world. "What ye hear in the ear," he said on one occasion, "that preach ye upon the housetops;" for there is nothing in the knowledge of truth and righteousness that is to remain a mystery. The door is thrown open for all who believe. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." [Cf: RH 07-18-99 para. 3] p. 403, Para. 4, [1899MS].

Christ makes a distinction between those who believe on him and those who do not, and tells his followers the evidence they must give to the world that they love the Saviour, who gave his life a ransom for them.

"If ye love me," he says, "keep my commandments. And I will pray the Father, and he will give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him. . . . If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." [Cf: RH 07-18-99 para. 4] p. 404, Para. 1, [1899MS].

The apostle Paul declares: "We have received, not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us to God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." [Cf: RH 07-18-99 para. 5] p. 404, Para. 2, [1899MS].

This scripture explains why men whose minds are occupied with worldly things do not give attention to things of eternal interest. Either God or Satan has the control of the intellect. If man sustains no vital relation to God, he reveals that he is connected with another leader, who is controlling his mind, and holding him in darkness, that he may not see the evidences of truth. The world can not receive the Spirit of truth, because they have not made the truth, which would make them wise unto salvation, their study. They can not receive truth, because they do not see Christ as the truth. They do not know him. "This is life eternal," said Christ, "that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [Cf: RH 07-18-99 para. 6] p. 404, Para. 3, [1899MS].

Those who know the truth are responsible for those who know it not. As a part of God's great firm, we have a work to do in building up the interests of that firm. As instruments of righteousness, we are to build up the kingdom of God, according to the plans he has laid before us. All who are connected with God will be imbued with his Spirit. The light that has been given them they will communicate to those who are in darkness. They will never cease their efforts to win souls to Christ. This is the work before all who claim to believe in Jesus. And in this work they will give themselves to God, soul, body, and spirit. They will bear their burden of soul in prayer to God, that those who know him not may be convicted and converted. To neglect this work is to insult Jehovah, to grieve the Holy Spirit, and to prove disloyal to Christ. [Cf: RH 07-18-99 para. 7] p. 404, Para. 4, [1899MS].

The Lord would have all his workers weighted with a wisdom that is divine, that wisdom which God gives to all who ask in faith. Paul said: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of man, but in the power of

God." [Cf: RH 07-18-99 para. 8] p. 404, Para. 5, [1899MS].

The apostle Paul had all the privileges of a Roman citizen. He was not behind in the Hebrew education; for he had learned at the feet of Gamaliel; but all this did not enable him to reach the highest standard. With all this scientific and literary education, he was, until Christ was revealed to him, in as complete darkness as are many at this time. Paul became fully conscious that to know Jesus Christ by an experimental knowledge was for his present and eternal good. He saw the necessity of reaching a high standard. [Cf: RH 07-18-99 para. 9] p. 405, Para. 1, [1899MS].

It had been Paul's custom to adopt an oratorical style in his preaching. He was a man fitted to speak before kings, before the great and learned men of Athens, and his intellectual acquirements were often of value to him in preparing the way for the gospel. He tried to do this in Athens, meeting eloquence with eloquence, philosophy with philosophy, and logic with logic; but he failed to meet with the success he had hoped for. His after-sight led him to understand that there was something needed above human wisdom. God taught him that something above the world's wisdom must come to him. He must receive his power from a higher source. In order to convict and convert sinners, the Spirit of God must come into his work, and sanctify every spiritual development. He must eat the flesh and drink the blood of the Son of God. [Cf: RH 07-18-99 para. 10] p. 405, Para. 2, [1899MS].

Christ is the mystery of godliness, and God calls for a humble reliance upon him, whose divine aid is promised to all. The church at Corinth did not make the fear of Christ the first, the last, and the best in everything. They were fearful of offending the Jews and the learned heathen, and they were becoming weak. Paul declared to them that he had not come to them with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that their faith might not stand in the wisdom of men, but in the power of God. "Howbeit," he said, "we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [Cf: RH 07-18-99 para. 11] p. 405, Para. 3, [1899MS].

This mystery all the intelligence of human beings is of itself incapable of understanding. Man's learning may be considered supreme, but it is not that higher education which he can take with him into the kingdom of heaven. The learned men of the world, notwithstanding all their intellectual studies, know not the truth as it is in Jesus. In his epistle to the Ephesians, Paul brings to view a kind of education which these supposed intellectual stars have not: "Blessed be the God and Father of our Lord Jesus Christ," he says, "who hath blessed us with all spiritual blessings in heavenly places in Christ: according as

he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." [Cf: RH 07-18-99 para. 12] p. 405, Para. 4, [1899MS].

These divine heights the true believer may reach. All who will may see the mystery of godliness. But it is only through a correct understanding of Christ's mission and work that the possibility of being complete in him, accepted in the Beloved, is brought within our reach. His long human arm embraces the human family; his divine arm grasps the throne of the Infinite, that man may have the benefit of the infinite sacrifice made in his behalf. And to as many as receive him, he gives the power to become the sons of God, even to them that believe on his name. [Cf: RH 07-18-99 para. 13] p. 406, Para. 1, [1899MS].

There are many who are too exalted in their own opinion to receive this mystery. There is a science that the Most High would have these great men understand; but they can not see the Truth, the Life, the Light of the world. Human science is not divine enlightenment. Divine science is the demonstration of the Spirit of God, inspiring implicit faith in him. The men of the world suppose this faith to be beneath the notice of their great and intelligent minds, something too low to give attention to; but here they make a great mistake. It is altogether too high for their human intelligence to reach. [Cf: RH 07-18-99 para. 14] p. 406, Para. 2, [1899MS].

The gospel message is far from being opposed to true knowledge and intellectual attainments. It is itself true science, true intellectual knowledge. True wisdom is infinitely above the comprehension of the worldly wise. The hidden wisdom, which is Christ formed within, the hope of glory, is a wisdom high as heaven. The deep principles of godliness are sublime and eternal. A Christian experience alone can help us to understand this problem, and obtain the treasures of knowledge which have been hidden in the counsels of God, but are now made known to all who have a vital connection with Christ. All who will may know of the doctrine. [Cf: RH 07-18-99 para. 15] p. 406, Para. 3, [1899MS].

God is glorified in having channels through which he can communicate the treasures of heaven to a fallen world. Every one who will cleanse his soul of impurity, and let the similitude of Christ's character be placed on his character, will reflect back to God in pure currents the praise and thanksgiving of the souls he has won for Christ. The Saviour says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." Mrs. E. G. White. [Cf: RH 07-18-99 para. 16] p. 406, Para. 4, [1899MS].

The mother too often meets with cold reserve from the father. If everything does not move off just as pleasantly as he could wish, he blames the wife and mother, and is indifferent to her cares and daily trials. Men who do this are working directly against their own interest and happiness. The mother becomes discouraged. Hope and cheerfulness depart from her. She goes about her work mechanically, knowing that it must be done, and this soon results in a loss of both physical and



mental health. Children are born to them suffering with various diseases, and God holds the parents accountable in a great degree; for it was their wrong habits that fastened upon their unborn children the disease under which they are compelled to suffer all through their lives. Some live but a short time with their load of debility. The mother anxiously watches over the life of her child, and is weighed down with sorrow when she is compelled to close its eyes in death; and she often regards God as the author of all this affliction, when in reality the parents are the murderers of their own child. [Cf: RH 07-18-99 para. 1] p. 406, Para. 5, [1899MS].

The father should bear in mind that the treatment of his wife before the birth of his offspring will materially affect the disposition of the mother during that period, and will have much to do with the character developed by the child after its birth. Many fathers have been so anxious to obtain property quickly that higher considerations have been sacrificed; some have been criminally neglectful of the mother and her offspring, and too frequently the life of both has been sacrificed to the strong desire to accumulate wealth. Many do not immediately suffer the heavy penalty for their wrongdoing, and are asleep as to the result of their course. The condition of the wife is sometimes no better than that of a slave; and sometimes she is equally guilty with her husband, of squandering physical strength to obtain means to live fashionably. It is a sin for such to have children; for their offspring will often be deficient in physical, mental, and moral worth, and will bear the miserable, close, selfish impress of their parents, and the world will be cursed with their meanness. [Cf: RH 07-18-99 para. 2] p. 407, Para. 1, [1899MS].

It is the duty of men and women to act with reason in regard to their labor. They should not exhaust their energies unnecessarily; for by doing this, they not only bring suffering upon themselves, but, by their errors, bring anxiety, weariness, and suffering upon those they love. What calls for such an amount of labor?--Intemperance in eating and drinking, and the desire for wealth, have led to this intemperance in labor. If the appetite is controlled, and only healthful food is eaten, there will be so great a saving of expense that men and women will not be compelled to labor beyond their strength, and thus violate the laws of health. The desire of men and women to accumulate property is not sinful if in their efforts to attain their object they do not forget God, and transgress the last six precepts of Jehovah, which dictate the duty of man to his fellow man, and so place themselves in a position where it is impossible for them to glorify God in their bodies and spirits, which are his. If, in their haste to be rich, they overtax their energies, and violate the laws of their being, they place themselves in a condition where they can not render to God perfect service, and are therefore pursuing a course of sin. Property thus obtained is gained at an immense sacrifice. [Cf: RH 07-18-99 para. 3] p. 407, Para. 2, [1899MS].

Hard labor and anxious care often make the father nervous, impatient, and exacting. He does not notice the tired look of his wife, who has labored with her feeble strength just as hard as he has labored with his stronger energies. He suffers himself to be hurried with business, and through his anxiety to be rich, loses in a great measure the sense of his obligation to his family, and does not measure aright his wife's power of endurance. He often enlarges his farm, requiring an increase

of hired help, which necessarily increases the housework. The wife realizes every day that she is doing too much work for her strength, yet she toils on, thinking the work must be done. She is continually reaching down into the future, drawing upon her future resources of strength, and is living upon borrowed capital; and at the period when she needs that strength, it is not at her command, and if she does not lose her life, her constitution is broken past recovery. [Cf: RH 07-18-99 para. 4] p. 407, Para. 3, [1899MS].

If the father would become acquainted with physical law, he would better understand his obligations and his responsibilities. He would see that he had been guilty of almost murdering his children, by suffering so many burdens to come upon the mother, compelling her to labor beyond her strength before their birth, in order to obtain money to leave for them. They nurse these children through their suffering life, and often lay them prematurely in the grave, little realizing that their wrong course has brought the sure result. How much better to shield the mother of his children from wearing labor and mental anxiety, and let the children inherit good constitutions, and give them an opportunity to battle their way through life, not relying upon their father's property, but upon their own energetic strength! The experience thus obtained would be of more worth to them than houses and lands purchased at the expense of the health of mother and children. [Cf: RH 07-18-99 para. 5] p. 408, Para. 1, [1899MS].

It seems perfectly natural for some men to be morose, selfish, exacting, and overbearing. They have never learned the lesson of self-control, and will not restrain their unreasonable feelings, let the consequences be what they may. Such men will be repaid by seeing their companions sickly and dispirited, and their children bearing the peculiarities of their own disagreeable traits of character. [Cf: RH 07-18-99 para. 6] p. 408, Para. 2, [1899MS].

It is the duty of every married couple studiously to avoid marring the feelings of each other. They should control every look of fretfulness and passion. They should study each other's happiness in small matters as well as in large, manifesting a tender thoughtfulness in acknowledging kind acts and little courtesies. These small things should not be neglected; for they are just as important to the happiness of man and wife, as food is to sustain physical strength. The father should encourage the wife and mother to lean upon his large affection. Kind, cheerful, encouraging words from him to whom she has entrusted her life-happiness will be more beneficial to her than any medicine; and the cheerful rays of light that such sympathizing words will bring to the heart of the wife and mother, will reflect their own cheering beams upon the heart of the father. [Cf: RH 07-18-99 para. 7] p. 408, Para. 3, [1899MS].

The husband will frequently see his wife careworn and debilitated, growing prematurely old, in laboring to prepare food to suit his vitiated taste. He gratifies the appetite, and will eat and drink those things which cost much time and labor to prepare for the table, and which have a tendency to make those who partake of these unhealthful things nervous and irritable. The wife and mother is seldom free from headache, the children suffer from the effects of eating unwholesome food, and there is a great lack of patience and affection with parents and children. All are sufferers together; for health has been

sacrificed to lustful appetite. The offspring, before its birth, has had transmitted to it disease and an unhealthy appetite. The irritability, nervousness, and despondency manifested by the mother will mark the character of her child. Mrs. E. G. White. [Cf: RH 07-18-99 para. 8] p. 408, Para. 4, [1899MS].

"Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." [Cf: RH 07-25-99 para. 1] p. 409, Para. 1, [1899MS].

This parable illustrates the penetrating and assimilating power of the gospel, which is to fashion the church after the divine similitude by working on the hearts of the individual members. As the leaven operates on the meal, so the Holy Spirit operates on the human heart, absorbing all its capabilities and powers, bringing soul, body, and spirit into conformity to Christ. [Cf: RH 07-25-99 para. 2] p. 409, Para. 2, [1899MS].

In the parable the woman placed the leaven in the meal. It was necessary to supply a want. By this God would teach us that, of himself, man does not possess the properties of salvation. He can not transform himself by the exercise of his will. The truth must be received into the heart. Thus the divine leaven does its work. By its transforming, vitalizing power it produces a change in the heart. New thoughts, new feelings, new purposes are awakened. The mind is changed, the faculties are set to work. Man is not supplied with new faculties, but the faculties he has are sanctified. The conscience hitherto dead is aroused. But man can not make this change himself. It can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power. [Cf: RH 07-25-99 para. 3] p. 409, Para. 3, [1899MS].

This truth is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born again he can not see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." [Cf: RH 07-25-99 para. 4] p. 409, Para. 4, [1899MS].

When our minds are controlled by the Spirit of God, we shall understand the lesson taught by the parable of the leaven. Those who open their hearts to receive the truth will realize that the word of God is the great instrumentality in the transformation of character. "The entrance of thy words giveth light," the psalmist declares; "it giveth understanding unto the simple." And Christ prayed for his disciples, "Sanctify them through thy truth: thy word is truth." "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." [Cf: RH 07-25-99 para. 5] p. 409, Para. 5, [1899MS].

Christ came to this world to declare the truth, that we might be sanctified by it. Speaking of him, John says: "That was the true Light, which lighteth every man that cometh into the world. He was in the

world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth. . . . And of his fulness have all we received, and grace for grace." [Cf: RH 07-25-99 para. 6] p. 409, Para. 6, [1899MS].

In his prayer for us, Christ said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." These words embody everything; and we can not, therefore, place too much importance on them. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then shall we not awaken to our holy responsibilities, and strive to meet God's standard of character? If we are one with Christ by faith, we are sons and daughters of God. [Cf: RH 07-25-99 para. 7] p. 410, Para. 1, [1899MS].

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." [Cf: RH 07-25-99 para. 8] p. 410, Para. 2, [1899MS].

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." The Holy Spirit presents the law to the sinner as God's only standard of character. "For I was alive without the law once," Paul continues; "but when the commandment came, sin revived, and I died. And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. . . . I delight in the law of God after the inward man." [Cf: RH 07-25-99 para. 9] p. 410, Para. 3, [1899MS].

"For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." By the grace of Christ we are saved. But grace does not abolish the law of God. The law is the transcript of God's character. It presents his righteousness in contrast with unrighteousness. By the law is the knowledge of sin. The law makes sin appear exceeding sinful. It condemns the transgressor, but it has no power to save and restore him. Its province is not to pardon. Pardon comes through Christ, who lived the law in humanity. Man's only hope is in the substitute provided by God, who gave his Son, that he might reconcile the world to himself. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." [Cf: RH 07-25-99 para. 10] p. 410, Para. 4, [1899MS].

"There is therefore now no condemnation to them which are in Christ

Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." [Cf: RH 07-25-99 para. 11] p. 410, Para. 5, [1899MS].

"For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. . . . For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. . . . Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." [Cf: RH 07-25-99 para. 12] p. 411, Para. 1, [1899MS].

Are you standing on the foundation laid by Christ? Have you faith in him, who is made unto us "wisdom, and righteousness, and sanctification, and redemption"? His word is true, and it requires those who believe in him to be sanctified, soul, body, and spirit. Sanctification is the measure of our completeness. The moment we surrender ourselves to God, believing in him, we have his righteousness. We realize that we have been redeemed from sin, and we appreciate the sacrifice made to purchase our freedom. [Cf: RH 07-25-99 para. 13] p. 411, Para. 2, [1899MS].

Our salvation is complete, because it is founded on the accomplishment of a plan laid before the foundation of the world. Before Christ came, a ceremonial holiness could be obtained by offering the blood of bulls and of goats; but these sacrifices could not cleanse the conscience. They were but a representation of Christ, the great sacrifice. The substance of all the sacrifices and offerings, he came to this world to do God's will by offering himself. He came as the world's Redeemer, to stand at the head of humanity. The Holy Spirit comes to man through Christ. We are given a decided testimony regarding the value of Christ's offering. God's word declares, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." It was a whole and entire sacrifice that was made for us. [Cf: RH 07-25-99 para. 14] p. 411, Para. 3, [1899MS].

The last great crisis is upon us. The working of the man of sin is revealed. "The mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." [Cf: RH 07-25-99 para. 15] p. 411, Para. 4, [1899MS].

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. . . . Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." [Cf: RH 07-25-99 para. 16] p. 411, Para. 5, [1899MS].

This sanctification we must all experience, else we can never gain eternal life. It is obtained by a union with Christ, a union which no power of Satan can break. [Cf: RH 07-25-99 para. 17] p. 412, Para. 1, [1899MS].

Christ demands undivided heart-service,--the entire use of mind, soul, heart, and strength. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." When we make this surrender, Christ sets our minds at rest, and consecrates our hearts and hands to his service. His wisdom gives us spiritual life, and enables us to manifest love to God and to one another. We reveal his grace in our characters; for we have his life. He presents us spotless before his Father; for we are sanctified through his blood. We are purged from dead works; for Jesus takes possession of the sanctified soul, to renew, sustain, and guide all its impulses, and give vitality to its purposes. Thus we become temples for the indwelling of the Holy Spirit. Mrs. E. G. White. [Cf: RH 07-25-99 para. 18] p. 412, Para. 2, [1899MS].

In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal. Many women should never have become mothers. Their blood was filled with scrofula, transmitted to them from their parents, and increased by their gross manner of living. The intellect has been brought down, and enslaved to serve the animal appetites. Children born of such parents have been great sufferers, and of but little use to society. [Cf: RH 07-25-99 para. 1] p. 412, Para. 3, [1899MS].

It has been one of the greatest causes of degeneracy in preceding generations, that wives and mothers, who otherwise would have had a beneficial influence upon society in raising the standard of morals, have been lost to society through the multiplicity of home cares, because of the fashionable, health-destroying manner of cooking, and also in consequence of too frequent childbearing. The mother has been

compelled to endure needless suffering, her constitution has failed, and her intellect has become weakened by so great a draft upon her vital resources. Her offspring suffer because of her debility; and through her inability to educate them, society has thrown upon it a class poorly fitted to be of any benefit. [Cf: RH 07-25-99 para. 2] p. 412, Para. 4, [1899MS].

If these mothers had given birth to but few children, and had been careful to live upon such food as would preserve physical health and mental strength, so that the moral and intellectual might predominate over the animal, they could have so educated their children for usefulness that they would have been bright ornaments to society. [Cf: RH 07-25-99 para. 3] p. 412, Para. 5, [1899MS].

If, in past generations, parents had, with firmness of purpose, kept the body servant to the mind, and had not allowed the intellectual to be enslaved by the animal passions, there would be in this age a different order of beings upon the earth. And if the mother, before the birth of her offspring, had always possessed self-control, realizing that she was giving the stamp of character to future generation, the present state of society would not be so depreciated in character. [Cf: RH 07-25-99 para. 4] p. 412, Para. 6, [1899MS].

Every woman about to become a mother, whatever may be her surroundings, should encourage constantly a happy, contented disposition, knowing that for all her efforts in this direction she will be repaid tenfold in the physical, as well as in the moral, character of her offspring. Nor is this all. By habit she can accustom herself to cheerful thinking, and thus encourage a happy state of mind, and cast a cheerful reflection of her own happiness of spirit upon her family, and those with whom she associates. And in a very great degree her physical health will be improved. A force will be imparted to the life springs; the blood will not move sluggishly, as would be the case if she were to yield to despondency and gloom. Her mental and moral health are invigorated by the buoyancy of her spirits. The power of the will can resist impressions of the mind, and will prove a grand soother of the nerves. Children who are robbed of that vitality which they should have inherited from their parents should have the utmost care. By close attention to the laws of their being, a much better condition may be established. [Cf: RH 07-25-99 para. 5] p. 413, Para. 1, [1899MS].

The period in which the infant receives its nourishment from its mother is critical. Many a mother, while nursing her infant, has been permitted to overwork, heating her blood over the cook-stove; and the nursling has been seriously affected, not only with fevered nourishment from the mother's breast, but its blood has been poisoned by the unhealthy diet of the mother, which has fevered her whole system, thereby affecting the food of the infant. The infant is also affected by the condition of the mother's mind. If she is unhappy, easily agitated, irritable, giving vent to outbursts of passion, the nourishment the infant receives from its mother will be inflamed, often producing colic, spasms, and, in some instances, causing convulsions, or fits. [Cf: RH 07-25-99 para. 6] p. 413, Para. 2, [1899MS].

The character also of the child is more or less affected by the nature of the nourishment received from the mother. How important, then, that

the mother, while nursing her infant, should preserve a happy state of mind, having perfect control of her own spirit. By thus doing, the food of the child is not injured, and the calm, self-possessed course the mother pursues in the treatment of her child has much to do in molding the mind of the infant. If it is nervous, and easily agitated, the mother's careful, unhurried manner will have a soothing and correcting influence, and the health of the infant will be much improved. [Cf: RH 07-25-99 para. 7] p. 413, Para. 3, [1899MS].

Infants have been greatly abused by improper treatment. If fretful, they have generally been fed to keep them quiet, when, in most cases, receiving too much food, made injurious by the wrong habits of the mother, was the very cause of their fretfulness. More food only made the matter worse; for the stomach was already overloaded. [Cf: RH 07-25-99 para. 8] p. 413, Para. 4, [1899MS].

Children are generally brought up from the cradle to indulge the appetite, and are taught that they live to eat. The mother does much toward the formation of the character of her children in their childhood. She can teach them to control the appetite, or she can teach them to indulge the appetite, and become gluttons. The mother often plans to accomplish a certain amount of work during the day; and when the children trouble her, instead of taking time to soothe their little sorrows, and divert them, something is given them to eat, to keep them still. This accomplishes the purpose for a short time, but eventually makes things worse. The children's stomachs are pressed with food when they have not the least want of food. All that is required is a little of mother's time and attention. But she regards her time altogether too precious to devote to the amusement of her children. Perhaps to arrange her house in a tasteful manner for visitors to praise, and to have her food cooked in fashionable style, are, with her, higher considerations than the happiness and health of her children. [Cf: RH 07-25-99 para. 9] p. 413, Para. 5, [1899MS].

Intemperance in eating and in labor debilitates the parents, often making them nervous, and disqualifying them rightly to discharge their duty to their children. Three times a day parents and children gather around the table, loaded with a variety of fashionable foods. The merits of each dish have to be tested. Perhaps the mother has toiled till she is heated and exhausted, and is not in a condition to take even the simplest food till she has first had a period of rest. The food she wearied herself in preparing is wholly unfit for her at any time, but especially taxes the digestive organs when the blood is heated and the system exhausted. Those who have thus persisted in violating the laws of their being have been compelled to pay the penalty at some period of their life. [Cf: RH 07-25-99 para. 10] p. 414, Para. 1, [1899MS].

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



are unfitted properly to train their children. Their life will be marked with extremes; sometimes they will be very indulgent, at other times severe, censuring for trifles that deserve no notice. Mrs. E. G. White. [Cf: RH 07-25-99 para. 11] p. 414, Para. 2, [1899MS].

"Again the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he hath found one pearl of great price, went and sold all that he had, and bought it." [Cf: RH 08-01-99 para. 1] p. 414, Para. 3, [1899MS].

Truth is represented as a pearl of great price. It is to be enthroned in the heart; for it alone can convince of, and reclaim from sin. By comparing the kingdom of heaven to a pearl, Christ desired to lead every soul to appreciate that pearl, above all else. The possession of the pearl, which means the possession of a personal Saviour, is the symbol of true riches. It is a treasure above every earthly treasure. [Cf: RH 08-01-99 para. 2] p. 414, Para. 4, [1899MS].

Christ is ready to receive all who come to him in sincerity. He is our only hope, our Alpha and Omega. He is our sun and shield, our wisdom, our sanctification, our righteousness. Only by his power can our hearts be kept in the love of God. He longs to give us his peace and rest. But he will not tolerate one particle of pretense or hypocrisy. There are those who say and do not, who profess to know the truth, but whose lives are a denial of it. The Lord knows these. [Cf: RH 08-01-99 para. 3] p. 414, Para. 5, [1899MS].

On one occasion Christ warned his disciples to beware how they cast their pearls before those who had no discernment to appreciate their value. They were to be careful how they applied their time and taxed their strength. "Give not that which is holy unto the dogs," he said, "neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." [Cf: RH 08-01-99 para. 4] p. 414, Para. 6, [1899MS].

There are those who will be rescued from the very depths of pollution. Isaiah speaks of this class: "Wash you, make you clean," he says; "put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [Cf: RH 08-01-99 para. 5] p. 415, Para. 1, [1899MS].

The evils are to be cut away from the life. Sins are to be repented of. Though they are as scarlet, they may be made as white as snow. Just as great a transformation as possible is to take place in the character. But if, after test and trial, after being brought into connection with those who work faithfully in their behalf, men and women do not give evidence that they have been purified from wrong habits and practises, they show that they do not appreciate the pearl of great price. If they are dishonest in any transaction, temporal or spiritual, if they are not straightforward, they show that they regard the rich mercies of God as a common thing. They can not see the value of the pearl of great price. "If ye be willing and obedient, ye shall eat the good of the land," God declares; "but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath

spoken it. How is the faithful city become an harlot." How have those who have had every opportunity to know the truth become defiled with the corruptions of the ungodly. "It was full of judgment; righteousness lodged in it; but now murderers. Thy silver has become dross, thy wine mixed with water." [Cf: RH 08-01-99 para. 6] p. 415, Para. 2, [1899MS].

Those represented in these words have mingled the sacred with the common. They profess to believe the truth, but they can not carry dishonest practises in the narrow road and through the strait gate. By their actions they show that they have chosen the road in which the world travels. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." [Cf: RH 08-01-99 para. 7] p. 415, Para. 3, [1899MS].

We shall meet those who have so perverted the conscience that they are unable to discern the precious truth of God's word. Then let all be careful with whom they connect. When men show themselves unimpressionable, unable to appreciate the pearl of great price; when they deal dishonestly with God and with their fellow men; when they show that the fruit they bear is the fruit of the forbidden tree, beware lest, by connecting with them, you lose your connection with God. They give evidence that God is not working with them, and the knowledge gained by a connection with them is misleading. You can not be a savor of life unto them; for they will not appreciate the word of God. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." [Cf: RH 08-01-99 para. 8] p. 416, Para. 1, [1899MS].

We shall see in the future, as we have seen in the past, all kinds of characters develop. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who we supposed were as true as steel to principle. Something comes to test them, and they are overthrown. If such men fall, some say, Whom can we trust? This is a temptation Satan brings to destroy the faith of those who are striving to walk in the narrow road. Those who fall have evidently corrupted their way before the Lord. They are beacons of warning, teaching those who profess to believe the truth that the word of God alone can reclaim men from guilt, and keep them steadfast in the way of holiness. [Cf: RH 08-01-99 para. 9] p. 416, Para. 2, [1899MS].

The word of God is the pearl of great price. It is unchangeable, eternal. Truth as it is in Jesus sets men right, and keeps them so. The truth is an anchor to the soul, both sure and steadfast. But the truth is no truth to him who does not obey it. When men drift away from the principles of truth, they always betray sacred trust. Let every soul, whatever may be his sphere of action, make sure that the truth is implanted in the heart by the power of the Spirit of God. Unless this is made certain, those who preach the Word will betray holy trusts. Physicians will make shipwreck of the faith. Lawyers, judges, senators, will become corrupted, and yielding to bribery, will allow themselves to be bought and sold. Those who do not walk in the light as Christ is in the light, are blind leaders of the blind. "Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." Mrs. E. G. White. [Cf: RH 08-01-99 para. 10] p. 416, Para. 3, [1899MS].

The mother frequently sends her children from her presence because she thinks she can not endure the noise occasioned by their happy frolics. But with no mother's eye over them to approve, or disapprove, at the right time, unhappy differences often arise. A word from the mother would set all right again. They soon become weary, and desire change, and go into the street for amusement; and pure, innocent-minded children are driven into bad company, and evil communications breathed into their ears corrupt their good manners. The mother often seems to be asleep to the interest of her children, until she is painfully aroused by the exhibition of vice. The seeds of evil were sown in their young minds, promising an abundant harvest. And it is a marvel to her that her children are so prone to do wrong. Parents should begin in season to instil into infant minds good and correct principles. The mother should be with her children as much as possible, and should sow precious seed in their hearts. [Cf: RH 08-01-99 para. 1] p. 416, Para. 4, [1899MS].

The mother's time belongs in a special manner to her children. They have a right to her time as no others can have. In many cases mothers have neglected to discipline their children, because it would require too much of their time, which they think must be spent in the cooking department, or in preparing their own clothing, and that of their children, according to fashion, to foster pride in their young hearts. In order to keep their restless children still, they have given them cake or candies, almost any hour of the day, and their stomachs are crowded with hurtful things at irregular periods. Their pale faces testify to the fact that mothers are doing what they can to destroy the remaining life forces of their poor children. The digestive organs are constantly taxed, and are not allowed periods of rest. The liver becomes inactive, the blood impure, and the children are sickly and irritable, because they are real sufferers from intemperance; and it is impossible for them to exercise patience. [Cf: RH 08-01-99 para. 2] p. 417, Para. 1, [1899MS].

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

will be called to render an account to God for thus dealing with their children. [Cf: RH 08-01-99 para. 3] p. 417, Para. 2, [1899MS].

Many parents do not give their children lessons in self-control. They indulge their appetite, and form the habits of their children, in childhood, to eat and drink according to their desires. So will they be in their general habits in their youth. Their desires have not been restrained; and as they grow older, they will not only indulge in the common habits of intemperance, but they will go still further in indulgences. They will choose their own associates, although corrupt. They can not endure restraint from their parents. They will give loose rein to their corrupt passions, and will have but little regard for purity or virtue. This is the reason there is so little purity and moral worth among the youth of the present day, and is the great cause why men and women feel under so little obligation to render obedience to the law of God. Some parents have not control over themselves. They do not control their own morbid appetites, or their passionate tempers; therefore they can not educate their children in regard to the denial of appetite, nor teach them self-control. [Cf: RH 08-01-99 para. 4] p. 417, Para. 3, [1899MS].

Many mothers feel that they have not time to instruct their children; and in order to get them out of the way, and get rid of their noise and trouble, they send them to school. The schoolroom is a hard place for children who have inherited enfeebled constitutions. Schoolrooms generally have not been constructed with reference to health, but with regard to cheapness. The rooms have not been arranged so that they can be ventilated, as they should be, without exposing the children to severe colds. And the seats have seldom been made so that the children can sit with ease, and keep their little, growing frames in a proper posture to insure healthy action of the lungs and heart. Young children can grow into almost any shape, and can, by habits of proper exercise and correct positions of the body, obtain healthy forms. It is destructive to the health and life of young children for them to sit in the schoolroom, upon hard, ill-formed benches, from three to five hours a day, inhaling the impure air caused by many breaths. The weak lungs become affected; and the brain, from which the nervous energy of the whole system is derived, becomes enfeebled by being called into active exercise before the strength of the mental organs is sufficiently matured to endure fatigue. [Cf: RH 08-01-99 para. 5] p. 417, Para. 4, [1899MS].

In the schoolroom the foundation has been surely laid for diseases of various kinds. But, more especially, the most delicate of all organs, the brain, has often been permanently injured by too great exercise. This has often caused inflammation, then dropsy of the head, and convulsions, with their dreaded results. And the lives of many have been thus sacrificed by ambitious mothers. Of those children who have apparently had sufficient force of constitution to survive this treatment, there are very many who carry the effects of it through life. The nervous energy of the brain becomes so weakened that after they come to maturity, it is impossible for them to endure much mental exercise. The force of some of the delicate organs of the brain seems to be expended. [Cf: RH 08-01-99 para. 6] p. 418, Para. 1, [1899MS].

And not only has the physical and mental health of children been endangered by their being sent to school at too early a period, but

they have been the losers in a moral point of view. They have had opportunities to become acquainted with children who were uncultivated in their manners. They were thrown into the society of the coarse and rough, who lie, swear, steal, and deceive, and who delight to impart their knowledge of vice to those younger than themselves. Young children, if left to themselves, learn the bad more readily than the good. Bad habits agree best with the natural heart; and the things which the children see and hear in infancy and childhood are deeply imprinted upon their minds; and the bad seed sown in their young hearts will take root, and will become sharp thorns to wound the hearts of their parents. [Cf: RH 08-01-99 para. 7] p. 418, Para. 2, [1899MS].

During the first six or seven years of a child's life special attention should be given to its physical training, rather than the intellectual. After this period, if the physical constitution is good, the education of both should receive attention. Infancy extends to the age of six or seven years. Up to this period, children should be left, like lambs, to roam about the house, and in the yard, in the buoyancy of their spirits, skipping and jumping, free from care and trouble. [Cf: RH 08-01-99 para. 8] p. 418, Para. 3, [1899MS].

Parents, especially mothers, should be the only teachers of such infant minds. They should not educate from books. The children generally will be inquisitive to learn the things of nature. They will ask questions in regard to the things they see and hear, and parents should improve the opportunity to instruct, and patiently answer these little inquiries. They can, in this manner, get the advantage of the enemy, and fortify the minds of their children, by sowing good seed in their hearts, leaving no room for the bad to take root. The mother's loving instruction at a tender age is what is needed by children in the formation of character. Mrs. E. G. White. [Cf: RH 08-01-99 para. 9] p. 418, Para. 4, [1899MS].

While God warns us to beware how we waste truths of the highest value upon those who do not appreciate them, he also presents to us such cases as that of Cornelius and the centurion, "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." An angel came to this man, saying, "Cornelius." When he saw the angel, "he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." [Cf: RH 08-08-99 para. 1] p. 418, Para. 5, [1899MS].

There are many today who are in the same position as Cornelius. They are living up to the light they have received, and God speaks to them, as he spoke to Cornelius, and brings them by his appointed agencies to the place where they will receive the truth into good and honest hearts. God reveals himself to those who are striving to form characters that he can approve. The prayers of those who fear him, who recognize their obligations to him, are heard and answered. The Lord takes special notice of those who walk in the light that he has given them, who testify by their deeds that they are trying to honor God. Through a Peter he will present the pearl of great price, and through a Cornelius and his family many souls will be brought to the light. [Cf: RH 08-08-99 para. 2] p. 419, Para. 1, [1899MS].

God declares, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." In every place God has his witnesses, who testify to the power of his rich grace. In all their ways they acknowledge God, and he directs their path. They testify to the transforming power of the grace of God; for they stand under the bloodstained banner of Prince Emmanuel. [Cf: RH 08-08-99 para. 3] p. 419, Para. 2, [1899MS].

God desires us to realize the value he sets on his believing people. "They that feared the Lord spake often one to another: and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." [Cf: RH 08-08-99 para. 4] p. 419, Para. 3, [1899MS].

Christ has revealed the value of his word. He declares that we must eat and drink his flesh and blood, if we would be partakers of the divine nature. "Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. . . . Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Cf: RH 08-08-99 para. 5] p. 419, Para. 4, [1899MS].

No work of man can improve the great and precious truths of God's word. They are not a mixture of truth and error. They are without a flaw. [Cf: RH 08-08-99 para. 6] p. 420, Para. 1, [1899MS].

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

This is a beautiful representation of those who appreciate the truth so highly that they give up all they have to come into possession of it. They lay hold by faith of the salvation provided for them at the sacrifice of the only begotten Son of God. [Cf: RH 08-08-99 para. 7] p. 420, Para. 2, [1899MS].

There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. They have not overcome unholy ambition and their love for worldly attractions. They do not lift the cross, and follow Christ in the path of self-denial and self-sacrifice. They never know what it is to have peace and harmony in the soul; for without entire surrender there is no rest, no joy. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they do not enter therein. Almost but not wholly saved means to be not almost but wholly lost. [Cf: RH 08-08-99 para. 8] p. 420, Para. 3, [1899MS].

A daily consecration to God brings peace and rest. The merchant sold all that he had to possess the pearl. When those who are seeking for salvation refuse to fail or be discouraged, they will find peace and rest in the Lord. Christ will clothe them with his righteousness. He will provide them with a clean heart and a renewed mind. These blessings cost the life of the Son of God, and are freely offered to those for whom the sacrifice was made. But how do many treat the proffered gift?--They turn away, choosing rather the pleasures of this life. Christ says of them, "Ye will not come to me, that ye might have life." [Cf: RH 08-08-99 para. 9] p. 420, Para. 4, [1899MS].

Sinners are under a fearful deception. They despise and reject the Saviour. They do not realize the value of the pearl offered to them, and cast it away, rendering to their Redeemer only insult and mockery. Many a woman decks herself with rings and bracelets, thinking to gain admiration, but she refuses to accept the pearl of great price, which would secure for her sanctification, honor, and eternal riches. What an infatuation is upon the minds of many! They are more charmed with earthly baubles, which glitter and shine, than with the crown of immortal life, God's reward for loyalty. "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number." Mrs. E. G. White. [Cf: RH 08-08-99 para. 10] p. 420, Para. 5, [1899MS].

The first important lesson for children to learn is the proper denial of appetite. It is the duty of mothers to attend to the wants of their children, by soothing and diverting their minds, instead of giving them food, and thus teaching them that eating is the remedy for life's ills. [Cf: RH 08-08-99 para. 1] p. 421, Para. 1, [1899MS].

If parents had lived healthfully, being satisfied with a simple diet, much expense would have been saved. The father would not have been obliged to labor beyond his strength, in order to supply the needs of his family. A simple, nourishing diet would not have had an influence unduly to excite the nervous system and the animal passions, producing moroseness and irritability. If he had partaken only of plain food, his head would have been clear, his nerves steady, his stomach in a healthy condition; and with a pure system, he would have had no loss of appetite, and the present generation would be in a much better

condition than it now is. But even now, in this late period, something can be done to improve our condition. Temperance in all things is necessary. A temperate father will not complain if he has no great variety on his table. A healthful manner of living will improve the condition of the family in every sense, and will allow the wife and mother time to devote to her children. The great study with parents will be in what manner they can best train their children for usefulness in this world, and for heaven hereafter. They will be content to see their children with neat, plain, comfortable garments, free from embroidery and adornment; and will earnestly labor to see them in possession of the inward adorning, the ornament of a meek and quiet spirit, which is in the sight of God of great price. [Cf: RH 08-08-99 para. 2] p. 421, Para. 2, [1899MS].

Before the Christian father leaves his home, to go to his labor, he will gather his family around him, and bowing before God, will commit them to the care of the Chief Shepherd. He will then go forth to his labor with the love and blessing of his wife, and the love of his children, to make his heart cheerful through his laboring hours. And that mother who is aroused to her duty realizes the obligations resting upon her to her children in the absence of the father. She will feel that she lives for her husband and children. By training her children aright, teaching them habits of temperance and self-control, and teaching them their duty to God, she is qualifying them to become useful in the world, to elevate the standard of morals in society, and to reverence and obey the law of God. Patiently and perseveringly will the godly mother instruct her children, giving them line upon line, and precept upon precept, not in a harsh, compelling manner, but in love; and in tenderness will she win them. They will consider her lessons of love, and will happily listen to her words of instruction. [Cf: RH 08-08-99 para. 3] p. 421, Para. 3, [1899MS].

Instead of sending them from her presence, that she may not be troubled with their noise, nor be annoyed with the numerous attentions they would desire, she will feel that her time can not be better employed than in soothing and diverting their restless, active minds with some amusement, or light, happy employment. The mother will be amply repaid for her efforts in taking time to invent amusement for her children. [Cf: RH 08-08-99 para. 4] p. 421, Para. 4, [1899MS].

Young children love society. They can not, as a general thing, enjoy themselves alone; and the mother should feel that in most cases the place for her children, when they are in the house, is in the room she occupies. She can then have a general oversight of them, and be prepared to set little differences right, when appealed to by them, and correct wrong habits, or the manifestation of selfishness or passion, and can thus give their minds a turn in the right direction. That which children enjoy they think mother will be pleased with, and it is perfectly natural for them to consult her in little matters of perplexity. And the mother should not wound the heart of her sensitive child by treating the matter with indifference, or by refusing to be troubled with such small matters. That which may be small to the mother is large to her children. A word of direction, or caution, at the right time will often prove of great value. An approving glance, a word of encouragement or praise, from the mother, will often cast a sunbeam into their young hearts for a whole day. [Cf: RH 08-08-99 para. 5] p. 422, Para. 1, [1899MS].



The first education children should receive from the mother in infancy, should be in regard to their physical health. They should be allowed only plain food, of that quality that will preserve to them the best condition of health; and that should be partaken of only at regular periods, not oftener than three times a day, and two meals would be better than three. If children are disciplined aright, they will soon learn that they can receive nothing by crying or fretting. In training her children, a judicious mother will act not merely in regard to her own present comfort, but for their future good. And to this end, she will teach them the important lesson of controlling the appetite, and of self-denial, that they should eat, drink, and dress with reference to health. [Cf: RH 08-08-99 para. 6] p. 422, Para. 2, [1899MS].

A well-disciplined family, who love and obey God, will be cheerful and happy. The father when he returns from his daily labor, will not bring his perplexities to his home. He will feel that home, and the family circle, are too sacred to be marred with unhappy perplexities. When he left his home, he did not leave his Saviour and his religion behind. Both were his companions. The sweet influence of his home, the blessing of his wife, and the love of his children, make his burdens light; and he returns with peace in his heart, and cheerful, encouraging words for his wife and children, who are waiting joyfully to welcome his coming. As he bows with his family at the altar of prayer to offer up his grateful thanks to God for his preserving care of himself and loved ones through the day, angels of God hover in the room, and bear the fervent prayers of God-fearing parents to heaven, as sweet incense, which are answered by returning blessings. [Cf: RH 08-08-99 para. 7] p. 422, Para. 3, [1899MS].

Parents should impress upon their children that it is sin to consult the taste, to the injury of the stomach. They should impress upon their minds that by violating the laws of their being they sin against their Maker. Children thus educated will not be difficult of restraint. They will not be subject to irritable, changeable tempers, and will be in a far better condition for enjoying life. Such children will the more readily and clearly understand their moral obligations. Children who have been taught to yield their will and wishes to their parents will the more easily and readily yield their wills to God, and will submit to be controlled by the Spirit of Christ. Why so many who claim to be Christians have numerous trials, which keep the church burdened, is because they have not been correctly trained in their childhood, and were left in a great measure to form their own character. Their wrong habits, and peculiar, unhappy dispositions were not corrected. They were not taught to yield their will to their parents. Their whole religious experience is affected by their training in childhood. They were not then controlled. They grew up undisciplined, and now, in their religious experience, it is difficult for them to yield to that pure discipline taught in the word of God. Parents should realize the responsibility resting upon them to educate their children in reference to their religious experience. [Cf: RH 08-08-99 para. 8] p. 422, Para. 4, [1899MS].

Those who regard the marriage relation as one of God's sacred ordinances, guarded by his holy precept, will be controlled by the dictates of reason. They will consider carefully the result of every

privilege the marriage relation grants. Such will feel that their children are precious jewels committed to their keeping by God, to remove from their natures the rough surface by discipline, that their luster may appear. They will feel under most solemn obligations so to form their characters that they may do good in their life, bless others with their light, and the world be better for their having lived in it, and they be finally fitted for the higher life, the better world, to shine in the presence of God and the Lamb forever. Mrs. E. G. White. [Cf: RH 08-08-99 para. 9] p. 423, Para. 1, [1899MS].

Christ was the greatest missionary the world has ever known. How did he come? What was his message? John, his forerunner, lifted up his voice in the wilderness of Judea, crying, "Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord." "Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be laid low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." [Cf: RH 08-15-99 para. 1] p. 423, Para. 2, [1899MS].

Christ bore the same message that John bore. "From that time," we read, "Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." But while John preached in the wilderness, Christ's work was done among the people. That he might reach sinners where they were, he encircled the race with his long human arm, while with his divine arm he grasped the throne of the Infinite, uniting finite man to the infinite God, and connecting earth with heaven. [Cf: RH 08-15-99 para. 2] p. 423, Para. 3, [1899MS].

"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law." [Cf: RH 08-15-99 para. 3] p. 423, Para. 4, [1899MS].

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting their net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men." Thus Christ called his first disciples. They were not chosen from among the Pharisees, but from among humble fishermen. With these lowly men he could cooperate, educating and training them to the highest work ever given to mortals. [Cf: RH 08-15-99 para. 4] p. 423, Para. 5, [1899MS].

"And Jesus went about all Galilee, teaching in their synagogues, and

preaching the gospel of the kingdom." Connected with this work was his ministry of healing. He went about "healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." [Cf: RH 08-15-99 para. 5] p. 424, Para. 1, [1899MS].

Here I wish to impress upon all interested in missionary work that the truth is first to be presented and the warning given to the people, "The kingdom of God is at hand." Nothing will so impress minds as the uplifting of the Saviour. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In the wilderness the word was given, sounded by the trumpet, caught up by appointed men; and those who heard in faith and looked toward the uplifted symbol were saved. Today those who are bitten by the serpent are to look and live. "Behold the Lamb of God, which taketh away the sin of the world." All who look upon him will live. Then the question, "What must I do to be saved?" is answered. [Cf: RH 08-15-99 para. 6] p. 424, Para. 2, [1899MS].

The message that Jesus gave to the palsied man is given to us. "They brought to him a man sick of the palsy, lying on a bed." There was a crowd around the house in which Jesus was, and the sick man's friends sought a way to bring him directly to Christ, that they might lay him before him. "And when they could not find what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus." [Cf: RH 08-15-99 para. 7] p. 424, Para. 3, [1899MS].

Christ saw that the man was suffering with bodily disease, and he saw also that he was suffering with a sin-sick soul. He knew that in order to heal bodily maladies he must bring relief to the mind, and cleanse the soul from sin. The man needed health of soul before he could appreciate health of body. The Saviour was not unmindful of the effort that was made to bring the man to him, and his heart of love and pity was moved. "He saw their faith," and it was enough. "Son, be of good cheer; thy sins be forgiven thee," he said to the sick man. Many watched with bated breath every movement in this strange transaction, feeling that Christ's words were an invitation to them. Were they not soul-sick? Were they not anxious to get rid of their burden of guilt? [Cf: RH 08-15-99 para. 8] p. 424, Para. 4, [1899MS].

But the Pharisees could not conceal their anger. As if filled with holy horror, they began to reason, saying, "Who is this which speaketh blasphemies? Who can forgive sin, but God alone?" But it was the Son of the living God who had uttered the words, "Thy sins be forgiven thee." Had not the Pharisees been blinded by prejudice, they would have seen that he who was before them was the Christ, and that he was in the Father, and the Father in him. "I and my Father are one," he declared. [Cf: RH 08-15-99 para. 9] p. 424, Para. 5, [1899MS].

"When Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be

forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God." He was healed of the leprosy of sin, healed of the maladies that had afflicted his body, healed every whit. "And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today." [Cf: RH 08-15-99 para. 10] p. 425, Para. 1, [1899MS].

"And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him." Just such invitations must be given by Christ's ambassadors. General invitations are given; but not enough definite and personal invitations. If more personal calls were made, more decided movements would be made to follow Christ. [Cf: RH 08-15-99 para. 11] p. 425, Para. 2, [1899MS].

"And Levi made him a great feast in his own house." He felt himself highly honored by Christ's call, and gave expression to his feelings by making a feast and calling his friends. Jesus and his disciples were invited, and "many publicans and sinners came and sat down with him and his disciples." Jesus never refused invitations of this kind, because here he could ask and answer questions that would diffuse light. He never neglected an opportunity to sow the seeds of truth in human minds, knowing that the time would come when hearts would respond to the words that fell from his lips. [Cf: RH 08-15-99 para. 12] p. 425, Para. 3, [1899MS].

"But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat with publicans and sinners? And Jesus answering said unto them, They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." [Cf: RH 08-15-99 para. 13] p. 425, Para. 4, [1899MS].

This is a lesson for all our churches. The Lord went into the busy thoroughfares of travel that he might speak words which would reach the hearts of sinners. They were sick, and needed a physician who could portray before them their true condition. Thus Christ reached to the very depths of human woe and misery. [Cf: RH 08-15-99 para. 14] p. 425, Para. 5, [1899MS].

Christ's work was a marked work. With his teaching he mingled the work of healing. "When he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." "And as ye go," he said, "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses." "And they departed, and went through the towns, preaching the gospel, and healing everywhere." [Cf: RH 08-15-99 para. 15] p. 425, Para. 6, [1899MS].

This is the work that should be done today. Missions should be established, not merely in one or two cities in America, but in many localities. The buildings should be as inexpensive as possible. It is

not expensive buildings that give character to our work; it is the spirit manifested by workers who show that they have the cooperation of the Holy Spirit. This gives power to their influence, and character to the work. [Cf: RH 08-15-99 para. 16] p. 426, Para. 1, [1899MS].

The Lord has sent his people to different parts of the globe, among idolatrous and heathen nations, that they may win souls from darkness to light. Their first work is to bear the message, Christ the crucified one is our Saviour. They are to awaken an interest in Christ's willingness to forgive sins, bearing the message, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: RH 08-15-99 para. 17] p. 426, Para. 2, [1899MS].

Christ gave his disciples an example of the work they were to do. On one occasion, we read, he "went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: . . . and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs." This was the sentiment of the disciples. "And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed." [Cf: RH 08-15-99 para. 18] p. 426, Para. 3, [1899MS].

"And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." [Cf: RH 08-15-99 para. 19] p. 426, Para. 4, [1899MS].

"And he charge them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak." [Cf: RH 08-15-99 para. 20] p. 426, Para. 5, [1899MS].

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

We must see light in God's light. Mrs. E. G. White. [Cf: RH 08-15-99 para. 21] p. 426, Para. 6, [1899MS].

The human family have brought upon themselves diseases of various forms by their own wrong habits. They have not studied how to live healthfully, and their transgression of the laws of their being has produced a deplorable state of things. The people have seldom accredited their sufferings to the true cause--their own wrong course of action. They have indulged in intemperance in eating, and made a god of their appetite. In all their habits they have manifested a recklessness in regard to health and life; and when, as the result, sickness has come upon them, they have made themselves believe that God was the author of it, when their own wrong course of action has brought the sure result. When in distress, they send for the doctor, and trust their bodies in his hands, expecting that he will make them well. He deals out to them drugs, of the nature of which they know nothing; and in their blind confidence they swallow anything that the doctor may choose to give. Thus powerful poisons are often administered, which fetter nature in all her friendly efforts to recover from the abuse the system has suffered; and the patient is hurried out of this life. [Cf: RH 08-15-99 para. 1] p. 427, Para. 1, [1899MS].

The mother who has been but slightly indisposed, and who might have recovered by abstaining from food for a short period, and ceasing from labor, having quiet and rest, has, instead of doing this, sent for a physician. And he, who should be prepared to give a few simple directions, and restrictions in diet, and place her upon the right track, is either too ignorant to do this, or too anxious to obtain a fee. [Cf: RH 08-15-99 para. 2] p. 427, Para. 2, [1899MS].

He makes the case appear a grave one, and administers his poisons, which, if he himself were sick, he would not venture to take. The patient grows worse, and poisonous drugs are more freely administered, until nature is overpowered in her efforts, and gives up the conflict, and the mother dies. She was drugged to death. Her system was poisoned beyond remedy. She was murdered. Neighbors and relatives marvel at the wonderful dealings of Providence in thus removing a mother in the midst of her usefulness, at the period when her children need her care so much. They wrong our good and wise Heavenly Father when they cast back upon him this weight of human woe. Heaven wished that mother to live, and her untimely death dishonored God. The mother's wrong habits, and her inattention to the laws of her being, made her sick. And the doctor's fashionable poisons, introduced into the system, closed the period of her existence, and left a helpless, stricken, motherless flock. [Cf: RH 08-15-99 para. 3] p. 427, Para. 3, [1899MS].

This is not always the result which follows the doctor's drugging. Sick people who take these drug-poisons do appear to get well. With some, there is sufficient life force for nature to draw upon, to so far expel the poison from the system that the sick, having a period of rest, recover. But no credit should be allowed the drugs taken; for they only hindered nature in her efforts. All the credit should be ascribed to nature's restorative powers. [Cf: RH 08-15-99 para. 4] p. 427, Para. 4, [1899MS].

Although the patient may recover, yet the powerful effort nature was required to make to induce action to overcome the poison, injured the

constitution, and shortened the life of the patient. There are many who do not die under the influence of drugs; but there are very many who are left useless wrecks, hopeless, gloomy, and miserable sufferers, a burden to themselves and to society. [Cf: RH 08-15-99 para. 5] p. 428, Para. 1, [1899MS].

If those who take these drugs were alone the sufferers, then the evil would not be so great. Parents not only sin against themselves in swallowing drug-poisons, but they sin against their children. The vitiated state of their blood, the poison distributed throughout the system, the broken constitution, and various drug-diseases, as the result of drug-poisons, are transmitted to their offspring, and left to them as a wretched inheritance. This is another great cause of the degeneracy of the race. [Cf: RH 08-15-99 para. 6] p. 428, Para. 2, [1899MS].

Physicians, by administering their drug-poisons, have done very much to increase the deterioration of the race, physically, mentally, and morally. Everywhere you may go you will see deformity, disease, and imbecility, which in very many cases can be traced directly back to the drug-poisons administered by the hand of a doctor as a remedy for some of life's ills. The so-called remedy has fearfully proved itself to the patient, by stern, suffering experience, to be far worse than the disease for which the drug was taken. All who possess common capabilities should understand the wants of their own system. The philosophy of health should compose one of the important studies for our children. It is all-important that the human organism be understood; then intelligent men and women can be their own physicians. If the people would reason from cause to effect, and would follow the light which shines upon them, they would pursue a course which would insure health, and mortality would be far less. But the people are too willing to remain in inexcusable ignorance, and trust their bodies to the doctors, instead of having any special responsibility themselves. [Cf: RH 08-15-99 para. 7] p. 428, Para. 3, [1899MS].

Several illustrations of this great subject have been presented before me. The first was a family consisting of a father and daughter. The daughter was sick, and the father was much troubled on her account, and summoned a physician. As the father conducted him into the sickroom, he manifested a painful anxiety. The physician examined the patient, and said but little. They both left the sickroom. The father informed the physician that he had buried the mother, a son, and a daughter, and that this daughter was all that was left to him of his family. He anxiously inquired of the physician if he thought his daughter's case hopeless. [Cf: RH 08-15-99 para. 8] p. 428, Para. 4, [1899MS].

The physician then inquired in regard to the nature and length of the sickness of those who had died. The father mournfully related the painful facts connected with the illness of his loved ones. "My son was first attacked with a fever. I called a physician. He said that he could administer medicine which would soon break the fever. He gave him powerful medicine, but was disappointed in its effects. The fever was reduced, but my son grew dangerously sick. The same medicine was again given him, without producing any change for the better. The physician then resorted to still more powerful medicines, but my son obtained no relief. The fever left him, but he did not rally. He sank rapidly and died. [Cf: RH 08-15-99 para. 9] p. 428, Para. 5, [1899MS].

"The death of my son, so sudden and unexpected, was a great grief to us all, especially to his mother. Her watching and anxiety in his sickness, and her grief, occasioned by his sudden death, were too much for her nervous system, and she was soon prostrated. I felt dissatisfied with the course pursued by this physician. My confidence in his skill was shaken, and I could not employ him a second time. I called another to my suffering wife. This second physician gave her a liberal dose of opium, which he said would relieve her pain, quiet her nerves, and give her rest, which she much needed. The opium stupefied her. She slept, and nothing could arouse her from the deathlike stupor. Her pulse and heart at times throbbed violently, and then grew more and more feeble in their action, until she ceased to breathe. Thus she died, without giving her family one look of recognition. This second death seemed more than we could endure. We all sorrowed deeply; but I was agonized, and could not be comforted. [Cf: RH 08-15-99 para. 10] p. 429, Para. 1, [1899MS].

"My daughter was next afflicted. Grief, anxiety, and watching had overtaken her powers of endurance, and her strength gave way, and she was brought upon a bed of suffering. I had now lost confidence in both of the physicians I had employed. Another physician was recommended to me as being successful in treating the sick; and although he lived at a distance, I was determined to obtain his services. [Cf: RH 08-15-99 para. 11] p. 429, Para. 2, [1899MS].

"This third physician professed to understand my daughter's case. He said that she was greatly debilitated, that her nervous system was deranged, and that fever was upon her, which could be controlled, but that it would take time to bring her up from her present state of debility. He expressed perfect confidence in his ability to raise her. He gave her powerful medicine to break up the fever. This was accomplished. But as the fever left, the case assumed more alarming features, and grew more complicated. As the symptoms changed, the medicines were varied to meet the case. While under the influence of new medicines, she would, for a time, appear revived. This would flatter our hopes that she would get well, only to make our disappointment more bitter as she became worse. [Cf: RH 08-15-99 para. 12] p. 429, Para. 3, [1899MS].

"The physician's last resort was calomel. For some time she seemed to be between life and death. She was thrown into convulsions. As these most distressing spasms ceased, we were aroused to the painful fact that her intellect was weakened. She began slowly to improve, although still a great sufferer. Her limbs were crippled as the effect of the powerful poisons which she had taken. She lingered a few years, a helpless, pitiful sufferer, and died in much agony." [Cf: RH 08-15-99 para. 13] p. 429, Para. 4, [1899MS].

After this sad relation the father looked imploringly to the physician, and entreated him to save his only remaining child. The physician looked sad and anxious, but made no prescription. He arose to leave, saying that he would call the next day. Mrs. E. G. White. [Cf: RH 08-15-99 para. 14] p. 429, Para. 5, [1899MS].

In his teachings, Christ likened his disciples to objects most familiar to them. He compared them to salt and to light. "Ye are the



salt of the earth," he said; "ye are the light of the world." These words were spoken to a few poor, humble fishermen. Priests and rabbis were in that congregation of hearers, but these were not the ones addressed. With all their learning, with all their supposed instruction in the mysteries of the law, with all their claims of knowing God, they revealed that they knew him not. To these leading men had been committed the oracles of God, but Christ declared them to be unsafe teachers. He said to them, Ye teach for doctrine the commandments of men. "Ye do err, not knowing the Scriptures, nor the power of God." Turning from these men to the humble fishermen, he said, "Ye are the salt of the earth." [Cf: RH 08-22-99 para. 1] p. 430, Para. 1, [1899MS].

Christ's own character was to be represented in his disciples. They were to bear the gospel to the world. They were to be doers of the word that they presented, which was to be to them and to others a savor of life unto life. From them was to go forth a message, illuminating in its influence, and saving in its power. [Cf: RH 08-22-99 para. 2] p. 430, Para. 2, [1899MS].

By these words of Christ we gain some idea of what constitutes the value of human influence. It is to work with the influence of Christ, to lift where Christ lifts, to impart correct principles, and stay the progress of the world's corruption. It is to diffuse that grace which Christ alone can impart. It is to uplift, to sweeten the lives and characters of others by the power of a pure example united with earnest faith and love. God's people are to exercise a reforming, preserving power in the world. They are to counter-work the destroying, corrupting influence of evil. By pen and voice they are to uplift before men the One who came to seek and to save that which was lost. [Cf: RH 08-22-99 para. 3] p. 430, Para. 3, [1899MS].

The Jews were familiar with the figure of the salt, and there was in the words of Christ that which commended his principles to his hearers. "If the salt have lost its savor," he said, "wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men." This was the condition of the Jewish nation. The salt was there, but it was useless. It could do no good to any one. This represents those who have once accepted Bible truth, who have once understood what it means to be as the salt with its saving properties, but who have lost their connection with Christ. They possess in themselves no saving qualities. They are criticizers, accusers of the brethren, as was the first apostate. They do not seek to enlighten and save their fellow men. These persons are useless as far as truth and righteousness are concerned, and are fit only to be treated as the salt that has lost its savor. [Cf: RH 08-22-99 para. 4] p. 430, Para. 4, [1899MS].

Christ presents before us true religion. He reverses the decisions of ages, and shows that true knowledge is in direct opposition to the opinions of men. The work of the people of God in the world is to restrain evil, to elevate, to purify, and to ennoble mankind. The principles of kindness and love and benevolence are to uproot every fiber of the selfishness that has permeated all society and corrupted the church. Then the Lord God Omnipotent can reign, and the Spirit of Christ will be an abiding influence in the life. If men and women will open their hearts to the heavenly influence of truth and love, these

principles will flow forth again, like streams in the desert, refreshing all, and causing freshness to appear where now are barrenness and dearth. The influence of those who keep the way of the Lord will be as far-reaching as eternity. They will carry with them the cheerfulness of heavenly peace as an abiding, refreshing, enlightening power. [Cf: RH 08-22-99 para. 5] p. 430, Para. 5, [1899MS].

Again, there is to be an open influence. Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Christ exercised mercy, tenderness, and compassion, that he might bless suffering humanity. He worked to restore the physical and the moral image of God in man. In this work man is to be a laborer together with God. Physical and moral health and spiritual light are to be communicated from the mighty Healer. [Cf: RH 08-22-99 para. 6] p. 431, Para. 1, [1899MS].

The light that shines from those who receive Jesus Christ is not self-originated.. It is all from the Light and Life of the world. He kindles this light, even as he kindles the fire that all must use in doing his service. Christ is the light, the life, the holiness, the sanctification, of all who believe, and his light is to be received and imparted in all good works. In many different ways his grace is also acting as the salt of the earth: whithersoever this salt finds its way, to homes or communities, it becomes a preserving power to save all that is good, and to destroy all that is evil. [Cf: RH 08-22-99 para. 7] p. 431, Para. 2, [1899MS].

True religion is the light of the world, the salt of the earth. Christian parents, will you consider that the salt possesses saving virtues for your family? There are to be no loud-voiced commands in the home. Let nothing come forth from your lips that is unkind and exasperating to your children. These children receive their first lessons from their father and mother; and no harsh, severe, gloomy representation should be given them. The love of Christ is to fashion their characters. Manifest the meekness and gentleness of Christ in dealing with the wayward little ones. Bear in mind that they have received their perversity as an inheritance from the father or mother, and be patient with the children who have inherited your own traits of character. [Cf: RH 08-22-99 para. 8] p. 431, Para. 3, [1899MS].

Be firm and decided in carrying out Bible instruction, but never give way to passion. Bear in mind that when you become harsh or unreasonable before your little ones, you teach them to be the same. God requires you to educate your children, bringing into your discipline all the generalship of a wise teacher, who is under the control of God. If the converting power of God is exercised in your home, you yourselves will be constant learners. You will represent the character of Christ, and your efforts will please God. Never neglect the work that should be done for the younger members of the Lord's family. You, parents, are the light of your home. Let your light shine forth in pleasant words, in soothing tones. Then angels will be in your home; and the discipline you give your children will go forth in strong, clear currents to the world. Your children will carry with them the precious influence of their home education. Then work in the home circle, in the first years of the children's lives, and they will carry into the schoolroom and into the world an influence that will be a savor of life unto life. [Cf: RH 08-22-99 para. 9] p. 431, Para. 4, [1899MS].

When the church shall understand her relation to the world, active personal work will be done. As a people, we are responsible for the souls that are perishing out of Christ. Every soul who is joined to Christ should be a living, active agency to represent him. He is to be a saving power in a perishing world. Souls are crying, "Send us help. We are thirsting for the waters of salvation. We are starving for the bread of life." Will our church members feed upon the word of life, and feel no burden to carry the truth to those who sit in the darkness of error? Do Christ's followers have no conception of the infinite price that has been paid to ransom these souls from the power of Satan? There is need of a strong and united influence to cooperate with the Captain of our salvation in taking the spoil from the power of the enemy, and making men and women free in Christ. Shall we not every one seek to stimulate others to work for fallen man? Pray earnestly, unitedly, perseveringly, for spiritual power. The fountain of grace and knowledge is ever flowing. It is inexhaustible. It is from this abundant fulness that we are supplied. [Cf: RH 08-22-99 para. 10] p. 431, Para. 5, [1899MS].

Every one has talents of value to be used in winning souls to Christ. But many who claim to be disciples of Christ have no real connection with God. They do not go forth in service. They possess no Christlike attributes. The salt has lost its savor. Men who have never experienced the tender, winning love of Christ in the soul can not lead others to the fountain of life. But if the love of Christ is abiding in the heart, it will prove a powerful, working agency. It will be revealed in the conversation, in the tender, pitiful spirit, in the efforts made to uplift the souls with whom we are brought in contact. [Cf: RH 08-22-99 para. 11] p. 432, Para. 1, [1899MS].

The dissemination of the truth of God is not confined to a few ordained ministers. The truth is to be scattered by all who claim to be disciples of Christ. It must be sown beside all waters. There is danger for those who do little or nothing for Christ. The grace of God will not long abide in the soul of him who, having great privileges and opportunities, remains silent. Such a man will soon find that he has nothing to tell. If church members would realize what their account has been, and still is, they would deny self. They would lift the cross. They would seek to save the souls that are perishing. They would go forth with weeping, bearing precious seed in love, that they might come again with rejoicing, bringing their sheaves with them. Mrs. E. G. White. [Cf: RH 08-22-99 para. 12] p. 432, Para. 2, [1899MS].

Another scene was then presented before me. I was brought into the presence of a female, apparently about thirty years of age. A physician was standing by her, and reporting that her nervous system as deranged, that her blood was impure and moved sluggishly, and that her stomach was in a cold, inactive condition. He said he would give her active remedies, which would soon improve her condition. He gave her a powder from a vial upon which was written "Nux vomica." I watched to see what effect this would have upon the patient. It appeared to act favorably. Her condition seemed better. She was animated, and even seemed cheerful and active. [Cf: RH 08-22-99 para. 1] p. 432, Para. 3, [1899MS].

My attention was then called to still another case. I was introduced into the sickroom of a young man who was in a high fever. A physician

was standing by the bedside of the sufferer, with a portion of medicine taken from a vial upon which was written "Calomel." He administered this chemical poison, and a change seemed to take place, but not for the better. [Cf: RH 08-22-99 para. 2] p. 432, Para. 4, [1899MS].

I was then shown still another case. It was that of a female, who seemed to be suffering much pain. A physician stood by the bedside of the patient, and was administering medicine taken from a vial upon which was written "Opium." At first this drug seemed to affect the mind. She talked strangely, but finally became quiet, and slept. [Cf: RH 08-22-99 para. 3] p. 432, Para. 5, [1899MS].

My attention was then called to the first case, that of the father who had lost his wife and two children. The physician was in the sickroom, standing by the bedside of the afflicted daughter. Again he left the room without giving medicine. The father, when alone in the presence of the physician, seemed deeply moved, and inquired, impatiently, "Do you intend to do nothing? Will you leave my only daughter to die?" [Cf: RH 08-22-99 para. 4] p. 432, Para. 6, [1899MS].

The physician said: "I have listened to the sad history of the death of your much-loved wife and your two children, and have learned from your own lips that all three died while in the care of physicians, and while taking medicines prescribed and administered by their hands. Medicine has not saved your loved ones; and as a physician, I solemnly believe that none of them need, or ought to, have died. They could have recovered if they had not been so drugged that nature was enfeebled by abuse, and finally crushed." He stated decidedly to the agitated father: "I can not give medicine to your daughter. I shall only seek to assist nature in her efforts, by removing every obstruction, and then leave nature to recover the exhausted energies of the system." He placed in the father's hand a few directions, which he enjoined him to follow closely: "Keep the patient free from excitement, and every influence calculated to depress. Her attendants should be cheerful and hopeful. She should have a simple diet, and should be allowed plenty of pure soft water to drink. She should bathe frequently in pure soft water, and this treatment should be followed by gentle rubbing. Let light and air be freely admitted into her room. She must have quiet and undisturbed rest." [Cf: RH 08-22-99 para. 5] p. 433, Para. 1, [1899MS].

The father slowly read the prescription, wondered at the few simple directions it contained, and seemed doubtful that any good would result from such simple means. [Cf: RH 08-22-99 para. 6] p. 433, Para. 2, [1899MS].

Said the physician: "You have had sufficient confidence in my skill to place the life of your daughter in my hands. Withdraw not your confidence. I will visit your daughter daily, and direct you in the management of her case. Follow my directions with confidence, and I trust in a few weeks to present her to you in a much better condition of health, if not fully restored." [Cf: RH 08-22-99 para. 7] p. 433, Para. 3, [1899MS].

The father looked sad and doubtful, but submitted to the decision of the physician. He feared that his daughter must die, if she had no medicine. [Cf: RH 08-22-99 para. 8] p. 433, Para. 4, [1899MS].

The second case was again presented before me. The patient had appeared better under the influence of nux vomica. She was sitting up, folding a shawl closely around her, and complaining of chilliness. The air in the room was impure. It was heated, and had lost its vitality. Almost every crevice where pure air could enter was guarded, to protect the patient from a sense of painful chilliness, which was especially felt in the back of the neck and down the spinal column. If the door was left ajar, she seemed nervous and distressed, and entreated that it should be closed, for she was cold. She could not bear the least draft of air from the door or windows. A gentleman of intelligence stood looking pityingly upon her, and said, to those present: "This is the second result of nux vomica. It is especially felt upon the nerves, and it affects the whole nervous system. There will be, for a time, increased forced action upon the nerves. But as the strength of this drug is spent, there will be chilliness and prostration. Just to the degree that it excites and enlivens will be the deadening, benumbing results following." [Cf: RH 08-22-99 para. 9] p. 433, Para. 5, [1899MS].

The third case was again presented before me. It was that of the young man to whom was administered calomel. He was a great sufferer. His lips were dark and swollen. His gums were inflamed. His tongue was thick and swollen, and the saliva was running from his mouth in large quantities. The intelligent gentleman before mentioned looked sadly upon the sufferer, and said: "This is the influence of mercurial preparations. This young man had sufficient nervous energy remaining to begin a warfare upon this intruder, this drug poison, to attempt to expel it from the system. Many have not sufficient life force left to arouse to action; and nature is overpowered, ceases her efforts, and the victim dies." Mrs. E. G. White. [Cf: RH 08-22-99 para. 10] p. 434, Para. 1, [1899MS].

When Christ came to the world, moral power was at a low ebb. The Jews as a people were not spiritually minded. Their hearts went out after their idols,--supremacy, wealth, and worldly honor. The teachers of the nation interpreted the Scriptures according to their cherished ideas. They taught that the Messiah was to come as an earthly prince, who would reign on David's throne, and crush the heathen under him. They led the people to believe that God would stretch out his arm in their behalf according to his promise, while they did not comply with the conditions of that promise. So far had they separated themselves from God by their wicked works, by their pride and self-righteousness, their oppression of the poor and needy, their hatred and jealousy, that spiritual things were not discerned. [Cf: RH 08-29-99 para. 1] p. 434, Para. 2, [1899MS].

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

men who were humble, who would receive the heavenly messengers and the tidings that were to echo to earth's remotest bounds. [Cf: RH 08-29-99 para. 2] p. 434, Para. 3, [1899MS].

It was to the humble shepherds that the birth of Christ was first made known. While they were watching their flocks on the hills of Bethlehem, "lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." [Cf: RH 08-29-99 para. 3] p. 434, Para. 4, [1899MS].

The manner of Christ's first advent, and the condition of those to whom the joyful tidings came, is a lesson we shall do well to study. The Lord does not honor those who honor themselves. He does not give his precious light to those who will not make a right use of it,--who use it to honor themselves, in the place of exalting the Lord God of Israel. Those whom the Lord has blessed with great privileges are to be pure and humble and undefiled. The humility of the world's Redeemer is solemn and instructive. He was the Majesty of heaven, yet while on earth, he was unhonored and almost unknown. The light of the world, the heir of glory, he was despised and rejected of men. [Cf: RH 08-29-99 para. 4] p. 435, Para. 1, [1899MS].

As we trace the course pursued by the scribes and Pharisees, and see the light and privileges granted them, we are led to inquire, How could those teachers read the word of God without perceiving the truths which it teaches? Upon these men was placed the responsibility of explaining the law in the synagogue; but Christ declared, "Ye do err, not knowing the Scriptures, nor the power of God." Ye teach for doctrine the commandments of men. The sayings of men, coming down through the rabbis from age to age, had molded their religious worship. Traditions were constantly increasing, which kept the mind in a state of questioning and controversy over the most trivial matters. New laws were constantly being enacted, and the people were taught to regard them as the requirements of God, until a mechanical service became the sum of their religion and their worship. Many of these laws were not committed to writing, and exaction after exaction was added until a most unreasonable mass of maxims and fables was brought together. He who attempted to bring forward scriptures that conflicted with these laws and traditions, was condemned as if he had refused to accept a "Thus saith the Lord." This education of the rabbis was well-pleasing to Satan; for through them he was preparing the way so that when Christ should come to the world, he would be rejected by his own nation. [Cf: RH 08-29-99 para. 5] p. 435, Para. 2, [1899MS].

Christ designed that his disciples should have an education altogether different from that which they had received from the scribes and Pharisees. He accused these men of teaching many things contrary to the law. "The scribes and Pharisees sit in Moses seat," he said; "all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not. For they bind heavy

burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. . . . He that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." [Cf: RH 08-29-99 para. 6] p. 435, Para. 3, [1899MS].

When the question was asked, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread," Christ answered them, "Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honor thy father and thy mother: and, He that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; and honor not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Thus Christ showed the comparative value of the law of God and their traditions. [Cf: RH 08-29-99 para. 7] p. 435, Para. 4, [1899MS].

"Woe unto you, scribes and Pharisees, hypocrites," Christ continued; "for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Do we not find just such teachers in our day, men who will not obey the plainest statement of the Word, and who, after they have turned from the light of God themselves, do their utmost to lead others into the same path? They manifest the same spirit toward those who keep God's commandments that the scribes and Pharisees manifested toward Christ. How earnest are these transgressor's of God's law to hedge up the way of those who would accept Christ. They will not enter in themselves, and those who would enter in they hinder. [Cf: RH 08-29-99 para. 8] p. 436, Para. 1, [1899MS].

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation." There are many who claim to be sanctified, but who are not. Shall we receive their testimony? If they are holy, their testimony will be in accordance with the divine will; their prayer will be the prayer of Christ, "Sanctify them through thy truth; thy word is truth." [Cf: RH 08-29-99 para. 9] p. 436, Para. 2, [1899MS].

What shall be the detector of character in these last days?--"Ye shall know them by their fruits." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If men come to us, making void the law of God, we may know that their sanctification is worth just as much, when weighed in the balances of heaven, as were the long, pretentious prayers of the Pharisees. [Cf: RH 08-29-99 para. 10] p. 436, Para. 3, [1899MS].

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves. . . . Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchers, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." [Cf: RH 08-29-99 para. 11] p. 436, Para. 4, [1899MS].

These fearful denunciations were made upon the Jews, because, while teaching the law of God to the people, they were not doers of the Word. Had they kept the law of God, they would have discerned Christ and his mission. So it is in our day. There are those who walk in darkness when light shines from every page of the written Word. They study the Scriptures that they may interpret them to suit themselves. They sink the Scriptures to their own perverted ideas. They are not honest. They doubt that which they have every reason to believe. They become reasoners in doubt, experts in finding fault. God's word is misinterpreted, misstated, misapplied, and has no power upon the life and character. [Cf: RH 08-29-99 para. 12] p. 436, Para. 5, [1899MS].

If professed Christians really believe in God, they will not disregard his commandments. Christ says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Mrs. E. G. White. [Cf: RH 08-29-99 para. 13] p. 436, Para. 6, [1899MS].

The fourth case, the person to whom was given opium, was again presented before me. She had awakened from her sleep much prostrated. Her mind was distracted. She was impatient and irritable, finding fault with her best friends, and imagining that they did not try to relieve her sufferings. She became frantic, and raved like a maniac. The gentleman before mentioned looked sadly upon the sufferer, and said to those present: "This is the second result of taking opium." [Cf: RH 08-29-99 para. 1] p. 437, Para. 1, [1899MS].

Her physician was called. He gave her an increased dose of opium, which quieted her ravings, yet made her very talkative and cheerful. She was at peace with all around her, and expressed much affection for acquaintances, as well as for her relatives. She soon grew drowsy, and fell into a stupefied condition. The gentleman mentioned above, solemnly said: "Her condition is no better now than when she was in her frantic ravings. She is decidedly worse. This drug-poison, opium, gives temporary *relief from pain*, but does not *remove the cause of pain*. It only stupefies the brain, rendering it incapable of receiving impressions from the nerves. While the brain is thus insensible, the hearing, the taste, and the sight are affected. When the influence of opium wears off, and the brain arouses from its state of paralysis, the nerves, which had been cut off from communication with the brain, shriek out, louder than ever, the pain in the system, because of the additional outrage the system has sustained in receiving this poison.



Every additional drug given to the patient, whether it be opium or some other poison, will complicate the case, and make the patient's recovery more hopeless. The drugs given to stupefy, whatever they may be, derange the nervous system. An evil, simple in the beginning, which nature aroused herself to overcome, and which she would have overcome had she been left to herself, has been made tenfold worse by the introduction of drug-poisons into the system. The result of these poisons is a destructive disease of itself, forcing into extraordinary action the remaining life forces to war against and overcome the drug intruder." [Cf: RH 08-29-99 para. 2] p. 437, Para. 2, [1899MS].

I was brought into the sickroom of the first case, that of the father and his daughter. The daughter was sitting by the side of her father, cheerful and happy, with the glow of health upon her countenance. The father was looking upon her with happy satisfaction, his countenance speaking the gratitude of his heart, that his only child was spared to him. Her physician entered, and after conversing with the father and child for a short time, arose to leave. He addressed the father thus: "I present to you your daughter restored to health. I gave her no medicine, that I might leave her with an unbroken constitution. Medicine never could have accomplished this. Medicine deranges nature's fine machinery, and breaks down the constitution, and kills, but it never cures. Nature alone possesses restorative powers. She alone can build up her exhausted energies, and repair the injuries she has received by inattention to her fixed laws." [Cf: RH 08-29-99 para. 3] p. 437, Para. 3, [1899MS].

He then asked the father if he was satisfied with his manner of treatment. The happy father expressed his heartfelt gratitude and perfect satisfaction, saying: "I have learned a lesson I shall never forget. It was painful, yet it is of priceless value. I am now convinced that my wife and children need not have died. Their lives were sacrificed while in the hands of physicians, by their poisonous drugs." [Cf: RH 08-29-99 para. 4] p. 437, Para. 4, [1899MS].

I was then shown the second case,--the patient to whom nux vomica had been administered. She was being supported by two attendants, from her chair to her bed. She had nearly lost the use of her limbs. The spinal nerves were partially paralyzed, and the limbs had lost their power to bear her weight. She coughed distressingly, and breathed with difficulty. She was laid upon the bed, and soon lost her hearing and sight; and after lingering thus a while, she died. The gentleman before mentioned looked sorrowfully upon the lifeless body, and said to those present: "Witness the protracted influence of nux vomica upon the human system. At its introduction, the nervous energy was excited to extraordinary action to meet this drug-poison. This extra excitement was followed by prostration, and the final result has been paralysis of the nerves. This drug does not have the same effect upon all. Some, who have powerful constitutions; recover from abuses to which they may subject the system; while others, whose hold on life is not so strong, who possess enfeebled constitutions, never recover from receiving into the system even one dose: many die from no other cause than the effects of one potion of this poison. Its effects are always tending to death. The condition the system is in, at the time those poisons are received into it, determines the life of the patient. Nux vomica can cripple, paralyze, destroy health forever, but it never cures." [Cf: RH 08-29-99 para. 5] p. 438, Para. 1, [1899MS].

The third case--that of the young man to whom had been administered calomel--was again presented before me. He was a pitiful sufferer. His limbs were crippled, and he was greatly deformed. He said that his sufferings were beyond description, and life was to him a great burden. The gentleman whom I have repeatedly mentioned looked upon the sufferer with sadness and pity, and said: "This is the effect of calomel. It torments the system as long as there is a particle of the poison left in it. It ever lives, not losing its properties by its long stay in the living system. It inflames the joints, and often sends rottenness into the bones. It frequently manifests itself in the tumors, ulcers, and cancers, years after it has been introduced into the system." [Cf: RH 08-29-99 para. 6] p. 438, Para. 2, [1899MS].

The fourth case was again presented before me,--the patient to whom opium had been administered. Her countenance was sallow, and her eyes were restless and glassy. Her hands shook as if palsied, and she appeared greatly excited, imagining that all present were leagued against her. Her mind was a complete wreck, and she raved in a pitiful manner. The physician was summoned, and seemed to be unmoved at these terrible exhibitions. He gave the patient a more powerful potion of opium, which he said would set her all right. Her ravings did not cease until she became thoroughly intoxicated. She then passed into a deathlike stupor. The gentleman already mentioned looked upon the patient, and said, sadly: "Her days are numbered. The efforts that nature has made have been so many times overpowered by this poison that the vital forces are exhausted by being repeatedly induced to unnatural action to rid the system of this poisonous drug. Nature's efforts are about to cease, and then the patient's suffering life will end." Mrs. E. G. White. [Cf: RH 08-29-99 para. 7] p. 438, Para. 3, [1899MS].

At the first advent of Christ, which was in apparent obscurity, the angels of heaven could scarcely be restrained from pouring forth their glories to grace the birth of the Son of God. The glorious manifestations of heaven were not entirely restrained. The wonderful event was not without some attestations of a divine character. That birth, so little prepared for on earth, was celebrated in the heavenly courts with praise and thanksgiving in behalf of man. [Cf: RH 09-05-99 para. 1] p. 439, Para. 1, [1899MS].

While the shepherds on the hills of Bethlehem watched their flocks by night, "the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." The message given, the angels swept back to heaven, and the light and glory of their presence was no longer seen. [Cf: RH 09-05-99 para. 2] p. 439, Para. 2, [1899MS].

He who came in human flesh, and submitted to a life of humiliation, was the Majesty of heaven, the Prince of life, and yet the wise men of the earth, the princes and rulers, and even his own nation, knew him

not. They did not recognize him as the long-looked-for Messiah. Notwithstanding mighty miracles did show forth themselves in him, notwithstanding he opened the eyes of the blind, and raised the dead to life, Christ suffered the hatred and abuse of the people he came to bless. They regarded him as a sinner, and accused him of casting out devils through the prince of devils. The circumstances of his birth were mysterious, and were remarked upon by the rulers. They charged him with being born in sin. The Prince of heaven was insulted because of the corrupt minds and the sinful, blasphemous unbelief of men. What a baleful thing is unbelief! It originated with the first great apostate, and to what fearful lengths it will lead all who enter upon its path is seen in the Jews' rejection of their Messiah. [Cf: RH 09-05-99 para. 3] p. 439, Para. 3, [1899MS].

The leaders of the Jewish nation had the Old Testament Scriptures, which plainly foretold the manner of Christ's first advent. Through the prophet Isaiah, God had described the appearance and mission of Christ, saying, "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." [Cf: RH 09-05-99 para. 4] p. 439, Para. 4, [1899MS].

The leaders in Israel professed to understand the prophecies, but they had received false ideas in regard to the manner of Christ's coming. Satan had deceived them; and all the glories of Christ's second advent they applied to his first appearing. All the wonderful events clustering around his second coming, they looked for at his first. Therefore, when he came, they were not prepared to receive him. The disciple John tells of the reception with which he met. He says: "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." [Cf: RH 09-05-99 para. 5] p. 440, Para. 1, [1899MS].

Between the first and the second advent of Christ a wonderful contrast will be seen. No human language can portray the scenes of the second coming of the Son of Man in the clouds of heaven. He is to come with his own glory, and with the glory of the Father and of the holy angels. He will come clad in the robe of light, which he has worn from the days of eternity. Angels will accompany him. Ten thousand times ten thousand will escort him on his way. The sound of the trumpet will be heard, calling the sleeping dead from the grave. The voice of Christ will penetrate the tomb, and pierce the ears of the dead, "and all that are in the graves . . . shall come forth." [Cf: RH 09-05-99 para. 6] p. 440, Para. 2, [1899MS].

"And before him shall be gathered all nations." The very One who died for man is to judge him in the last day; for the Father "hath committed all judgment unto the Son: . . . and hath given him authority to execute judgment also, because he is the Son of man." What a day that

will be, when those who rejected Christ will look upon him whom their sins have pierced. They will then know that he proffered them all heaven if they would but stand by his side as obedient children; that he paid an infinite price for their redemption; but that they would not accept freedom from the galling slavery of sin. They chose to stand under the black banner of rebellion to the close of mercy's hour. [Cf: RH 09-05-99 para. 7] p. 440, Para. 3, [1899MS].

As they gaze upon his glory, there flashes before their minds the memory of the Son of Man clad in the garb of humanity. They remember how they treated him, how they refused him, and pressed close to the side of the great apostate. The scenes of Christ's life appear before them in all their clearness. All he did, all he said, the humiliation to which he descended to save them from the taint of sin, rises before them in condemnation. [Cf: RH 09-05-99 para. 8] p. 440, Para. 4, [1899MS].

They behold him riding into Jerusalem, and see him break into an agony of tears over the impenitent city that would not receive his message. His voice, which was heard in invitation, in entreaty, in tones of tender solicitude, seems again to fall upon their ears. The scene in the garden of Gethsemane rises before them, and they hear Christ's amazing prayer, "Father, if it be possible, let this cup pass from me." [Cf: RH 09-05-99 para. 9] p. 440, Para. 5, [1899MS].

Again they hear the voice of Pilate, saying, "I find in him no fault at all." They see the shameful scene in the judgment hall, when Barabbas stood by the side of Christ, and they had the privilege of choosing the guiltless One. They hear again the words of Pilate, "Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ?" They hear the response, "Away with this man, and release unto us Barabbas." To the question of Pilate, "What shall I do then with Jesus?" the answer comes, "Let him be crucified." [Cf: RH 09-05-99 para. 10] p. 441, Para. 1, [1899MS].

Again they see their Sacrifice bearing the reproach of the cross. They hear the loud, triumphant tones tauntingly exclaim, "If thou be the Son of God, come down from the cross." "He saved others, himself he can not save." [Cf: RH 09-05-99 para. 11] p. 441, Para. 2, [1899MS].

Now they behold him not in the garden of Gethsemane, not in the judgment hall, not on the cross of Calvary. The signs of his humiliation have passed away, and they look upon the face of God,--the face they spit upon,--the face which priests and rulers struck with the palms of their hands. Now the truth in all its vividness is revealed to them. It is the wrath of the Lamb that they have to meet,--of him who came to take away the sin of the world,--of him who had ever acted toward them with infinite tenderness, longsuffering patience, and inexpressible love. They realize that they have forfeited all the riches of his great salvation. As they look upon him who died to take away their guilt, they cry out to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" [Cf: RH 09-05-99 para. 12] p. 441, Para. 3, [1899MS].

We are now amid the perils of the last days. The scenes of conflict

are hastening on, and the day of days is just upon us. Are we prepared for the issue? Every deed, small and great, is to be brought into recognition. That which has been considered trivial here will then appear as it is. The two mites of the widow will be recognized. The cup of cold water offered, the prison visited, the hungry fed,--each will bring its own reward. And that unfulfilled duty, that selfish act, will not be forgotten. In the open court around the throne of God it will appear a very different thing from what it did when it was performed. The secret sin that appears as nothing now, when placed before men in the light of God's countenance, will appear grievous. It will be seen that these selfish pleasures and indulgences have made the human being a lover of pleasure more than a lover of God. [Cf: RH 09-05-99 para. 13] p. 441, Para. 4, [1899MS].

How stands our account in the books of heaven? Have we chosen to be partakers with Christ in his sufferings? Have we been learning in the school of Christ his meekness and lowliness of heart? Have we stood by the side of Christ to bear his reproach? Have we taken his yoke upon us, and lifted the cross in self-denial and self-sacrifice? Have we helped to bear his burdens, and cooperated with him in his work? [Cf: RH 09-05-99 para. 14] p. 441, Para. 5, [1899MS].

Satan has come down with great power, working with all deceivableness of unrighteousness in them that perish; but it is not necessary for any to be deceived; and we shall not be if we have fully taken our stand with Christ to follow him through evil as well as through good report. The serpent's head will soon be bruised and crushed. The glorious memorial of God's wonderful power is soon to be restored to its rightful place. Then paradise lost will be paradise restored. God's plan for the redemption of man will be complete. The Son of Man will bestow upon the righteous the crown of everlasting life, and they shall "serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Mrs. E. G. White. [Cf: RH 09-05-99 para. 15] p. 442, Para. 1, [1899MS].

More deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves. [Cf: RH 09-05-99 para. 1] p. 442, Para. 2, [1899MS].

Indulgence in eating too frequently, and in too large quantities, overtaxes the digestive organs, and produces a feverish state of the system. The blood becomes impure, and then diseases of various kinds occur. A physician is sent for, who prescribes some drug, which gives present relief, but does not cure the disease. It may change the form of disease, but the real evil is increased tenfold. Nature was doing her best to rid the system of an accumulation of impurities; and had she been left to herself, aided by the common blessings of heaven, such as pure air and pure water, a speedy and safe cure would have been effected. [Cf: RH 09-05-99 para. 2] p. 442, Para. 3, [1899MS].

In such cases the sufferers can do for themselves that which others can not do as well for them. They should begin to relieve nature of the load they have forced upon her. They should remove the cause by fasting a short time, and giving the stomach time to rest. The feverish state of the system should be reduced by a careful and understanding application of water. These efforts will help nature in her struggle to free the system of impurities. But generally the persons who suffer pain become impatient. They are not willing to practise self-denial, and suffer a little from hunger, neither are they willing to wait the slow process of nature to build up the overtaxed energies of the system; but they are determined to obtain relief at once, and so take powerful drugs, prescribed by physicians. Nature was doing her work well, and would have triumphed; but while accomplishing her task, a foreign substance of a poisonous nature was introduced. What a mistake! Abused nature has now two evils to war against instead of one. She leaves the work in which she was engaged, and resolutely takes hold to expel the intruder newly introduced into the system. Nature feels this double draft upon her resources, and becomes enfeebled. [Cf: RH 09-05-99 para. 3] p. 442, Para. 4, [1899MS].

Drugs never cure disease. They only change its form and location. Nature alone is the effectual restorer, and how much better can she perform her task if left to herself! But this privilege is seldom allowed her. If crippled nature bears up under the load, and finally accomplishes in a measure her double task, and the patient lives, the credit is given to the physician. But if nature fails in her effort to expel the poison from the system, and the patient dies, it is called a wonderful dispensation of Providence. If the patient had taken a course to relieve overburdened nature in season, and understandingly used pure, soft water, this dispensation of drug mortality might have been wholly averted. The use of water can accomplish but little, if the patient does not realize the necessity of strict attention to his diet. [Cf: RH 09-05-99 para. 4] p. 443, Para. 1, [1899MS].

Many are living in violation of the laws of health, and are ignorant of the relation their habits of eating, drinking, and working sustain to their health. They will not arouse to their true condition until nature protests against the abuse she is suffering, by aches and pains in the system. If, even then, the sufferers would only begin the work right, and would resort to the simple means they have neglected,--the use of water and proper diet,--nature would have just the help that she requires, and which she ought to have had long before. If this course is pursued, the patient will generally recover without being debilitated. [Cf: RH 09-05-99 para. 5] p. 443, Para. 2, [1899MS].

When drugs are introduced into the system, they may for a time seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form. In nature's efforts to expel the drug from the system, intense suffering is sometimes caused the patient. The disease that the drug was given to cure may disappear, but only to reappear in a new form, such as skin diseases, ulcers, painful diseased joints, and sometimes in a more dangerous and deadly form. The liver, heart, and brain are frequently affected by drugs, and often all these organs are burdened with disease; and the unfortunate subjects, if they live, are invalids for life, wearily dragging out a miserable existence. Oh, how much that

poisonous drug cost! If it did not cost the life, it cost quite too much. Nature has been crippled in all her efforts. The whole machinery is out of order, and at a future period in life, when these fine works, which have been injured, are to be relied upon to act a more important part in union with all the fine works of nature's machinery, they can not readily and strongly perform their labor, and the whole system feels the lack. These organs, which should be in a healthy condition, are enfeebled, and the blood becomes impure. Nature keeps struggling, and the patient suffers with different ailments, until there is a sudden breakdown, and death follows. More die from the use of drugs than would die from disease, were nature left to do her own work. [Cf: RH 09-05-99 para. 6] p. 443, Para. 3, [1899MS].

Very many lives have been sacrificed by physicians' administering drugs for unknown diseases. They have no real knowledge of the exact disease that afflicts the patient. But physicians are expected to know in a moment what to do; and unless they act at once as if they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent. Therefore, to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and tests tried, to cure the patient of a disease of which the physician has no real knowledge. Nature is loaded with poisonous drugs, which she can not expel from the system. The physicians themselves are often convinced that death was the result of their use of powerful medicines for a disease that did not exist. Mrs. E. G. White. [Cf: RH 09-05-99 para. 7] p. 443, Para. 4, [1899MS].

We are all living on probation. Those who have passed into their graves have been tested and tried, to see if they would realize their responsibility to serve God. A desire to glorify God should be to us the most powerful of all motives. It should lead us to make every exertion to improve the privileges and opportunities provided for us, to use wisely the Lord's goods. It should lead us to keep brain, bone, and muscle in the most healthful condition, that our physical strength and mental clearness may help us to be faithful stewards. Selfish interest must ever be held subordinate; for if given room to act, it contracts the intellect, hardens the heart, and weakens moral power. Then disappointment comes. The man has divorced himself from God, and sold himself to unworthy pursuits. He can not be happy; for he can not respect himself. He has lowered himself in his own estimation. He is an intellectual failure. [Cf: RH 09-12-99 para. 1] p. 444, Para. 1, [1899MS].

Daniel was regarded by the Lord as a *man*, because he was a steward who traded faithfully on his Lord's goods. He did not forget God, but placed himself in the channel of light, where he could commune with God in prayer. And we read that God gave Daniel and his fellows knowledge and skill in all learning and wisdom. [Cf: RH 09-12-99 para. 2] p. 444, Para. 2, [1899MS].

Nebuchadnezzar the king of Babylon dreamed a dream, which none of his wise men could interpret. The secret was revealed to Daniel in the night vision, and we read: "Daniel answered and said, Blessed be the name of God forever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding: he revealeth the deep and secret things: he knoweth what

is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee: for thou hast now made known unto us the king's matter." [Cf: RH 09-12-99 para. 3] p. 444, Para. 3, [1899MS].

Daniel did not stand before king Nebuchadnezzar to glorify human power, to dishonor God by failing to acknowledge his goodness. Had he not acknowledged God as the source of his wisdom, he would have been an unfaithful steward. Those who follow the example set by Daniel will connect with the Lord. They will consult him as a son consults a wise father. Not all human fathers possess wisdom; but God may always be trusted and depended on. With perfect assurance we may commit the keeping of our souls to him as unto a faithful Creator. [Cf: RH 09-12-99 para. 4] p. 444, Para. 4, [1899MS].

Did Daniel's faithful recognition of God before kings, princes, and statesmen detract from his influence?--No. Read his firm, bold testimony, and then follow his example. Let the clear-cut testimony, like a sharp, two-edged sword, cut to the right and to the left. Make appeals that will bring foolish, wandering minds back to God. [Cf: RH 09-12-99 para. 5] p. 444, Para. 5, [1899MS].

After Daniel had given Nebuchadnezzar God's warning in regard to self exaltation, he said to him, "Wherefore, O king, let my counsel be accepted unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquility." Had the king heeded this counsel, the threatened evil might have been averted; but he went on with proud superiority until his reason was taken from him, and he became as the beasts of the field. God allowed him to suffer seven years of deplorable degradation, and then removed his chastening hand. Then the king acknowledged his sin. "At the end of the days," the record reads, "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." [Cf: RH 09-12-99 para. 6] p. 444, Para. 6, [1899MS].

Those who act a part in the work of God do good only because God is behind them, doing the work. Shall we then praise men, and give thanks to them, neglecting to recognize God? If we do, God will not cooperate with us. When man puts himself first and God second, he shows that he is losing his wisdom and righteousness. All that is ever done toward restoring the moral image of God in man is done because God is the efficiency of the worker. Christ, in his prayer to his Father, declared, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: RH 09-12-99



para. 7] p. 445, Para. 1, [1899MS].

Said the great apostle Paul, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Let every steward understand that as he strives to advance the glory of God in our world, whether he stands before Christians or infidels, peasants or princes, he is to make God first and last, and best in everything. Man can not show greater weakness than by thinking he will find greater acceptance in the sight of men if he leaves God out of his assemblies. God must stand the highest. The wisdom of the greatest man is foolishness with him. The true Christian will realize that he has a right to his name only as he uplifts Christ with a steady, persevering, and ever-increasing force. No ambitious motive will chill his energy; for it comes from an inexhaustible source--the light of life. [Cf: RH 09-12-99 para. 8] p. 445, Para. 2, [1899MS].

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. But when men enter into a confederacy to exalt men, and have little to say of God, they are weakness itself. God will leave those who do not recognize him in every effort made to uplift humanity. It is Christ's power alone that can restore brokendown human machinery. In every place let those around you see that you give God the glory. Let man be put in the shade; let God appear as the only hope of the human race. Every man must rivet his character building to the eternal Rock, Christ Jesus; then it will stand amid storm and tempest. [Cf: RH 09-12-99 para. 9] p. 445, Para. 3, [1899MS].

God will prepare the mind to recognize him who alone can help the striving, struggling soul. All who stand under his banner he will educate to be faithful stewards of his grace. God has given man immortal principles, to which every human power must one day bow. He has given us truth in trust. The precious beams of this light are not to be hidden under a bushel, but are to give light to all that are in the house. Truth, imperishable truth, is to be made prominent. Show those with whom you come in contact that the truth is of consequence to you. It means much to you to stand by the principles that will live through the eternal ages. [Cf: RH 09-12-99 para. 10] p. 445, Para. 4, [1899MS].

God has given every man talents, that His name may be exalted, not that man may be lauded and praised, honored and glorified, while the Giver is forgotten. All have been entrusted with God's gifts, from the lowest and most poverty stricken to the highest and wealthiest, who walk in haughty pride. To every man have been given physical, mental, and moral powers. Let none waste their God-given time in regrets that they have only one talent. Spend every moment in using the talents that you have. They are the Lord's, to be returned to him. It is not your own property you are handling, but the Lord's. One day he will come to receive his own with usury. Faithfully fulfil your appointed stewardship, that you may meet him in peace. [Cf: RH 09-12-99 para. 11] p. 445, Para. 5, [1899MS].

Have we consecrated all our talents to God? We can not be excused in withholding one from him. Reason is a precious gift. Do not abuse it;

for God can remove it. The gift of speech is a valuable talent. Never despise nor undervalue this gift. Thank God for entrusting it to you. It is a precious gift, to be sanctified, elevated, and ennobled. [Cf: RH 09-12-99 para. 12] p. 446, Para. 1, [1899MS].

As a sacred trust the voice should be used to honor God. It should never utter harsh, impure words, or words of faultfinding. The gospel of Christ is to be proclaimed by the voice. With the talent of speech we are to communicate the truth as we have opportunity. It should ever be used in God's service. But this talent is grievously abused. Words are spoken that do great harm. Christ declared, "Every idle word that men shall speak, they shall give an account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." [Cf: RH 09-12-99 para. 13] p. 446, Para. 2, [1899MS].

Money is a talent, which is to be placed in God's treasury, for investment in his cause. But many are robbing God in tithes and offerings. "Will a man rob God? Yet ye have robbed me," God declares. "But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Cf: RH 09-12-99 para. 14] p. 446, Para. 3, [1899MS].

Are we as individuals searching the word of God carefully and prayerfully, lest we shall depart from its precepts and requirements? The Lord will not look upon us with pleasure if we withhold anything, small or great, that should be returned to him. If we desire to spend money to gratify our own inclinations, let us think of the good we might do with that money. Let us lay aside for the Master small and large sums, that the work may be built up in new places. If we spend selfishly the money so much needed, the Lord does not, can not, bless us with his commendation. [Cf: RH 09-12-99 para. 15] p. 446, Para. 4, [1899MS].

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

thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift." [Cf: RH 09-12-99 para. 16] p. 446, Para. 5, [1899MS].

Do all church members realize that all they have is given them to be used and improved to God's glory? God keeps a faithful account with every human being in our world. And when the day of reckoning comes, the faithful steward takes no credit to himself. He does not say, "My pound;" but, "Thy pound hath gained" other pounds. He knows that without the entrusted gift no increase could have been made. He feels that in faithfully discharging his stewardship he has but done his duty. The capital was the Lord's, and by his power he was enabled to trade upon it successfully. His name only should be glorified. Without the entrusted capital he knows that he would have been bankrupt for eternity. The approval of the Lord is received almost with surprise, it is so unexpected. But Christ says to him, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Mrs. E. G. White. [Cf: RH 09-12-99 para. 17] p. 447, Para. 1, [1899MS].

Physicians are censurable, but they are not the only ones at fault. The sick themselves, if they would be patient, diet, and suffer a little, and give nature time to rally, would recover much sooner without the use of any medicine. Nature alone possesses curative powers. Medicines have no power to cure, but generally hinder nature in her efforts. She, after all, must do the work of restoring. The sick are in a hurry to get well, and their friends are impatient. They will have medicine; and if they do not feel the powerful influence upon their systems that their erroneous views lead them to think they should feel, they impatiently send for another physician. The change often increases the evil. They go through a course of medicine equally as dangerous as the first, and more fatal, because the two treatments do not agree, and the system is poisoned beyond remedy. [Cf: RH 09-12-99 para. 1] p. 447, Para. 2, [1899MS].

But many have never experienced the beneficial effects of water, and are afraid to use one of Heaven's greatest blessings. Water has been refused to persons suffering with burning fevers, through fear that it would injure them. If, in their fevered state, water had been given them to drink freely, and applications had also been made externally, long days and nights of suffering would have been saved, and many precious lives spared. But thousands have died with raging fevers consuming them, until the fuel which fed the fever was burned up, and the vitals consumed; they have died in the greatest agony, without being permitted to have water to allay their burning thirst. Water, which is allowed a senseless building to put out the raging elements, is not allowed human beings to put out the fire that is consuming the vitals. [Cf: RH 09-12-99 para. 2] p. 447, Para. 3, [1899MS].

Multitudes remain in inexcusable ignorance in regard to the laws of their being. They wonder why the race is so feeble, and why so many die prematurely. Is there not a cause? Physicians, who profess to understand the human organism, prescribe for their patients, and even

for their own dear children, and their companions, slow poisons to break up disease, or to cure some slight indisposition. Surely they can not realize the evil of these things, or they would not do thus. The effects of the poison may not be immediately perceived, but it is doing its work in the system, undermining the constitution, and crippling nature in her efforts. They are seeking to correct an evil, but produce a far greater one, which is often incurable. Those who are thus dealt with are constantly sick, and constantly dosing. And yet, if you listen to their conversation, you will often hear them praising the drugs they have been using, and recommending their use to others, because, they say, they have been benefited by their use. It would seem that to such as can reason from cause to effect, the sallow countenance, the continual complaints of ailments, and the general prostration of those who claim to be benefited, would be sufficient proofs of the health-destroying influence of drugs. Yet many are so blinded that they do not see that all the drugs they have taken have not cured them, but made them worse. The drug invalid numbers one in the world, but is generally peevish, irritable, always sick, lingering out a miserable existence, and seems to live only to call into constant exercise the patience of others. Poisonous drugs have not killed him outright, for nature is loath to give up her hold on life; she is unwilling to cease her struggles. Yet drug-takers are never well. [Cf: RH 09-12-99 para. 3] p. 447, Para. 4, [1899MS].

The endless variety of medicines in the market, the numerous advertisements of new drugs and mixtures, all of which, they say, result in wonderful cures, kill hundreds where they benefit one. Those who are sick are not patient. They will take the various medicines, some of which are very powerful, although they know nothing of the nature of the mixtures. All the medicines they take only make their recovery more hopeless. Yet they keep dosing, and continue to grow worse until they die. Some will have medicine at all events. Then let them take these hurtful mixtures, and the various deadly poisons, upon their own responsibility. God's servants should not administer medicines, which they know will leave behind injurious effects upon the system, even if they do relieve present suffering. Mrs. E. G. White. [Cf: RH 09-12-99 para. 4] p. 448, Para. 1, [1899MS].

God calls upon us to work for him in a world of sin, where men are given to idolatry. They have no thought of their obligations to their Creator. They act as if they had created themselves and their blessings. God bestows his bounties upon the evil and upon the good. To all he gives sunshine and showers of rain. He carefully watches the seed put into the soil, that from it may spring the living germ. But very few have any realization of the blessings bestowed on them from day to day. Still less do they realize the greatness of the gift of God's only begotten Son. If they only comprehended the sacrifice made in order that our world might be blessed with the light of truth, how many conversions would be made in a day! How many would rally around the standard of the Redeemer! [Cf: RH 09-19-99 para. 1] p. 448, Para. 2, [1899MS].

Are we, as members of the Lord's family, striving to be among the number who shall walk with him in white, because he finds in them true obedience? The testimony of the one who strives earnestly for the crown of life may be, I study for eternity. His steady purpose will not only aid himself, but will help others to practise industry. The Lord will

cooperate with the worker who puts his heart into the work, who walks in all humility of mind. Such a worker will work in the love and fear of God. A sense of the gratitude due to God will lead him to improve every opportunity for expressing thanksgiving, which will be accepted as a testimony of loyalty. Faithfulness toward God in the performance of good works will bring God's blessing. As we show ourselves faithful in fulfilling our trust, our influence leads others to do likewise. They are filled with thanksgiving and praise to God as the one to whom praise is due. Those who are not with us in the faith are given a practical evidence of the power of the truth to sanctify the naturally selfish heart. [Cf: RH 09-19-99 para. 2] p. 448, Para. 3, [1899MS].

By earnest, faithful work the gospel is to be carried to regions beyond, to cities and towns, into the highways and byways; and as souls are converted, let all glory be given to God. "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." Earnest efforts should be made to present before men and women the example that Christ has left them in his life of sacrifice. He laid aside his royal robe and kingly crown, and yielding up his high position as Commander of the heavenly host, he clothed his divinity with humanity, and for our sake became poor, that we through his poverty might come into possession of eternal riches. [Cf: RH 09-19-99 para. 3] p. 448, Para. 4, [1899MS].

Paul writes to Timothy, "Godliness with contentment is great gain. For we brought nothing into the world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." Who will take these words into the inmost soul, and for Christ's sake, for their soul's sake, awake to the perils that are threatening all who fail to find refuge in Christ? [Cf: RH 09-19-99 para. 4] p. 449, Para. 1, [1899MS].

The apostle continues, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen. Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: RH 09-19-99 para. 5] p. 449, Para. 2, [1899MS].

Christ declares, "He that will come after me, let him deny himself, and take up his cross, and follow me." Those who have on the wedding garment, the robe of Christ's righteousness, will not question whether

they should lift the cross, and follow in the footsteps of the Saviour. Willingly and cheerfully they will obey his commands. Souls are perishing out of Christ. How inconsistent, then, is all striving after position and wealth. How feeble are the motives which Satan may present, which selfishness and ambition can furnish, in comparison with the lessons which Christ has given in his word! How worthless the reward the world offers beside that offered by our Heavenly Father! [Cf: RH 09-19-99 para. 6] p. 449, Para. 3, [1899MS].

John writes, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying to me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." [Cf: RH 09-19-99 para. 7] p. 449, Para. 4, [1899MS].

"Unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. . . . [Cf: RH 09-19-99 para. 8] p. 450, Para. 1, [1899MS].

"Unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I

rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches." [Cf: RH 09-19-99 para. 9] p. 450, Para. 2, [1899MS].

These words are being fulfilled today. Read and understand the revealed truth of God. A heavenly Watcher marks our words and deportment, and reads the motives that prompt us to action. We have no time now to be idle and indifferent. We must strive to develop a Christian character. Our spiritual understanding must be cleansed, purified, sanctified, and ennobled. All are now taking sides. It is ours now to choose a blessing or a curse. Now is the time for us to purify our minds by obeying the truth. [Cf: RH 09-19-99 para. 10] p. 450, Para. 3, [1899MS].

Christ is to be our example in all things. He alone has the power to reclaim truth from the rubbish under which it had been buried, causing it to shine forth in its original loveliness. In his parables, in order that he might awaken interest and sympathy, he drew his illustrations from the things of nature. Plucking a lily in its glowing beauty, he said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." In all his teaching, Christ sought to impress his hearers with the fact that all true knowledge leads heavenward, that all nature's lessons, rightly understood and interpreted, are the lessons of the Creator. [Cf: RH 09-19-99 para. 11] p. 450, Para. 4, [1899MS].

The ministers of Christ are, in a special sense, stewards of the mysteries of God. There is a great work to be done in our world, and Christian educators are needed, men and women who are partakers of the divine nature, having escaped the corruption that is in the world through lust. These can enter cities and towns, and there plant the standard of truth, glorifying God by humility and faith, by a faithful performance of every duty. In the work to be done in the Lord's vineyard discouragements will come, but these may prove instructive to the worker, teaching him to wait patiently, and endure trial nobly. Those who keep God's glory in view will not fail nor be discouraged. [Cf: RH 09-19-99 para. 12] p. 451, Para. 1, [1899MS].

The Lord needs men who are true, who will not seek for promotion, whose course of action is marked by self-sacrifice. The nature of our trust demands that self be lost in Christ; that in the daily life we seek to imitate in the very best way possible the Christlife. All sin, from the least to the greatest, may be overcome by the Holy Spirit's power. God desires us to lift up the Saviour as one who has been crucified among us. We are to think and talk of Christ, praising and magnifying his name. As servants of God we need to put away all self-importance, and abide in Christ, taking not one jot or tittle of credit to ourselves. If we are abiding in Christ, we shall reveal him in character. Thus we become channels through which God can communicate light. We are made workers together with God. Mrs. E. G. White. [Cf: RH 09-19-99 para. 13] p. 451, Para. 2, [1899MS].

Those professing to be Christians should not enter the marriage relation until the matter has been carefully and prayerfully considered from an elevated standpoint, to see if God can be glorified by the union. Then they should duly consider the result of every privilege of the marriage relation, and sanctified principle should be the basis of every action. [Cf: RH 09-19-99 para. 1] p. 451, Para. 3, [1899MS].

Before increasing their family, they should take into consideration whether God would be glorified or dishonored by their bringing children into the world. During every year of their married life, they should seek to glorify God by their union. They should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others. Have they a business that they can rely upon to sustain a family, so that they need not become a burden to others? If they have not, they commit sin in bringing children into the world to suffer for want of proper care, food, and clothing. [Cf: RH 09-19-99 para. 2] p. 451, Para. 4, [1899MS].

In this fast, corrupt age, these things are not considered. Lustful passion bears sway, and will not submit to control, although feebleness, misery, and death are the result of its reign. Women are forced to a life of hardship, pain, and suffering, because of the uncontrollable passions of men who bear the name of husband--more rightly could they be called brutes. Mothers drag out a miserable existence, with children in their arms nearly all the time, managing every way to put bread into their mouths, and clothes upon their backs. Such accumulated misery fills the world. [Cf: RH 09-19-99 para. 3] p. 451, Para. 5, [1899MS].

There is but little real, genuine, devoted, pure love. This precious article is very rare. Passion is termed love. Many a woman has had her fine and tender sensibilities outraged, because the marriage relation allowed him whom she called husband to be brutal in his treatment of her. His love she found to be of so base a quality that she became disgusted. [Cf: RH 09-19-99 para. 4] p. 452, Para. 1, [1899MS].

Very many families are living in a most unhappy state, because the husband and father allows the animal in his nature to predominate over the intellectual and moral. The result is that a sense of languor and depression is frequently felt, but the cause is seldom divined as being the result of their own improper course of action. We are under solemn obligations to God to keep the spirit pure and the body healthy, that we may be a benefit to humanity, and render to God perfect service. The apostle utters these words of warning: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." He urges us onward by telling us that "every man that striveth for the mastery is temperate in all things." He exhorts all who call themselves Christians to present their "bodies a living sacrifice, holy, acceptable unto God." He says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." [Cf: RH 09-19-99 para. 5] p. 452, Para. 2, [1899MS].

The Lord has given me a view of some of the corruptions everywhere existing. Wickedness, crime, and sensuality exist even in high places. Even in the churches professing to keep God's commandments there are



sinners and hypocrites. It is sin, not trial and suffering, which separates God from his people, and renders the soul incapable of enjoying and glorifying him. It is sin that is destroying souls. Sin and vice exist in Sabbath-keeping families. Moral pollution has done more than every other evil to cause the race to degenerate. It is practised to an alarming extent, and brings on disease of almost every description. [Cf: RH 09-19-99 para. 6] p. 452, Para. 3, [1899MS].

Parents do not generally suspect that their children understand anything about this vice. In very many cases the parents are the real sinners. They have abused their marriage privileges, and by indulgence have strengthened their animal passions. And as these have strengthened, the moral and intellectual faculties have become weak. The spiritual has been overborne by the brutish. Children are born with the animal propensities largely developed, the parents' own stamp of character having been given to them. The unnatural action of the sensitive organs produces irritation. They are easily excited, and momentary relief is experienced in exercising them. But the evil constantly increases. The drain upon the system is sensibly felt. The brain force is weakened, and memory becomes deficient. Children born to these parents will almost invariably take naturally to the disgusting habits of secret vice. The marriage covenant is sacred; but what an amount of lust and crime it covers! Those who feel at liberty, because married, to degrade their bodies by beastly indulgence of the animal passions, will have their degraded course perpetuated in their children. The sins of the parents will be visited upon their children, because the parents have given them the stamp of their own lustful propensities. [Cf: RH 09-19-99 para. 7] p. 452, Para. 4, [1899MS].

Many parents do not obtain the knowledge that they should in the married life. They are not guarded lest Satan take advantage of them, and control their minds and their lives. They do not see that God requires them to control their married lives from all excesses. But very few feel it to be a religious duty to govern their passions. They have united themselves in marriage to the object of their choice, and therefore reason that marriage sanctifies the indulgence of the baser passions. Even men and women professing godliness give loose rein to their lustful passions, and have no thought that God holds them accountable for the expenditure of vital energy, which weakens their hold on life, and enervates the entire system. [Cf: RH 09-19-99 para. 8] p. 453, Para. 1, [1899MS].

The marriage covenant covers sins of the darkest hue. Men and women professing godliness debase their own bodies through the indulgence of the corrupt passions, and thus lower themselves beneath the brute creation. They abuse the powers that God has given them to be preserved in sanctification and honor. Health and life are sacrificed upon the altar of base passion. The higher, nobler powers are brought into subjection to the animal propensities. Those who thus sin are not acquainted with the result of their course. Could all see the amount of suffering that they bring upon themselves by their own sinful indulgence, they would be alarmed; and some, at least, would shun the course of sin that brings such dreaded wages. So miserable an existence is entailed upon a large class that death would be preferable to life; and many do die prematurely, their lives sacrificed in the inglorious work of excessive indulgence of the animal passions. Yet because they are married, they think they commit no sin. [Cf: RH 09-19-99 para. 9]

p. 453, Para. 2, [1899MS].

Men and women, you will one day learn what is lust, and the result of its gratification. Passion of just as base a quality may be found in the marriage relation as outside of it. The apostle Paul exhorts husbands to love their wives "even as Christ also loved the church, and gave himself for it." "So ought men to love their wives as their bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It is not pure love that actuates a man to make his wife an instrument to minister to his lust: it is the animal passions, which clamor for indulgence. How few men show their love in the manner specified by the apostle: "Even as Christ also loved the church, and gave himself for it; that he might [not pollute it, but] sanctify and cleanse it," "that it should be holy and without blemish." In the marriage relation, this is the quality of love that God recognizes as holy. Love is a pure and holy principle; but lustful passion will not admit of restraint, and will not be dictated to or controlled by reason. It is blind to consequences; it will not reason from cause to effect. Many women are suffering from great debility and settled disease because the laws of their being have been disregarded; nature's laws have been trampled upon. The brain nerve power is squandered by men and women, being called into unnatural action to gratify base passions; and this hideous monster--base, low passion--assumes the delicate name of love. Mrs. E. G. White. [Cf: RH 09-19-99 para. 10] p. 453, Para. 3, [1899MS].

By parables Christ revealed the mysteries of redemption. His hearers were familiar with the things of nature, and these he used to represent the spiritual truths he wished to communicate. All had an opportunity to hear his appeals as they were made in sympathy for men. In the synagogue, by the wayside, and in the boat thrust out a little from the land, he spoke to the people, feeding their famished souls with the bread of life. Christ presented his truths in parables, in the form of a story. The Pharisees would not listen to direct truth; but parable teaching was popular, and commanded the respect and attention not only of the Jews, but also of the people of other nations. [Cf: RH 09-26-99 para. 1] p. 454, Para. 1, [1899MS].

Christ knew there were many who would keep these lessons in mind until their hidden meaning should be discerned, but that others would never reach to their deep meaning. The disciples would come to the Great Teacher to inquire, and he instructed them. Christ gladly taught all who had interest enough to say, Explain to us the meaning of your words. [Cf: RH 09-26-99 para. 2] p. 454, Para. 2, [1899MS].

These lessons of Christ were to be repeated by his disciples. When Peter, Andrew, James, and John were called by Christ to forsake their nets and follow him, the promise was given them, "I will make you fishers of men." Those uneducated peasants of Galilee were to fulfil the divine commission. Through them Christ's lessons were to be carried to all peoples, nations, and tongues. [Cf: RH 09-26-99 para. 3] p. 454, Para. 3, [1899MS].

In his zeal Christ was indifferent to his need of food and repose, and on one occasion his mother and brothers sought to draw him from his work. They thought if they could speak with him, they could draw him

away from the multitude. But they could not reach him for the press, and they sent word to him that they were without, desiring to see him. But Christ was absorbed in the solemn and awful warnings he was giving to the people. He desired that his words should find a lodgment in some hearts. He could not be interrupted; his relatives could not draw him away. Under such circumstances, his duty to them was secondary. He did not rebuke them, but he seized upon this incident to convey a lesson that would be of great benefit to his mother, his disciples, and the concourse of people before him. [Cf: RH 09-26-99 para. 4] p. 454, Para. 4, [1899MS].

In answer to the message, he said, "Who is my mother? and who are my brethren?" Christ never manifested any lack of respect for his mother or his brothers; but this was a point where he could fix the attention of the people, and answer the question, which was agitating many minds, as to what they should do if they received Christ. He knew that some present would accept his words, and that this course would bring to them determined opposition from fathers and mothers and relatives. He read the hearts before him; and stretching forth his hands to his disciples, he earnestly said, "Behold my mother and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." [Cf: RH 09-26-99 para. 5] p. 454, Para. 5, [1899MS].

This is the assurance given to all who follow the teachings of Christ that they shall become members of the heavenly family. Says Christ, Obedience to my Father in heaven is filial obedience. This is the bond of union between me and all who shall become members of the heavenly family. All who accept the word of truth will enter the hallowed circle that binds to me every believer as brother or sister or mother. [Cf: RH 09-26-99 para. 6] p. 455, Para. 1, [1899MS].

On the shore a company has gathered to see and hear Jesus,--an eager, expectant throng. The sick are there, lying on their rugs, waiting to present their cases before him. It is Christ's God-given right to heal the woes of a sinful race, and he now rebukes disease, and diffuses around him life and peace and health. [Cf: RH 09-26-99 para. 7] p. 455, Para. 2, [1899MS].

But the crowd continues to increase. They press close about Christ until there is no room to receive them. Then, speaking a word to the men in their fishing boats, he steps into the boat that is waiting to take him across the lake, and bidding them push off a little from the land, he speaks to the people as they stand upon the shore. [Cf: RH 09-26-99 para. 8] p. 455, Para. 3, [1899MS].

"And he spake many things unto them in parables, saying, Behold, a sower went forth to sow; and when he sowed, some seed fell by the wayside, and the fowls came and devoured them up: some fell upon stony places, where they had not much earth: and forthwith they sprang up, because they had no deepness of earth: and when the sun was up, they were scorched; and because they had no root, they withered away. And some fell among thorns; and the thorns sprang up, and choked them: but other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. . . . [Cf: RH 09-26-99 para. 9] p. 455, Para. 4, [1899MS].

"And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." [Cf: RH 09-26-99 para. 10] p. 455, Para. 5, [1899MS].

Did Christ blind the eyes so that the people could not discern? He gave them great light, and from time to time added to the light by the exposition of prophecy. What, then, eclipsed the light?--The answer is given: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." [Cf: RH 09-26-99 para. 11] p. 455, Para. 6, [1899MS].

In heaven it was said, by the ministering angels, The ministry we were commissioned to perform, we have done. We pressed back the army of evil angels. We sent brightness and light into the souls of men, quickening their memory of the love of God expressed in Jesus. He attracted their eyes to the cross of Calvary. Their souls were deeply moved by the sense of the sin that crucified the Son of God. They were convicted. They saw the steps to be taken in conversion; they felt the power of the gospel; their hearts were made tender as they saw the sweetness of the love of God. In all this they heard the Father's call, but it was in vain. Their hearts were given to covetousness; they loved the associations of the world more than they loved their God. [Cf: RH 09-26-99 para. 12] p. 456, Para. 1, [1899MS].

Christ tells the disciples the meaning of the parable. It is the kingdom of God that is represented. His word is the seed. "Hear ye therefore the parable of the sower," says he. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." [Cf: RH 09-26-99 para. 13] p. 456, Para. 2, [1899MS].

Christ is the sower of the seed. He came to sow the world with truth. Not one tiny seed of error does he cast into the ground. He sees that the precious seeds of truth do not have a fair opportunity when seeds of a perverted character have taken deep root. The plowshare of truth is needed, not merely to cut off the tops of the thorns, but to take

them out by the roots. Therefore he makes the doctrines of his kingdom so plain that the truth appears in contrast with error; for truth, if planted and cherished in the heart, will uproot error. And all who have the privilege of hearing the Word, and who receive it not, must render an account for their rejection of the instruction and warnings given. They are represented as those who, "seeing see not, and hearing they hear not, neither do they understand." [Cf: RH 09-26-99 para. 14] p. 456, Para. 3, [1899MS].

Some who heard the parables of Christ came to him privately, and asked for an explanation. This was the desire that Christ wished to arouse, that he might give them more definite instruction. Those who study his word, with hearts open to receive the impressions made by the Holy Spirit, will not complain that they can not see clearly the meaning of his word. All who come to Christ and inquire for a clearer knowledge of truth, will receive it. He will unfold to them the mysteries of the kingdom of heaven; and these mysteries will be understood by the heart that longs to know the truth. A heavenly light will shine into the soul temple, and will be revealed to others as the bright shining of a candle on a dark path. Mrs. E. G. White. [Cf: RH 09-26-99 para. 15] p. 456, Para. 4, [1899MS].

Many professed Christians who passed before me, seemed destitute of moral restraint. They were more animal than divine. In fact, they were about all animal. Men of this type degrade the wife whom they have promised to nourish and cherish. She is made an instrument to minister to the gratification of low, lustful propensities. And very many women submit to become slaves to lustful passion; they do not possess their bodies in sanctification and honor. The wife does not retain the dignity and self-respect which she possessed previous to marriage. This holy institution should have preserved and increased her womanly respect and holy dignity; but her chaste, dignified, godlike womanhood has been consumed upon the altar of base passion; it has been sacrificed to please her husband. She soon loses respect for the husband, who does not regard the laws to which the brute creation yield obedience. The married life becomes a galling yoke; for love dies out, and frequently distrust, jealousy, and hate take its place. [Cf: RH 09-26-99 para. 1] p. 457, Para. 1, [1899MS].

No man can truly love his wife when she will patiently submit to become his slave, and minister to his depraved passions. In her passive submission, she loses the value she once possessed in his eyes. He sees her dragged down from everything elevating, to a low level; and soon he suspects that she will as tamely submit to be degraded by another as by himself. He doubts her constancy and purity, tires of her, and seeks new objects to arouse and intensify his hellish passions. The law of God is not regarded. These men are worse than brutes; they are demons in human form. They are unacquainted with the elevating, ennobling principles of true, sanctified love. [Cf: RH 09-26-99 para. 2] p. 457, Para. 2, [1899MS].

The wife also becomes jealous of the husband, and suspects that if opportunity should offer, he would just as readily pay his addresses to another as to her. She sees that he is not controlled by conscience or the fear of God; all these sanctified barriers are broken down by lustful passions; all that is godlike in the husband is made the servant of low, brutish lust. [Cf: RH 09-26-99 para. 3] p. 457, Para.

3, [1899MS].

The world is filled with men and women of this order; and neat, tasty, yea, expensive, houses contain a hell within. Imagine, if you can, what must be the offspring of such parents. Will not the children sink still lower in the scale? The parents give the stamp of character to their children. Therefore children that are born of these parents inherit from them qualities of mind which are of a low, base order. And Satan nourishes anything tending to corruption. The matter now to be settled is, Shall the wife feel bound to yield implicitly to the demands of her husband, when she sees that nothing but base passions control him, and when her reason and judgment are convinced that she does it to the injury of her body, which God has enjoined upon her to possess in sanctification and honor, to preserve as a living sacrifice to God? [Cf: RH 09-26-99 para. 4] p. 457, Para. 4, [1899MS].

It is not pure, holy love which leads the wife to gratify the animal propensities of her husband at the expense of her health and life. If she possesses true love and wisdom, she will seek to divert his mind from the gratification of lustful passions to high and spiritual themes by dwelling upon interesting spiritual subjects. It may be necessary humbly and affectionately to urge, even at the risk of his displeasure, that she can not debase her body by yielding to sexual excess. She should, in a tender, kind manner, remind him that God has the first and highest claim upon her entire being, and that she can not disregard this claim, for she will be held accountable in the great day of God. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are bought with a price; be not ye the servant's of men." [Cf: RH 09-26-99 para. 5] p. 457, Para. 5, [1899MS].

If she will elevate her affections, and in sanctification and honor preserve her refined, womanly dignity, woman can do much by her judicious influence to sanctify her husband, and thus fulfil her high mission. In so doing, she can save both her husband and herself, thus performing a double work. In this matter, so delicate and so difficult to manage, much wisdom and patience are necessary, as well as moral courage and fortitude. Strength and grace can be found in prayer. Sincere love is to be the ruling principle of the heart. Love to God and love to the husband can alone be the right ground of action. [Cf: RH 09-26-99 para. 6] p. 458, Para. 1, [1899MS].

Let the wife decide that it is the husband's prerogative to have full control of her body, and to mold her mind to suit his in every respect, to run in the same channel as his own, and she yields her individuality; her identity is lost, merged in that of her husband. She is a mere machine for his will to move and control, a creature of his pleasure. He thinks for her, decides for her, and acts for her. She dishonors God in occupying this passive position. She has a responsibility before God, which it is her duty to preserve. [Cf: RH 09-26-99 para. 7] p. 458, Para. 2, [1899MS].

When the wife yields her body and mind to the control of her husband, being passive to his will in all things, sacrificing her conscience, her dignity, and even her identity, she loses the opportunity of

exerting that mighty influence for good which she should possess, to elevate her husband. She could soften his stern nature, and her sanctifying influence could be exerted in a manner to refine and purify, leading him to strive earnestly to govern his passions, and be more spiritually minded, that they might be partakers together of the divine nature, having escaped the corruption that is in the world through lust. The power of influence can be great to lead the mind to high and noble themes, above the low, sensual indulgences for which the heart unrenewed by grace naturally seeks. If the wife feels that in order to please her husband she must come down to his standard, when animal passion is the principal basis of his love, and controls his actions, she displeases God; for she fails to exert a sanctifying influence upon her husband. If she feels that she must submit to his animal passions without a word of remonstrance, she does not understand her duty to him nor to her God. Sexual excess will effectually destroy a love for devotional exercises, will take from the brain the substance needed to nourish the system, and will most effectually exhaust the vitality. No woman should aid her husband in this work of self-destruction. She will not do it if she is enlightened, and has true love for him. [Cf: RH 09-26-99 para. 8] p. 458, Para. 3, [1899MS].

The more the animal passions are indulged, the stronger do they become, and the more violent will be their clamors for indulgence. Let God-fearing men and women awake to their duty. Many professed Christians are suffering with paralysis of nerve and brain because of their intemperance in this direction. Rottenness is in the bones and marrow of many who are regarded as good men, who pray and weep, and who stand in high places, but whose polluted carcasses will never pass the portals of the heavenly city. [Cf: RH 09-26-99 para. 9] p. 458, Para. 4, [1899MS].

Oh that I could make all understand their obligation to God to preserve the mental and physical organism in the best condition to render perfect service to their Maker! Let the Christian wife refrain, both in word and act, from exciting the animal passions of her husband. Many have no strength at all to waste in this direction. From their youth up they have weakened the brain and sapped the constitution by the gratification of animal passions. Self-denial and temperance should be the watchword in their married life; then the children born to them will not be so liable to have the moral and intellectual organs weak, and the animal strong. Vice in children is almost universal. Is there not a cause? Who have given them the stamp of character? May the Lord open the eyes of all to see that they are standing in slippery places! [Cf: RH 09-26-99 para. 10] p. 459, Para. 1, [1899MS].

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

heart, one whose sin-stained hands have profaned the vessels of the Lord, I am sure that I have not drawn the picture any too strong. Mrs. E. G. White. [Cf: RH 09-26-99 para. 11] p. 459, Para. 2, [1899MS].

"And some fell among thorns; and the thorns sprang up, and choked them." "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." [Cf: RH 10-03-99 para. 1] p. 459, Para. 3, [1899MS].

Here is represented the controversy between satanic agencies and the Prince of Life. Which will obtain the supremacy? Which will become possessor of the soul? If the truth impressed upon human hearts is carefully cherished, and the weeds are uprooted, there will be a precious crop of grain. But the gospel seed often drops among thorns and noxious weeds; and if there is not a moral transformation in the human heart; if old habits and practises and the former life of sin are not left behind; if the attributes of Satan are not expelled from the soul, the wheat crop will be stunted. The tares will come to be the crop, and will kill out the wheat. If the heart is not kept under the control of God, the weeds and thorns of the character will be revealed in the life. The natural traits that are evil must be overcome; for grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. The thorns of sin will grow in any soil. They need no cultivation. But grace must be carefully cultivated. The love of the world in the heart leaves no room for Christ. Those whose hearts are divided claim to believe the truth, but do it not. They wish the crown, but refuse the cross. [Cf: RH 10-03-99 para. 2] p. 459, Para. 4, [1899MS].

"But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty." [Cf: RH 10-03-99 para. 3] p. 460, Para. 1, [1899MS].

The mass of tradition that has been accumulating for ages, and that was taught by the priests and rulers, was regarded as truth by the disciples. But Christ said to the Pharisees, Ye teach for doctrine the commandments of men; and again, Ye make void the law of God through your tradition. In the last instruction given to his disciples, Christ said, "I have yet many things to say unto you, but ye can not bear them now." The divine Teacher desired to bring all the rays of prophetic light to bear upon the lesson that he was the truth-bearer to the world. He came to make known redemption by making men intelligent in regard to its conditions. In his human life he was to reveal the gospel, and set an example of perfect obedience to the law of God. He desired to impress all with the necessity of that excellence of character that God requires of men. [Cf: RH 10-03-99 para. 4] p. 460, Para. 2, [1899MS].

Through the Holy Spirit's guidance the disciples would remember the lessons Christ had given them; and in their future work, their language would express the divine thought of God. Thus the truth would come down through pure channels, commending itself to the hearts of the receivers. Christ's followers are to plant their feet, not on the word of pope or prelate, not on the word of the clergy, who mystify everything that is plain, and confuse the minds of the ignorant; they



must place their feet upon the sure foundation. God has given them a platform on which to stand, even the eternal word of truth, and there their feet will stand on the Rock of Ages. [Cf: RH 10-03-99 para. 5] p. 460, Para. 3, [1899MS].

Christ is no longer seen in human flesh as the Great Teacher, going about doing good, healing the diseases of the body, and saying, to the sin-sick soul, "Thy sins be forgiven thee." But because he has come and suffered for sin, because he died as our sacrifice on Calvary's cross, his voice is now heard through the ambassadors whom he has sent to proclaim a crucified and risen Saviour, an Advocate who has ascended to the throne of God. This additional power and efficiency Christ's disciples have in lifting up a crucified Redeemer before a fallen race, and pointing them to heaven to declare him at the right hand of God. These are the greater things upon which the mind lays hold, the mystery hidden from eternal ages. [Cf: RH 10-03-99 para. 6] p. 460, Para. 4, [1899MS].

In his human wisdom, man may employ arguments that are wholly without truth; for God declares, "The world by wisdom knew not God." "The seed is the Word." We are to take our position in the school of Christ as humble learners. He speaks as one having authority, and he affirms that all that is written in the law and the prophets is the word of the living God. It is the inspiration of One infallible, the divine communication to holy men of old, who spoke as they were moved by the Holy Ghost. [Cf: RH 10-03-99 para. 7] p. 460, Para. 5, [1899MS].

All the speculative opinions, which, through the devising of Satan, have been brought into religious controversy, are to be separated from the truth. This was the work of the Redeemer in coming to the world. The opinions and speculations of men had become abundant; they occupied the ground with a multitude of errors, which made truth hard to be distinguished from error. But the time has now come when we are to know the truth, and the truth is to make us free. All who receive Christ in truth will believe in him. They will see the necessity of having Christ abiding in the heart by faith. They will escape from the control of their hereditary and cultivated tendencies to evil,--their pride, vanity, self-esteem, worldliness, and every sin,--and will reveal Christ in their lives. If God's word is eaten as the bread of life, they will become thoroughly aroused to work out their own salvation with fear and trembling, knowing that it is God who works in them both to will and to do of his good pleasure. Men must cooperate with God. They must reveal their respect for his word by obedience to his laws. [Cf: RH 10-03-99 para. 8] p. 461, Para. 1, [1899MS].

All the lessons of the natural world reveal the providences of God. He who has had this lesson book opened before him, and becomes a student thereof, will find himself looking into a fountain that deepens and broadens beneath his gaze. In the Old Testament Scriptures he will find a storehouse of the most precious instruction, the gospel being the key. The teachings of Christ contain the most precious seed of the gospel, and the heart is to be its receptacle. But if the heart is not cleansed from sin, Christ can not dwell there. The one or the other must be the controlling element. [Cf: RH 10-03-99 para. 9] p. 461, Para. 2, [1899MS].

In the heart that receives the good word of life a decided change

takes place. In the words of the apostle Peter we may see what may be the result to one in whose heart the good seed is sown: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. . . . Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." [Cf: RH 10-03-99 para. 10] p. 461, Para. 3, [1899MS].

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: RH 10-03-99 para. 11] p. 461, Para. 4, [1899MS].

The grace of God never stirs in vain the heart of the truly contrite. He will go on from strength to strength. Each lesson received from Christ will prepare him to receive still more instruction, carrying him forward and upward. He who is imbued with the Spirit of God finds a warfare constantly before him. He is to fight the good fight of faith; for God is calling him to higher, nobler achievements, up toward the mark for the prize of the high calling in Christ Jesus. [Cf: RH 10-03-99 para. 12] p. 461, Para. 5, [1899MS].

All who strive to reach this standard will be marked by the sanctification of the spirit through the truth. The work of sanctification is the work of a lifetime. The true Christian must be unresting in his endeavors. He is ever climbing, never content with that to which he has attained. The more he seeks a knowledge of God, and of Jesus Christ, whom he has sent, the more he desires to reflect the divine image. Every gift imparted to him by God is used to draw others in the same line, to hunger and thirst after righteousness. The longer he walks in the path of self-denial and self-sacrifice, the more willing he is to hide himself in Christ, and sacrifice all for him. Mrs. E. G. White. [Cf: RH 10-03-99 para. 13] p. 462, Para. 1, [1899MS].

"And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?" The Pharisees had suggested this question to the lawyer, in the hope that they might entrap Christ in his words, and the lawyer asked the question as if it were one of serious import. Priests and rulers listened with bated breath for Christ's answer. Christ read the heart of the lawyer, and he turned the question over to him for answer. [Cf: RH 10-10-99 para. 1] p. 462, Para. 2, [1899MS].

"What is written is the law?" he asked. "How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live." Christ knew that no one present could keep the law in his own strength. He desired to lead the lawyer to clearer and more critical research, that he might find the truth.

Only by accepting the virtue and grace of Christ can the law be kept. Belief in the propitiation for sin enables fallen man to love God with his whole heart, and his neighbor as himself. [Cf: RH 10-10-99 para. 2] p. 462, Para. 3, [1899MS].

The lawyer knew that he kept neither the first four nor the last six commandments; but in the hope of justifying himself, he asked, "And who is my neighbor?" Christ then related an incident that had lately taken place, the memory of which was fresh in the minds of all. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way." He saw the man lying wounded and bruised, weltering in his own blood, but he left him without rendering any assistance. He passed by on the other side. [Cf: RH 10-10-99 para. 3] p. 462, Para. 4, [1899MS].

"Likewise a Levite, when he was at the place, came and looked on him." He saw his great need, but he, too, "passed by on the other side. [Cf: RH 10-10-99 para. 4] p. 462, Para. 5, [1899MS].

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." [Cf: RH 10-10-99 para. 5] p. 462, Para. 6, [1899MS].

In giving this lesson, Christ presented the principles of the law of God in a direct, forcible way, showing his hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections. The lawyer found nothing in the lesson that he could criticize. His prejudice in regard to Christ was removed. But he had not overcome his national dislike sufficiently to give credit to the Samaritan by name. When Christ asked, "Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?" he answered, "He that showed mercy on him." [Cf: RH 10-10-99 para. 6] p. 463, Para. 1, [1899MS].

"Then said Jesus unto him, Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law. [Cf: RH 10-10-99 para. 7] p. 463, Para. 2, [1899MS].

Those who study this lesson aright will see that in order to keep the law it is necessary to have a knowledge of God; for the law is the transcript of his character, and his character is love. Moses prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." [Cf: RH 10-10-99 para. 8] p. 463, Para. 3, [1899MS].

The Jewish ceremonial law has passed away. The temple is in ruins. Jerusalem was given up to be destroyed. But the law of the ten commandments lives, and will live through the eternal ages. The need for the service of sacrifices and offerings ceased when type met antitype in the death of Christ. In him the shadow reached the substance. The Lamb of God was a complete and perfect offering. Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's law was not crucified with the Saviour. Had it been, Satan would have gained all that he attempted to gain in heaven. For this attempt he was expelled from the heavenly courts, and today he is deceiving human beings in regard to the law of God. But this law will maintain its exalted character as long as the throne of Jehovah endures. Christ came to live this law, and he declared, "I have kept my Father's commandments." [Cf: RH 10-10-99 para. 9] p. 463, Para. 4, [1899MS].

The lawyer asked, "Who is my neighbor?" In answer Christ related an actual occurrence, of which his hearers knew. The man who had been robbed was a Jew, one who in every sense should have awakened the sympathy and regard of those of his own nation. The priest and Levite, professedly acknowledging the law of God as their guide, should have been the first to minister with tender compassion to their suffering brother. But they passed by on the other side. It is not those who make the highest profession of righteousness who love God supremely and their neighbor as themselves. [Cf: RH 10-10-99 para. 10] p. 463, Para. 5, [1899MS].

The great difference between the Jews and the Samaritans was a difference of religious belief, a question as to what constituted true worship. The Pharisees would say nothing good of the Samaritans, but poured their bitterest curses upon them. So strong was the antipathy between the Jews and the Samaritans that it seemed a strange thing to the Samaritan woman that Christ should ask her for a drink. "How is it," she said, "that thou, being a Jew, askest drink of me, which am a woman of Samaria? for," adds the evangelist, "the Jews have no dealings with the Samaritans." And when the Jews were so filled with murderous hatred against Christ that they rose up in the temple to stone him, they could find no better words by which to express their hatred than, "Say we not well that thou art a Samaritan, and hast a devil?" Yet the Jews neglected the very work the Lord had enjoined on them, leaving a hated and despised Samaritan to minister to one of their own countrymen. [Cf: RH 10-10-99 para. 11] p. 463, Para. 6, [1899MS].

Many bitter sneers were hurled at the Samaritans by the Jews. The one of whom Christ told, took his revenge by acting as Jesus would have acted. He fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was denounced. Risking his own life, he treated the wounded man as his brother. This Samaritan represents Christ. Jesus laid aside his royal robe and kingly crown to assume the garb of humanity. He stooped from the position of commander in the heavenly courts to become a servant. He clothed his divinity with humanity, that humanity might touch humanity. He was the Majesty of heaven, the King of glory, yet he humbled himself. His whole life was one of poverty and self-denial. For our sake he became poor, that we through his poverty might be made rich. He did not live to please himself. His life is the mystery of godliness. [Cf: RH 10-10-99 para. 12] p. 464, Para. 1, [1899MS].

Jesus was the foundation of the Jewish economy, the author of all their laws, statutes, and requirements. How his soul was pained and his heart filled with grief as he saw those who claimed to be the depositaries of truth, mercy, and compassion, so destitute of the love of God. The Saviour is guiding. He has hold of man and of the throne of divinity. In the providence of God, the priest and Levite were brought in contact with a suffering fellow creature, that they might minister to him. Christ is constantly weaving the web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of his character,--compassion, tenderness, and love. Mrs. E. G. White. [Cf: RH 10-10-99 para. 13] p. 464, Para. 2, [1899MS].

The Lord would have every one holy, even as he is holy. Those who love him will be merciful, true, kind, and forgiving. Christ is seeking to uplift all who will be lifted to companionship with himself, that they may be one with him as he is one with the Father. If you are not thus, you are in companionship with the enemy of all good. God is waiting to impart his richest blessings to all who will receive them, that all may reveal Christ's spirit, by helping those who are suffering for the temporal and spiritual necessities of life. Christians who are Christians in truth, and not in name only, who are meek and lowly followers of the Master, will act as did this Samaritan. They will live his life of service. Christ has made all one. In him there is neither Jew nor Greek, bond nor free. The Bible declares that all human beings are to be respected as God's property. Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He created man, and died to save him. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another." [Cf: RH 10-17-99 para. 1] p. 464, Para. 3, [1899MS].

There are men professing to serve God who act the part of the priest and the Levite. All around them they see want and suffering, but with heartless indifference they pass by on the other side. Our churches need a reconversion. The Holy Spirit of God must come into our hearts. We must submit to its molding and fashioning, or we shall lose our title to the immortal inheritance. The Lord will not tolerate the actions of many. There are hard, stony, unsympathetic hearts, which must be softened and subdued by grace. [Cf: RH 10-17-99 para. 2] p. 464, Para. 4, [1899MS].

Time is a precious gift. The probation granted us by God is to be appreciated as an opportunity to work out our own salvation with fear and trembling. The Laodicean message applies to all who profess to keep the law of God, and yet are not doers of it. We are not to be selfish in anything. Every phase of the Christian life is to be a representation of the life of Christ. If it is not, we shall hear the terrible words, "I know you not." We need far more disinterested benevolence. Often we shall be called upon to sacrifice in order to help those who are in need, and we should do this cheerfully, glad for the privilege to follow the Master. [Cf: RH 10-17-99 para. 3] p. 465,

Para. 1, [1899MS].

Whatever the difference in religious belief, a call for suffering humanity must be heard and answered. In cases where there is bitterness of feeling because of a difference in religion, much may be done by personal service. As we reveal the attributes of true goodness by loving ministry, we break down prejudice, and win souls to Christ. By doing good to those who are at enmity with us, we manifest the virtues of Christ. We are to regard every human being, of whatever caste or nationality, whether he is white or black, high or low, as our neighbor. The arm of compassion must reach to any depth to save perishing souls. Thus we give evidence to the world that we have the mind of Christ. Without this evidence we show that we know him not. [Cf: RH 10-17-99 para. 4] p. 465, Para. 2, [1899MS].

Obedience to the precious word of God brings the beauty of holiness. That word, whether in the New Testament or in the Old, can not be changed to meet man in his fallen condition. It ever maintains its high and holy standard, saying, "This do, and thou shalt live." All human beings need a standard, and this standard is plainly revealed in God's word, which is the expression of his will. This word reveals to man his defects of character, and the hopelessness of his condition unless he returns to his loyalty. Through faith in Christ all excellence may be reached. The word of God requires obedience to his law, presenting the character of Christ in contrast to the character of men. [Cf: RH 10-17-99 para. 5] p. 465, Para. 3, [1899MS].

Christ comes to us with an invitation of mercy, holding before us the mirror of God's law, and presenting its claims. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Walk with me, and I will fill your path with light. Christ humbled himself that he might encircle the human race with his long human arm, while with his divine arm he lays hold of the throne of God. He came to show how man should treat his fellow man. He came to uplift the sufferer and comfort the oppressed. To Moses he proclaimed himself, "The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." But God can not let sin, unrepented of, go unpunished. He could not welcome any sinner into the courts of heaven. This would introduce woe and misery there. He will by no means clear the guilty. He visits the iniquity of the fathers upon the children unto the third and fourth generations. [Cf: RH 10-17-99 para. 6] p. 465, Para. 4, [1899MS].

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

spirit. These surmisings are a repast from the enemy, a banquet of his own preparing. Those who give place to them have an experience in accordance with them; for the mind is built up from the food given it. [Cf: RH 10-17-99 para. 7] p. 466, Para. 1, [1899MS].

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh reward against the innocent. He that doeth these things shall never be moved." [Cf: RH 10-17-99 para. 8] p. 466, Para. 2, [1899MS].

The Lord can do very little for us while we live in transgression, breaking the first four and the last six commandments. All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. The one thing that will give God's people the supremacy is obedience to the command, "These things I command you, that ye love one another." "Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 10-17-99 para. 9] p. 466, Para. 3, [1899MS].

Christ's words should be appreciated and obeyed, and they will be when his professed followers have that repentance which needeth not to be repented of. "As the Father hath loved me," he declares, "so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. . . . These things I command you, that ye love one another." [Cf: RH 10-17-99 para. 10] p. 466, Para. 4, [1899MS].

The greatest cause of weakness among those who are looking for the Lord's second coming is lack of love and confidence. This causes suspicion. There is a lack of frankness; the way is hedged up by supposition. Some one discovers a supposed defect in a brother or sister, and he acts on this supposition, as if it were true. When criticism and faultfinding, and a desire for the highest place enter the church, the serpent, disguised, enters with them, leaving a trail of evil wherever he goes. The leaven works, and the men God has appointed to do a certain work are regarded with suspicion and distrust, although there may not be the slightest cause for this. Unless this evil is uprooted, unless the Holy Spirit works to cast out the enemy, the life God designs to be a success will be a failure. Satan will make the mind a depository for his insinuations, and the man

will lose the battle, when he might have gone forward to victory. [Cf: RH 10-17-99 para. 11] p. 467, Para. 1, [1899MS].

Please read the twelfth and thirteenth chapters of 1 Corinthians. "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Let us wash our robe of character. Let us no longer bite and devour one another. Let those who claim to be Christians practise Christ's words. "Watch ye, stand fast in the faith, quit you like men. . . . Let all your things be done with charity." Mrs. E. G. White. [Cf: RH 10-17-99 para. 12] p. 467, Para. 2, [1899MS].

Christ's life on earth was meek and lowly. He did not take his place upon a throne as commander of the earth. He attached to his name no high titles, to make his position understood. He took not on him the nature of angels. For our sake he stepped down from his royal throne, and clothed his divinity with humanity. He laid aside his royal robe, his kingly crown, that he might be one with us. He resigned his position as commander in the heavenly courts, and for our sakes became poor, that we through his poverty might be made rich. He did his glory under the guise of humanity, that his divine, transforming power might touch humanity. [Cf: RH 10-24-99 para. 1] p. 467, Para. 3, [1899MS].

While on earth, Christ lived in the home of a peasant. He wore the best garments his parents could provide, but they were the humble garments of the peasants. He walked the rough paths of Nazareth, and climbed the steeps of its hillsides and mountains. In his home he was a constant worker, and left on record a life filled with useful deeds. Had Christ passed his life among the grand and the rich, the world of toilers would have been deprived of the inspiration that the Lord intended they should have. But Christ knew that his work must begin in consecrating the humble trade of the craftsmen who toil for their daily bread. He learned the trade of a carpenter, that he might stamp honest labor as honorable and ennobling to all who work with an eye single to the glory of God. And angels were his attendants; for Christ was just as truly doing his Father's business when toiling at the carpenter's bench, as when working miracles for the multitude. He held his commission and authority from the highest power, the Sovereign of heaven. [Cf: RH 10-24-99 para. 2] p. 467, Para. 4, [1899MS].

Christ descended to poverty that he might teach how closely in our daily life we may walk with God. He took human nature that he might be able to sympathize with all hearts. He was capable of sympathizing with all. He could engage in toil, bear his part in sustaining the family in their necessity, become accustomed to weariness, and yet show no impatience. His spirit was never so full of worldly cares as to leave no time nor thought for heavenly things. He often held communion with heaven in song. The men of Nazareth often heard his voice raised in prayer and thanksgiving to God; and those who associated with him, who often complained of their weariness, were cheered by the sweet melody that fell from his lips. [Cf: RH 10-24-99 para. 3] p. 468, Para. 1, [1899MS].

Christ knew that it required much patience and spirituality to bring Bible religion into the home life, into the workshop, to bear all the strain of practical life, and yet keep the eye single to the glory of God; and this is where he was a helper. In elevated song he would speak his parables, and carry the minds of his hearers with him. A fragrant



influence was diffused to those around him, and they were blessed. His praises seemed to drive away the evil angels, and fill the place with sweet fragrance. He carried the minds of his hearers away from their earthly exile to their future, eternal home. [Cf: RH 10-24-99 para. 4] p. 468, Para. 2, [1899MS].

All this has its lesson for us. We also may commune with God in words of holy song. Our house of worship may be very humble, but it is none the less acknowledged by God. If we worship in spirit, and in truth, and in the beauty of holiness, it will be to us the very gate of heaven. As lessons of the wondrous works of God are repeated, and as the heart's gratitude is expressed in prayer and song, angels from heaven take up the strain, and unite in praise and thanksgiving to God. These exercises drive back the power of Satan. They expel murmurings and complainings, and Satan loses ground. [Cf: RH 10-24-99 para. 5] p. 468, Para. 3, [1899MS].

God teaches us that we should assemble in his house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions Christ has gone to prepare for those who love him, where, from Sabbath to Sabbath, from one new moon to another, they will assemble in the sanctuary to unite in loftier strains of song, in thanksgiving and praise to him that sitteth upon the throne and to the Lamb forever and ever. [Cf: RH 10-24-99 para. 6] p. 468, Para. 4, [1899MS].

Christ would have us realize that our interests are one. A divine Saviour died for all, that all might find in him their divine source. In Christ Jesus we are one. By the utterance of one name, "Our Father," we are lifted to the same rank. We become members of the royal family, children of the heavenly King. His principles of truth bind heart to heart, be they rich or poor, high or low. [Cf: RH 10-24-99 para. 7] p. 468, Para. 5, [1899MS].

When the Holy Spirit moves upon human minds, all petty complaints and accusations between man and his fellow man will be put away. The bright beams of the Sun of Righteousness will shine into the chambers of the mind and heart. In our worship of God there will be no distinction between rich and poor, white and black. All prejudice will be melted away. When we approach God, it will be as one brotherhood. We are pilgrims and strangers, bound for a better country, even a heavenly. There all pride, all accusation, all self-deception, will forever have an end. Every mask will be laid aside, and we shall "see him as he is." There our songs will catch the inspiring theme, and praise and thanksgiving will go up to God. [Cf: RH 10-24-99 para. 8] p. 468, Para. 6, [1899MS].

The Gospels give us little information in regard to the youth and early manhood of Christ, and because of this it is claimed by some that there is nothing to relate. True, Christ lived the life of a common laborer, but there is much that could be said of that pure, undefiled life. His was a character among characters, which placed in strong contrast holiness and obedience, and unholiness and disobedience. Although he did not enter upon his public ministry until he was nearly thirty years old, he was always doing good. His life was in conformity to the life and character of God. His childhood and manhood ennobled and sanctified every phase of practical life. [Cf: RH 10-24-99 para. 9] p. 469, Para. 1, [1899MS].

Christ and the heavenly universe saw that the power of Satan was taking the world captive, that nearly all mankind was under his deceiving power. The gold and silver and precious things of earth possessed a charm for men. To them riches meant power and honor, and they would do any injustice or violence in order to obtain that which they coveted. The fear of the Lord was fast departing from the earth. And the Son of the Highest came to the earth. "Lo, I come," he said, "to do thy will, O God." His arm brought salvation. He began his mission in the lowly walks of life, placing himself where the family of which he was a member required his service. He did not shirk responsibilities, but carried into his labor cheerfulness and tact. He restored every department of human industry as if it were a part of his commission from God. The Commander of heaven became subject to command, but in it all he manifested heartiness and devotion. He was a perfect pattern in every place. [Cf: RH 10-24-99 para. 10] p. 469, Para. 2, [1899MS].

Christ passed through all the experiences of his childhood, youth, and manhood without the observance of ceremonial temple worship. He held no office, he assumed no rank. He passed through the experience of infancy, childhood, and manhood without a stain upon his character. He consecrated himself to God that he might benefit and bless others, to show that in every period of life the human agent can do the Master's will. [Cf: RH 10-24-99 para. 11] p. 469, Para. 3, [1899MS].

Christ was a physician of the body as well as of the soul. He was minister and missionary and physician. From his childhood he was interested in every phase of human suffering that came under his notice. He could truly say, I came not to be ministered unto, but to minister. In every case of woe he brought relief, his kind words having a healing balm. None could say he had worked a miracle, yet he imparted his virtue to those he saw in suffering and in need. Through the whole thirty years of his private life he was humble, meek, and lowly. He had a living connection with God; for the Spirit of God was upon him, and he gave evidence to all who were acquainted with him that he lived to please, honor, and glorify his Father in the common things of life. [Cf: RH 10-24-99 para. 12] p. 469, Para. 4, [1899MS].

Jesus came to the world to live the life which it is for the interest of every being on earth to live,--that of humble obedience. To all, Christ has given a probation, in which to form characters for the mansions he has gone to prepare, and he calls upon all to follow his example. Those who are indeed learners in the school of Christ will not exalt themselves because they are possessors of houses and lands, because the Lord has in his providence lent them his goods to trade upon. There are many who are called prosperous and happy; but let calamity come to them, let them become bankrupt, and what do they do?-- They are driven to desperation. They become wild because they have lost their idol, their object of worship; and instead of turning to the true God, they take their own lives. [Cf: RH 10-24-99 para. 13] p. 469, Para. 5, [1899MS].

If men are in connection with Christ, they will feel it a very serious responsibility to be in possession of a large revenue. If they have the converting power of God upon their hearts, their earnest inquiry will be, How can I wisely use my Lord's goods? [Cf: RH 10-24-99 para. 14]

p. 470, Para. 1, [1899MS].

If all would follow Christ in connection with humanity, if they would be faithful in good works, in noble, elevating deeds of kindness and thoughtfulness; if all would follow his example in all the walks of life, binding their life up with the life of Christ, there would be no neglected duties. All men would be clothed with the same importance with which Christ regarded them, and would receive the same attention. Loyalty to an earthly sovereign may leave men poor and debased; but allegiance to the King of heaven will enable them to form characters after the divine similitude. When kingly crowns and honors shall crumble in the dust, to the loyal will be given the crown of life that will never fade away. Mrs. E. G. White. [Cf: RH 10-24-99 para. 15] p. 470, Para. 2, [1899MS].

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. [Cf: RH 10-31-99 para. 1] p. 470, Para. 3, [1899MS].

"Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." [Cf: RH 10-31-99 para. 2] p. 470, Para. 4, [1899MS].

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish. To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise. These anticipated delay, and filled their flagons with oil, ready for any emergency. Five of the number had not this foresight; they made no provision for disappointment or delay. [Cf: RH 10-31-99 para. 3] p. 470, Para. 5, [1899MS].

All the virgins are watching for the bridegroom. Hour after hour passes, and they are still anxiously looking for his appearing. But at last the weary, watching ones fall asleep. And at midnight, the very darkest hour, when their lamps are most needed, the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." [Cf: RH 10-31-99 para. 4] p. 470, Para. 6, [1899MS].

At the call, the sleeping eyes are opened, and every one is aroused. They see the procession they are to join moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps, and go

forth to meet the bridegroom. [Cf: RH 10-31-99 para. 5] p. 471, Para. 1, [1899MS].

The foolish virgins made no provision for their lamps; and when aroused from their slumbers, they found that their lights were going out. They now see the consequences of their carelessness, and plead with their companions for a supply of oil: "Give us of your oil," they say; "for our lamps are going out." But the waiting five, with their freshly trimmed lamps, have emptied their vessels. They have no oil to spare, and they answer: "Not so; lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves." But while they went to buy, the procession moved on, and left them behind. The bridal train entered the house, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. They were left outside in the blackness of the night. [Cf: RH 10-31-99 para. 6] p. 471, Para. 2, [1899MS].

This parable is not a representation of open sinners, but of those who profess Christ. The bride is the church who is waiting for the second appearing of our Lord and Saviour Jesus Christ. In the proclamation of the first and second angels of Revelation 14, a special message has come to our world. Speaking of these messages, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [Cf: RH 10-31-99 para. 7] p. 471, Para. 3, [1899MS].

The first and second angels' messages are united and made complete in the third. John says: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." [Cf: RH 10-31-99 para. 8] p. 471, Para. 4, [1899MS].

Under the proclamation of these messages the cry was made, "Behold, the bridegroom cometh." The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message, "Behold, the bridegroom cometh; go ye out to meet him." Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world. [Cf: RH 10-31-99 para. 9] p. 471, Para. 5, [1899MS].

Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue, and people. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them. [Cf: RH 10-31-99 para. 10] p. 472, Para. 1, [1899MS].

The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [Cf: RH 10-31-99 para. 11] p. 472, Para. 2, [1899MS].

Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made. [Cf: RH 10-31-99 para. 12] p. 472, Para. 3, [1899MS].

Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins. There are many who will not remain at the feet of Jesus, and learn of him. They have not a knowledge of his ways; they are not prepared for his coming. They have made a pretense of waiting for their Lord. They have not watched and prayed with that faith which works by love and purifies the soul. They have lived a life of carelessness. They have heard and assented to the truth, but they have never brought it into their practical life. The oil of grace is not feeding their lamps, and they are not prepared to enter into the marriage supper of the Lamb. The oil is the holy grace that is sent from heaven; and there must be an inward adorning with that grace, if we would stand when he appears. [Cf: RH 10-31-99 para. 13] p. 472, Para. 4, [1899MS].

The men of the world do not wish the light of truth, and they are one in spirit with those who, while professing to be children of God, do not let their light shine in words of truth and deeds of holiness. Unconverted men who claim to be Christians only encourage the sinner to continue in his sin. In the place of seeking to save the souls that are ready to perish, they live for self. Their vessels are empty, and therefore they can not keep their lamps replenished. To these Christ says, I know you not. You have not taken me as your counselor. You have not walked in the light of my word. You have not come under my yoke. Your light is darkness, because you have walked in the sparks of the fire of your own kindling. Depart from me, ye that work iniquity. [Cf: RH 10-31-99 para. 14] p. 472, Para. 5, [1899MS].

We are not to rest in the idea that because we are church members we are saved, while we give no evidence that we are conformed to the image of Christ, while we cling to our old habits, and weave our fabric with the threads of worldly ideas and customs. Christ declares: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." [Cf: RH 10-31-99 para. 15] p. 473, Para. 1, [1899MS].

This representation should call forth our earnest study in order that we may know what preparation to make that we may enter in and partake of the marriage supper of the Lamb. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: RH 10-31-99 para. 16] p. 473, Para. 2, [1899MS].

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all claim to be doing God service. All apparently watch for his appearing. But five are wanting. Five will be found surprised, dismayed, outside the banquet hall. There are many who cry, Peace, peace, when there is no peace. This is the most perilous belief that the human soul can entertain. Christ calls upon all who bear his name, who claim to be his followers, to eat his flesh and drink his blood, or they can have no part with him. [Cf: RH 10-31-99 para. 17] p. 473, Para. 3, [1899MS].

Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not follow the injunctions of Christ. Christ teaches us that profession is nothing. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Cf: RH 10-31-99 para. 18] p. 473, Para. 4, [1899MS].

When we stand the test of God in the refining, purifying process; when the furnace fire consumes the dross, and the true gold of a purified character appears, we may still say, with Paul, "Not as though I had already attained, either were already perfect: but I follow after. . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Mrs. E. G. White. [Cf: RH 10-31-99 para. 19] p. 473, Para. 5, [1899MS].

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall." [Cf: RH 11-07-99 para. 1] p. 473, Para. 6, [1899MS].

The Roman governor was called from his bedchamber in haste, and he determined to do his work as quickly as possible. He was prepared to deal with the prisoner with magisterial severity. Assuming his severest expression, he turned to see what kind of man he had to deal with, that he had been called from his repose at so early an hour. He knew that it must be some one whom the Jewish authorities were anxious to have tried and punished with haste. [Cf: RH 11-07-99 para. 2] p. 474, Para. 1, [1899MS].

Pilate looked at the men who had Jesus in charge, and then his gaze rested searchingly upon Jesus. He continued to look at him; for he could not do otherwise. He had had to deal with all kinds of criminals; but the countenance of the man before him bore the signature of heaven, not of a criminal. Never before had one bearing such marks of goodness

and nobility been brought before him. On his face Pilate saw no signs of guilt, no expression of fear, no boldness nor defiance. He saw a man of calm and dignified bearing, who heard the bitter accusations made against him without speaking a word to vindicate himself. [Cf: RH 11-07-99 para. 3] p. 474, Para. 2, [1899MS].

Christ's appearance made a favorable impression upon Pilate. His better nature was roused. He had heard of Jesus and his works. His wife had told him something of the wonderful deeds performed by the Galilean prophet, who cured the sick and raised the dead. Now this revived as a dream in Pilate's mind. He recalled rumors that had reached him from several sources, even from his own relatives. He resolved that he would ask the Jews for their charges against the prisoner. [Cf: RH 11-07-99 para. 4] p. 474, Para. 3, [1899MS].

Who is this man, and wherefore have ye brought him? he asked. What accusation bring ye against him? The Jews were disconcerted. knowing that they could not substantiate their charges against Christ, they did not desire a public examination. They answered that he was a deceiver called Jesus of Nazareth. [Cf: RH 11-07-99 para. 5] p. 474, Para. 4, [1899MS].

Again Pilate asked, "What accusation bring ye against this man?" The priests did not answer this question; but in words that showed their irritation, they said, "If he were not a malefactor, we would not have delivered him up unto thee." When those composing the Sanhedrin, the first men of the nation, bring to you a man they deem worthy of death, is there need to ask for an accusation against him? They hoped to impress Pilate with a sense of their dignity and importance, and thus lead him to accede to their request without going through many preliminaries. They were eager to have their sentence ratified; for they knew that the people who had witnessed Christ's marvelous works could tell a story very different from the fabrication they were now rehearsing. [Cf: RH 11-07-99 para. 6] p. 474, Para. 5, [1899MS].

The priests thought that with the weak and vacillating Pilate they could carry their plan through without any trouble. A pure, right-principled judge will never sign a death warrant hastily, nor condemn a man merely because he is accused. To those who do this, the same will be done. But the Jews knew that this Pilate had previously signed the death warrant hastily, condemning to death men whom they knew were not worthy of death. They hoped that he would now inflict the death penalty on Jesus without even giving him a hearing. This they asked as a favor on the occasion of their great national festival. [Cf: RH 11-07-99 para. 7] p. 474, Para. 6, [1899MS].

But there was something in the prisoner that held Pilate back from this. He dared not do it. He read the purpose of the priests. He remembered how, not long before, Jesus had raised Lazarus, a man that had been dead four days; and he determined to know, before signing the warrant of condemnation, what the charges were against him, and whether they could be proved. [Cf: RH 11-07-99 para. 8] p. 475, Para. 1, [1899MS].

If your judgment is sufficient, he said, why bring him to me? "Take ye him, and judge him according to your law." Thus pressed, the priests said that they had already passed sentence on him, but they must have

Pilate's sentence to render their condemnation valid. What is your sentence? Pilate asked. The death sentence, they answered; but it is not lawful for us to put any man to death. This privilege had been taken from the Jews by the Romans. The sentence against Christ could not be carried out without ratification, and the rulers now asked Pilate to take their word as to Christ's guilt, and enforce their sentence. They would take the responsibility of the result. [Cf: RH 11-07-99 para. 9] p. 475, Para. 2, [1899MS].

Pilate was not a just nor a conscientious judge, but, weak though he was, he refused to grant the request of the Jewish rulers. Memories of the reports he had heard concerning this man's work revived in his mind. He refused to condemn Jesus until a charge had been brought against him. [Cf: RH 11-07-99 para. 10] p. 475, Para. 3, [1899MS].

The priests were in dilemma. They had tried to make Pilate believe that their request was a reasonable one, but he had refused to comply with it blindly. They were much disappointed that he had not given them the power to do with Jesus as they would. They had condemned him for blasphemy. But in Roman law the death sentence was not inflicted for this offense. The priests saw that they must cloak their hypocrisy under the thickest concealment. They must not allow it to appear that Christ had been arrested on religious grounds. Were this put forward as a reason, their proceedings would have no weight with Pilate. They must make it appear that Jesus was working against the common law; then he could be punished as a political offender. [Cf: RH 11-07-99 para. 11] p. 475, Para. 4, [1899MS].

They were forced to bring another charge against Christ; and in order to do this they resorted to a lie. Some time before this they had formed a plot whereby they hoped to lead Christ to condemn himself before the Romans who were present. They sent to him men professing to be just men, in search of truth, who, after using words of flattery, asked him questions regarding the payment of tribute. But Christ had unveiled their hypocrisy, and the Romans saw only the utter failure of the plotters and their discomfiture at Christ's answer. "Is it lawful for us to give tribute unto Caesar, or not?" the spies asked. "Show me a penny," Christ said. "Whose image and superscription hath it?" They answered, "Caesar." "Render therefore unto Caesar the things which be Caesar," Christ said, "and unto God the things which be God's." [Cf: RH 11-07-99 para. 12] p. 475, Para. 5, [1899MS].

Now the priests thought to make it appear that on this occasion Christ had taught what they hoped he would. But they knew that while the course they had pursued as religionists had rendered them objectionable in the eyes of the Romans, nothing could in truth be brought against Christ as a creator of sedition. He had avoided everything that looked like condemning or resisting the policy of the government. When one came to him, asking him to decide a question regarding the division of property, he answered, "Who made me a judge or a divider over you?" [Cf: RH 11-07-99 para. 13] p. 476, Para. 1, [1899MS].

As a nation, the Jews questioned Caesar's right to tax them. They regarded the Roman emperor as a usurper. If they had dared, they would have broken the Roman yoke. They were ready to imperil their lives in an effort to regain their national liberty. Forty years afterward they attempted this, and history bears record to the destruction of



themselves and their city. [Cf: RH 11-07-99 para. 14] p. 476, Para. 2, [1899MS].

The Jewish rulers had given ample evidence of their hatred toward the Roman authority, and yet they now brought a charge of treason against Christ. Having failed several times to make him commit himself, or to wrest from him some expression that could be used against him, they were obliged to make a false charge. In their extremity they called false witnesses to their aid. "And they began to accuse him, saying, We found this fellow [the only begotten Son of God] perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a King." Three charges, each without foundation. The priests knew this, but they were willing to commit perjury could they but secure their end. [Cf: RH 11-07-99 para. 15] p. 476, Para. 3, [1899MS].

Pilate saw through their purpose. He did not believe that the prisoner had plotted against the government. His meek and humble appearance was altogether out of harmony with the charge. Pilate was convinced that Jesus was innocent, and he tried to release him. Had he acted decidedly, he would have done what was right. But he allowed other interests to take possession of his mind. The Jews cried out, saying, "If thou let this man go, thou art not Caesar friend;" and Pilate allowed himself to be intimidated by these words. He was afraid of the representation that would be carried to Rome if he released Jesus. He proved false to his own convictions, and false to the message sent from heaven to his wife. "When he had scourged Jesus, he delivered him to be crucified." [Cf: RH 11-07-99 para. 16] p. 476, Para. 4, [1899MS].

So God's people will always be persecuted when religious bigotry is allowed to rule. In his zeal, Paul thought that in persecuting the church of God, and leading Christ's followers bound to Jerusalem to be thrust into prison and killed, he was doing God a service. [Cf: RH 11-07-99 para. 17] p. 476, Para. 5, [1899MS].

Let those who would trust to human nature to act mercifully and compassionately when men are brought into strait places, read Old and New Testament history, especially the record of the trial, condemnation, and crucifixion of Christ. Let them learn from this whether human beings may be trusted to act mercifully when their false theories and religious customs or traditions are interfered with. [Cf: RH 11-07-99 para. 18] p. 476, Para. 6, [1899MS].

It makes every difference whose side we are on in the contest. Unless sinners come to Christ, seeking him with the whole heart, and asking for his grace, they will make no attempt to oppose the enemy of God, but to the end of their days will remain his willing captives. Every man who transgresses the law of God places himself on the wrong side. His nature changes, and he becomes evil. All such will assuredly oppress their fellow men. God's people will suffer persecution from those who, if they had the Spirit of the Master, would manifest the same pitying love. But they are moved by a power from beneath, and they teach for doctrine the commandments of men. They do battle against God in the person of his saints; but God would have us remember that we are not to retaliate under provocation. [Cf: RH 11-07-99 para. 19] p. 477, Para. 1, [1899MS].

There is no enmity between Satan and evil men. Those who do Satan's work are not at enmity with him. He inspires the inventions which bring pain to those who are determined to worship God in accordance with his word. Satan is God's enemy, and he seeks to deprive God's people of the right to follow the convictions of the Holy Spirit. He has formed an alliance with men against heaven's decrees. Fallen men and fallen angels are sure to join in a desperate companionship. Through apostasy both are evil, and, wherever evil exists, will league against good. [Cf: RH 11-07-99 para. 20] p. 477, Para. 2, [1899MS].

Right principles may be acted out, righteous deeds may be done, by those who are persecuted. So it was with Christ. Touched by all human woe, the divine Healer never turned a suppliant away. Wherever he went, blessings attended his footsteps. Suffering humanity received his attention. For all diseases he had a balm. He went about doing good, relieving the oppressed, and comforting the afflicted. All who came to him received his blessing. He brought to men the richest gifts that heaven could bestow. To those who received him he gave blessings as free and abundant as the light of the sun; for he is the light of the world. He came to break down every wall of partition between man and his fellow man. But he was despised and rejected by the very ones he came to bless and save. He came to his own, and his own received him not. [Cf: RH 11-07-99 para. 21] p. 477, Para. 3, [1899MS].

The experience of those who are loyal to God will be in accordance with Christ's words: "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." "They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." Mrs. E. G. White. [Cf: RH 11-07-99 para. 22] p. 477, Para. 4, [1899MS].

The very messages we have been giving to the world are to be made prominent. The books containing the light God has given must be brought before the people. [Cf: RH 11-07-99 para. 1] p. 477, Para. 5, [1899MS].

Canvassers should have the fact impressed upon them that the canvassing work is the very work the Lord would have them do. The work of the canvasser is to bring before the world as fast as possible the light that God has given. The publications will do a far greater work than can be accomplished even by the ministry of the word, because the canvassers reach a class that ministers who teach in word and doctrine can not reach. From the light given me, I know that where there is one canvasser in the field there should be one hundred. Persons should be encouraged to take hold of the work, not to handle the little story books, but to bring before the world the books so essential at this time. [Cf: RH 11-07-99 para. 2] p. 478, Para. 1, [1899MS].

Watchmen.--The Lord will be with steadfast, consecrated workers. The time has come when a large work should be done by the canvassers. As

watchmen they are ringing the warning bell to awake the sleepers to a sense of their danger. The work to be done is great; the world is asleep, and the churches know not the time of their visitation. How can they best learn the truth?--Through the efforts of the canvasser. Thus the reading is brought before those who otherwise would never hear the truth. Those who go forth in the name of the Lord are his messengers to give to the world the glad tidings of salvation through Christ in obeying the law of God. [Cf: RH 11-07-99 para. 3] p. 478, Para. 2, [1899MS].

To Every Man His Work.--The multitudes are in darkness, in error, and the Lord would have the light of truth shine forth to the world. To every man is given his work. Here is a work that man can lay hold of and do. All who will consecrate themselves to God to work as canvassers are giving the last message of warning to the world. They will be drawn out to speak the truth, and will have opportunities to explain the Word of God. In doing this itinerant work they are flashing rays of light upon the pathway of those who are in the darkness of error. [Cf: RH 11-07-99 para. 4] p. 478, Para. 3, [1899MS].

Preparation for the Ministry.--Those who are fitting for the ministry can engage in no other work which will give them so large an experience as will the canvassing work. All who want an opportunity for true ministry, and who will give themselves unreservedly to the Lord, will find in the canvassing work opportunities to speak upon many things that pertain to the future immortal life. [Cf: RH 11-07-99 para. 5] p. 478, Para. 4, [1899MS].

Copy the Pattern.--Doctrinal points should not be forced upon the people by the canvassers; but if the people lead out by asking questions, give them "a reason of the hope that is in you with meekness and fear." What fear? Fear lest your words should savor of self-importance, lest unadvised words should be spoken. The words and the manners are to be after Christ's likeness. [Cf: RH 11-07-99 para. 6] p. 478, Para. 5, [1899MS].

Angels Cooperate.--Pray and work. More will be accomplished by the Christlike humble prayer than by many words without prayer. Work in simplicity, and the Lord will work with the canvasser. The Holy Spirit will impress minds just as he impresses the minds of those who listen to the words of God's delegated ministers, who preach his word. The same ministry of holy angels attends the one who gives himself to canvassing for books for the educating of the people as to what is truth. [Cf: RH 11-07-99 para. 7] p. 478, Para. 6, [1899MS].

No Time to Lose.--Men and women can work in lines effectually if they feel in their hearts that they are doing the work of the Lord in ministering to the souls who know not the truth for this time. They are sounding the note of warning in the byways and highways to prepare a people for the great day of God which is about to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? Let them read the sixth chapter of Isaiah, and take its lesson home to their hearts. [Cf: RH 11-07-99 para. 8] p. 479, Para. 1, [1899MS].

"Here am I; Send Me."--"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a

people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips: and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying. Whom shall I send, and who will go for us? Then said I, Here am I; send me." [Cf: RH 11-07-99 para. 9] p. 479, Para. 2, [1899MS].

Messages of Peace and Comfort.--This representation will be acted over and over again if the canvassers are pressing close to the side of Christ, wearing his yoke, and daily learning of him how to carry messages of peace and comfort to the sorrowing, disappointed ones, the sad and brokenhearted. By imbuing them with his own Spirit, Christ the great teacher is fitting them to do a good and important work. [Cf: RH 11-07-99 para. 10] p. 479, Para. 3, [1899MS].

Revival of the Spirit of Former Days Needed.--This work has not of late had the spirit and the life infused into it by the leading agents that once made it a specialty. Painstaking effort is required; instruction must be given; a sense of the importance of the work must be kept before the workers; all must cherish the spirit of self-denial and self-sacrifice that has been exemplified in the life of our Redeemer. [Cf: RH 11-07-99 para. 11] p. 479, Para. 4, [1899MS].

The Unseen Helper.--The Lord Jesus, standing by the side of the canvassers, walking with them, is the chief worker. The Holy Guest by their side makes impressions in just the lines needed, if the worker recognizes Christ as the one who is with him to prepare the way. Thus the worker can move forward representing the sacred truth he is handling, in the books he is finding a home for in families. [Cf: RH 11-07-99 para. 12] p. 479, Para. 5, [1899MS].

Just as the truth presented in the books becomes woven into his own experience and developed in his character, will be his strength, his courage, his life. The experience gained will be of more benefit to him than all the advantages he might otherwise obtain in fitting for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares the workers, both men and women, to become pastors unto the flock of God. As they cherish the thought that Christ is their companion, a holy awe, a sacred joy will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will be educated in patience, kindness, affability, helpfulness, wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ their companion will not approve of any harsh, unkind words, or feelings. Their words need to be purified. The power of speech should be regarded as a precious talent, granted them to do a high, a holy work. The human agent is to represent the divine companion with whom he is associated. To that unseen, holy companion he is to show respect and reverence, because he is wearing the yoke of Christ, and is learning his pure, holy ways and manners. [Cf: RH 11-07-99 para. 13] p. 479, Para. 6, [1899MS].

Those who have faith and confidence in this divine attendant will develop. They will be gifted with power to clothe the message of truth with a divine, sacred beauty. In all the self-denial and self-sacrifice required, amid all the unpleasant things that occur, they are ever to

consider that they are yoked with Christ, partakers with him of his spirit of patience, forbearance, kindness, self-denial, and self-sacrifice. This spirit will make them a place and give them success in the work, because Christ is their recommendation to the families. They will not be easily repulsed, for they know that the household needs the instruction these books contain. [Cf: RH 11-07-99 para. 14] p. 480, Para. 1, [1899MS].

Mission of the Silent Messengers.--Some will lay them on the parlor table, and seldom look into them, until some sorrow comes. Perhaps sickness enters their home. Then they will look for those books, and the stricken ones will find peace and rest, and fall asleep in Jesus, resting in his love because he has forgiven their sins and is precious to their souls. This has been the testimony of many. The Lord cooperates with the self-denying human workers. His own mind, his own Spirit, is communicated to them. [Cf: RH 11-07-99 para. 15] p. 480, Para. 2, [1899MS].

Who Will Respond?--God has his workmen in every age. The call of the hour is answered by the human agencies. Thus it will be when the divine voice cries, "Whom shall I send? and who will go for us?" The response will come, "Here am I; send me." The Lord imparts a fitness for the work to every man and woman who will cooperate with divine power. A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answers clear and distinct, "Here am I; send me."-- Mrs. E. G. White, in the Bible Echo. [Cf: RH 11-07-99 para. 16] p. 480, Para. 3, [1899MS].

We are God's stewards, and it rests with us to say how much the Lord can trust us with. We have a sacred, holy trust. Just as much responsibility will be given us as we can carry intelligently and wholeheartedly. On us has shone the light of present truth, and every man, woman, and child who knows the truth is to seek to be sanctified by the truth. Every spiritual gift, every talent, is to be used to advance the work of God. Selfishness must not be allowed to enter. Then we shall be channels of light. [Cf: RH 11-14-99 para. 1] p. 480, Para. 4, [1899MS].

The Lord has a message for his stewards in Australia, in America, in Africa, and wherever they may be. He calls upon his people to make faithful returns to him, that there may be meat in his house. He blesses those who faithfully return to him all that he calls for in tithes and offerings. [Cf: RH 11-14-99 para. 2] p. 480, Para. 5, [1899MS].

Let us, as stewards, do as Christ would do were he in our place. He did not spend money to please his fancy. From the least to the greatest, we are God's stewards. What are we doing with his goods? A blessing will come to those who use their God-given means to accomplish good, instead of spending it in self-gratification. Christmas will soon be here,--a season of the year when much money is spent in buying presents. Let us practise self-denial and self-sacrifice. Money is greatly needed to place our sanitarium in running order. Let us work intelligently and earnestly, and spend in self-gratification nothing

that is needed in the work of saving souls. Buy books upon present truth for those who need them. It is not ministers alone who are entrusted with talents and the work of ministering. Every child of God is pledged to do his utmost by self-denial to save the pence, the shillings, and the pounds. Put your money into the Lord's treasury, that it may be invested in special lines of missionary work. We are to serve God with heart, and mind, and soul, and strength. Every capability is to be put into active exercise. Our talents are to be used to please God, not to glorify self. [Cf: RH 11-14-99 para. 3] p. 480, Para. 6, [1899MS].

When, as a people, our appreciation for the souls for whom Christ died is proportionate to the value of the reward we hope to gain,--eternal life,--we shall make more earnest efforts to do Christian work. We shall appreciate the sacrifice made by the Son of God to save souls from destruction. Let us teach the truth by practising it. Let us deny self that we may have money to give to the Lord's work. The Lord will greatly bless those who work in faith. [Cf: RH 11-14-99 para. 4] p. 481, Para. 1, [1899MS].

There is altogether too much self-indulgence among us. Money is spent for that which is not bread. Let those who would please the Master listen to his words, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Let us willingly practise these words, and we shall be blessed. If all that has been invested in self-gratification were counted up, the amount would astonish every church in the land. [Cf: RH 11-14-99 para. 5] p. 481, Para. 2, [1899MS].

Let those who believe the solemn truth for this time make this Christmas a season of giving to missions. The Lord is not pleased that the work has been so concentrated among those who already know the truth. God's people should be wide-awake, earnest in their efforts to enlighten others. But the Lord sees that his people are not ready for his appearing. The work that those in Battle Creek might have done in other places has not been done. Instead of carrying the bread of life to perishing souls, the people in Battle Creek sit under the ministry of the Word, content to be hearers only. Their neighbors need the attentions they might give; but so engrossed are they in the unimportant matters represented in God's word as wood, hay, and stubble, that they have no burden for souls. The experience they ought to gain by helping others to look to Jesus they do not gain; for they do not behold him themselves. [Cf: RH 11-14-99 para. 6] p. 481, Para. 3, [1899MS].

Display is not religion nor sanctification. There is nothing more offensive in God's sight than a display of instrumental music when those taking part are not consecrated, are not making melody in their hearts to the Lord. The offering most sweet and acceptable in God's sight is a heart made humble by self-denial, by lifting the cross and following Jesus. [Cf: RH 11-14-99 para. 7] p. 481, Para. 4, [1899MS].

We have no time now to spend in seeking those things that only please the senses. Close heart-searching is needed. With tears and heartbroken confession we need to draw nigh to God that he may draw nigh to us. The hearts of God's professed people are so thoroughly selfish and depraved, so passionate and self-indulgent, that he can not work

through them. [Cf: RH 11-14-99 para. 8] p. 481, Para. 5, [1899MS].

Those who will obey the words of Inspiration, "Go work today in my vineyard," who will study how they can cooperate with Christ in causing the light of truth to shine to those nigh and to those afar off in the darkness of error, will receive special aid from God. But this work can not be done without self-denial and self-sacrifice. Seek to promote the happiness of all with whom you come in contact. Take the truth to the neglected, educating the ignorant, encouraging the despondent, comforting the bereaved, and relieving the needy. Through you God will help the afflicted. This is the fruit God calls upon his people to bear. The members of his church are to be laborers together with him; and as they work for others, God will impress minds and hearts. Let both men and women engage with their whole hearts in this missionary work, and holiness to God will be the result. All who will train themselves for the Master's service may obtain a rich, golden experience. [Cf: RH 11-14-99 para. 9] p. 481, Para. 6, [1899MS].

My brethren and sisters, what shall we do in this matter of self-denial? If in this field we had the facilities you have in America, we could enter many new places with the truth. The Lord calls upon his people to arise and shine because his light has come, and his glory has risen upon them. We call upon those in America, in Battle Creek, and in all our churches, to help us. Under the present circumstances we can advance but slowly. The work of the sanitarium at Summer Hill has been carried on in a private dwelling-house, and recently another large house has been rented to accommodate the patients. But these houses are unfit to give treatment in. We need a building of our own, but we can not erect this till we have funds. Count up the sanitariums you have in America, count up the schools you have; and remember that in this wide harvest field we have not one sanitarium; and our school buildings are not completed, but they must do for the present. The Avondale Health Retreat, a modest building of fifteen rooms, has been erected, but this is not completed. At our last Union Conference our brethren pledged nine hundred pounds for the Sydney Sanitarium. This was a large amount, considering the ability of those present. All our churches will be visited and solicited to swell the amount. But help from abroad will be required. I now appeal to our brethren in America to help us in erecting a sanitarium. [Cf: RH 11-14-99 para. 10] p. 482, Para. 1, [1899MS].

The Lord has instructed me that the first work of the Battle Creek Sanitarium is to help sister institutions in new missionary fields. I was directed to present the situation to our people in America, and to call upon them to help us as years ago I called for help in establishing the work in Battle Creek, and as I called for help to start the work in California. To establish the work in California, we made every sacrifice it was possible for us to make, and our efforts were successful. All alone, and in feeble health, I left California to attend the campmeetings to be held in the Eastern States, that I might lay before the people the needs of the work there; and I expect that now my brethren in California will respond to my call for aid. [Cf: RH 11-14-99 para. 11] p. 482, Para. 2, [1899MS].

The Lord has given me light that the institutions in America, which are now so liberally furnished with facilities, should cease adding building to building, and help to establish the work in Australasia. A

plant should be made here before any money is invested in additional buildings in America. A sanitarium must be erected somewhere in New South Wales, and another in the great city of Melbourne. It costs twice as much to build here as in America, but build we must, and at once; and we call for contributions from our people in America. [Cf: RH 11-14-99 para. 12] p. 482, Para. 3, [1899MS].

I am instructed that there are those who can help us, and that they would be greatly blessed in helping the work here just as the work in America was once helped. I tell you in the name of the Lord that in this field we have need of your assistance. In the work we are doing we are not trying to colonize and leave the Lord's vineyard unworked. We want to do the Lord's work at once; for we know not how soon the work will close up. We want to plant the standard of truth in new places each year. We wish to add new churches to our Conference. We have been spreading our strength and energies as far as we could. I have used every penny that I could spare from my royalties to push the work forward and organize churches. We must leave workers to strengthen the things that need strengthening, while we push the triumphs of the cross in new territories. Wherever the truth is introduced, and new companies of Sabbath-keepers raised up, meetinghouses must be built, in which they can worship God. This is necessary to spiritual life and prosperity. [Cf: RH 11-14-99 para. 13] p. 482, Para. 4, [1899MS].

We have received some help from America. At the General Conference a liberal sum was pledged by those present for the work in Australasia. And about thirty-five hundred dollars has been sent to us. This has been thankfully received, and used with holy rejoicing to advance the work. The work begun at the General Conference should have been carried forward in all the churches. This was the intention of our brethren at the meeting, and this may still be done. One thousand dollars was sent by Dr. Kellogg, which we will accept as a loan. I did not call upon him personally, but upon the institutions in Battle Creek, to help us. [Cf: RH 11-14-99 para. 14] p. 483, Para. 1, [1899MS].

The light I now have is that many are losing faith in selling what they have to help the cause of God in missionary fields; but the Lord would have those in America send us help in our emergency. Mrs. E. G. White. [Cf: RH 11-14-99 para. 15] p. 483, Para. 2, [1899MS].

As ministers of the gospel of Christ, we need to study the example of Christ. In taking humanity, Christ united himself to the human race by inseparable cords. By his life of self-denying ministry, by his suffering on the cross, in which he tasted death for every man, he bound himself to the heart of every member of the human family. "In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Touched with the feeling of their infirmities, Christ wept with those that wept; and with those who rejoiced, he could rejoice. Such a character as his can not be without its influence upon the characters of his followers. Those who educate their minds to dwell on the perfections of Christ will represent him to the world. [Cf: RH 11-21-99 para. 1] p. 483, Para. 3,



[1899MS].

We are to learn a lesson from the goodness and mercy and self-sacrificing life of the Father. We are to study how to give our sympathy and love to others. As we have received this priceless gift, so we are to impart it. We are to learn how to rule by love and kindness, rather than by severity and censure. When an erring person becomes conscious of his wrong, do not deal with him in a manner that will take away all his self-respect. Do not seek to tear to pieces, but to bind up and heal. You may see the errors of a brother. Yet he may not be able to discern his wrong; and it may be difficult to know how to act. But never pursue a course that will give him the impression that you regard yourself as his superior. You may think that your feelings, your pursuits, your organization, are superior to his, but do not seek to make this apparent; for such a course is altogether out of harmony with true refinement, true nobility of character. We are not to bruise the souls of the erring, but to go to them armed with humility and prayer. When the gospel minister, with his heart subdued by the love and grace of Christ, comes in touch with human minds, he can reveal his superior qualifications, not by destroying hope and courage, but by inspiring faith in the faithless, by lifting up the hands that hang down, and confirming the feeble knees. [Cf: RH 11-21-99 para. 2] p. 483, Para. 4, [1899MS].

The action will always testify to the texture of the character. The counsel of one who has a keen sense of right will always be valuable. He will work as Christ worked, seeking to lift up from the depths of woe and wretchedness the unhappy beings who will surely perish unless a loving, sympathizing hand is extended to them. [Cf: RH 11-21-99 para. 3] p. 484, Para. 1, [1899MS].

We are all sinners, and should seek for true elevation of character through Christ. We are not to exalt ourselves, and then expect the sinner to climb to us. God calls upon us to do as the world's Redeemer did. He was commander in the heavenly courts, but he stripped himself of his glory, and clothed his divinity with humanity. He was rich, but for our sake he became poor, that we through his poverty might be made rich. He came to this world all seared and marred by the curse, that he might come close to man in his woe and affliction. With his long human arm he encircled the race, while with his divine arm he grasped the throne of the Infinite, bringing to fallen man divine power to cooperate with his human effort. As we seek to follow Christ's example, we shall stand on a high level, imbued with keen sympathy, an abundant love, and tender compassion. We shall stand where the bright beams of the Sun of Righteousness can shine upon us, and this will fill us with the sympathy and tenderness and pity of Christ for the helpless. Divine power will be given us to combine with our human capabilities. [Cf: RH 11-21-99 para. 4] p. 484, Para. 2, [1899MS].

Unless the gospel minister brings himself in touch with souls, he is not following the example of Christ. The mind of Christ is to be the mind of every child of God. How pitiful and courteous Jesus was! How tenderly he entered into the feelings of others! He desires to awaken in every heart an anxious longing to seek and save that which is lost. His servants are not to display their own superiority. They are to make no special reference to their own qualifications; for by this act they testify that they do not have the endowments they think they possess.

If their eyes were fixed on Jesus, if they were contemplating his purity and excellence, they could not regard themselves as holy. They would see their weakness and poverty and defects as they are. They would see themselves lost and hopeless, clad in garments of self-righteousness, like every other sinner. If we are saved, it will not be because of our superior intellect or our refinement, but because of the grace of God. We have no garment of our own that will give us a position of honor at the marriage supper of the Lamb. Christ's robe alone, the garment woven in the loom of heaven, will give to the guests a worthiness to sit down at the marriage feast. Each must accept this robe, and it is offered to the lowliest who will believe in Christ as his personal Saviour. [Cf: RH 11-21-99 para. 5] p. 484, Para. 3, [1899MS].

The world is polluted under the inhabitants thereof; Satan has left his fearful mark upon men and women. But God has not placed upon any the burden of the sins of the world. We must have serious thoughts as we see the prevalence of iniquity in the world; but the fact that imperfection reigns everywhere should not cause us to look upon the unpleasant side of life. We are children of a King, pilgrims and strangers who seek a better country, even a heavenly. As we see the exciting pleasures of the world, we must guard against a sour, hard, censorious spirit. Let us look away from the sin and the evil of the world to Jesus, who is the embodiment of purity. His love reigns supreme toward his enemies, and all who follow him will keep themselves in subjection to the laws of his kingdom. [Cf: RH 11-21-99 para. 6] p. 484, Para. 4, [1899MS].

Those who feel it their prerogative to criticize their fellow men are doing the work of the enemy. The Lord has set none to correct the supposed errors of others; for by beholding these imperfections they themselves become harsh and self-centered. They compare themselves with themselves, and measure themselves among themselves. There are jealous and sensitive souls who foster their pride until, like an inflamed wound, it can not bear the slightest touch. They fancy that they have been slighted, when no slight exists, until they create in themselves the very evils they imagine in others. No man is to regard himself as appointed by God to dwell upon these objectionable features. Christ has given none the grace to do this work, and those who attempt it will make serious mistakes. Neither ministers nor people must educate themselves to think evil of their brethren, to watch for any slight or misconception of their own importance; for Satan is waiting to follow up any advantage gained. [Cf: RH 11-21-99 para. 7] p. 485, Para. 1, [1899MS].

Christ has given instruction in these lines. "Judge not, that ye be not judged," he says; "for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Let us heed the instruction. We may dwell upon the love of God with all safety. Let us open the door of the heart to this sweet influence; for it will expand the soul, and give it something upon which to feed. It will create a new capacity; he who

loves God will love his brother also. [Cf: RH 11-21-99 para. 8] p. 485, Para. 2, [1899MS].

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you." Thus Jesus reasoned with the Jews; and should not his words have weight with us? The wonderful facilities, the precious revealings of the love and grace of Christ, constantly abounding to believers and unbelievers, if not appreciated and improved, will lose their value to the soul. It is possible for every man to become a Christian; but if man will not accept the light, the darkness of unbelief will prevail in his soul. He will lose his faith; he will move away from God. While he thus sets aside the counsel, the warnings, the reproofs, the mercy of God, and fails to cooperate with divine agencies, his light steadily diminishes. [Cf: RH 11-21-99 para. 9] p. 485, Para. 3, [1899MS].

As a people, we must have more love. Our hearts must grow soft in contemplating Christ. Oh that we might see our need of sympathy and wisdom and grace! When we are Christlike, we shall acknowledge no walls of partition. Christ died for all, and all who will believe may be cleansed from sin. It is the privilege of all to reach the perfection of Christian character. The true Christian educates himself to look away from self to Christ; and as he beholds his matchless mercy, his inexpressible love, every barrier between him and his brethren is broken down. The harshness of his nature is melted. He is refined and purified by the furnace fires, and can present an offering to God in righteousness. The law of kindness is upon his lips as the expression of the soul. Looking unto Jesus, the author and finisher of his faith, he is changed into the same image. [Cf: RH 11-21-99 para. 10] p. 485, Para. 4, [1899MS].

"The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: to the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." Mrs. E. G. White. [Cf: RH 11-21-99 para. 11] p. 486, Para. 1, [1899MS].

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: RH 11-28-99 para. 1] p. 486, Para. 2, [1899MS].

Never was there a time when this warning was more appropriate than at the present time. Far too large a number of professed Christians are Christians only in name. They have no root in themselves. Their hearts are filled with pride, impurity, unholy ambition, self-importance, and love of supremacy. They may have an intelligent knowledge of the theory of the truth, and prove their doctrines to be sound and Scriptural, but they hold the truth in unrighteousness. By their course of action they

deny the Saviour. Their hearts are not sanctified through the truth. They are unholy in heart, and unchristlike in deportment. Unless the spirit and principles that characterized the life of Christ are planted in the heart, they can not control the life. The law of God must be written in the heart, the truth of God must illuminate the soul. Holiness, mercy, truth, love, must be brought into the life. Unless the soul temple is cleansed from its defilement, unless there is purity of heart, unless earnest efforts are made to meet the standard of God's word, they will never be fitted to be the companions of the pure and holy; they will never wear the white linen which is the righteousness of the saints. [Cf: RH 11-28-99 para. 2] p. 486, Para. 3, [1899MS].

There will always be in positions of trust men who have never overcome self, professors who flatter the pleasure-lover, and court his approval by uniting with him. They determine not to obey the call to come out and be separate, and as a consequence, iniquity abounds. Anything is more acceptable to them than the putting away of the evil thing. They profess to believe the word of God, but they do it not. With a knowledge of sacred truth before them, they cherish sin in the heart. The will of God is known, but rejected, and their hearts become more hard, their consciences more unimpressible, and their ruin more sure than if they had had no knowledge of the truth. These men are not moved by the messages of warning. The terrors of the Lord have no lasting effects upon their minds. The love of Jesus, his pity, his compassion for fallen man, which led him to leave the royal courts and lay aside his robes of honor, for our sake to become poor, that we through his poverty might be rich; his life of self-denial and self-sacrifice, may be presented before them. His entreaties, his invitations, his rich promises, may be repeated to them; but their selfish hearts are proof against them all. They feel that God's claims are arbitrary, and the truth finds no place. Let there be more license, less restraint, pleads the carnal heart. The temple of the soul is used for idols, and the truth of God's word has no power to cause them to turn from sin. The indulgence of self, which keeps them in harmony with the world's customs and practises, has a controlling power upon their lives. [Cf: RH 11-28-99 para. 3] p. 486, Para. 4, [1899MS].

Over the lives of very many professed Christians the power of God has but little control. Innumerable favors are bestowed upon them by the God of heaven, without awakening in them one thought of gratitude in return. The love of Jesus is not a ruling principle in the soul, and therefore can not exercise a constraining power upon the life. [Cf: RH 11-28-99 para. 4] p. 487, Para. 1, [1899MS].

A partial surrender to truth gives Satan free opportunity to work. Until the soul temple is fully surrendered to God, it is the stronghold of the enemy. This influence is leading souls away from the grand old waymarks into false paths. When the mind becomes confused, when right is considered unessential, and error is called truth, it is almost impossible to make these deceived souls see that it is the adversary who has confused their senses and polluted the soul temple. A tissue of lies is placed where truth, and truth alone, should be. The word of God is a dead letter to them, and the Saviour's love is unknown. [Cf: RH 11-28-99 para. 5] p. 487, Para. 2, [1899MS].

"Come out from among them, and be ye separate." Will we hear the voice of God and obey, or will we make halfway work of the matter, and try to

serve God and mammon? Christ has placed before us the conditions of eternal life. "Thou shalt love the Lord thy God," he says, "with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do, and thou shalt live." Those who hear from the lips of Christ the words, "Well done, thou good and faithful servant," will be heroic ministers of righteousness. They may never preach a discourse from the pulpit, but, loyal to a sense of God's claims upon them, and jealous for his honor, they will minister to the souls who are the purchase of Christ's blood. They will see the necessity of carrying into their work a willing mind, an earnest spirit, and a hearty, unselfish zeal. They will not study how best they can preserve their own dignity, but by care and thoughtfulness will seek to win the hearts of those whom they serve. On every hand the agents of Satan will seek to induce them to sin, but those who will to love and fear God will stand as firm as a rock to their heaven-inspired purpose. Like Daniel, they will refuse to be moved from their convictions of duty. [Cf: RH 11-28-99 para. 6] p. 487, Para. 3, [1899MS].

The apostle Paul urges upon us the advantages placed within our reach. "Having therefore these promises, dearly beloved," he says, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." We are to separate from the world in spirit and practise if we would become sons and daughters of God. In his prayer for his followers, Christ asked, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." [Cf: RH 11-28-99 para. 7] p. 487, Para. 4, [1899MS].

There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them. In all our institutions, our publishing houses and colleges, pure and holy principles must take root. If our institutions are what God designed they should be, they will not pattern after any other in the land. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of his church, they will answer to the call, "Come out from among them, and be ye separate." Partake not of her sin. [Cf: RH 11-28-99 para. 8] p. 487, Para. 5, [1899MS].

God has a work for his faithful sentinels to do in standing in defense of the truth. They are to warn and entreat, showing their faith by their works. They are to stand as did Noah, in noble, whole-souled fidelity, their characters untarnished by the evil around them. They are to be saviors of men, as Christ was. The worker who thus stands true to his trust will be exposed to hatred and reproach. False accusations will be brought against him to drag him from his high position. But this soul has his foundation upon the Rock, and he remains unmoved, warning, entreating, rebuking sin and pleasure-loving by his own moral rectitude and circumspect life. Mrs. E. G. White. [Cf: RH 11-28-99 para. 9] p. 488, Para. 1, [1899MS].

God has given to every man and woman talents to be used to his name's glory. All have not the same gifts; all are not called to do the same work; but to each God has given the ability to do the work appointed him. There are some who think that unless they are directly connected with public religious work, they are not doing the will of God; but this is a mistake. Every one has a work to do for the Master. Just as verily as the minister has his appointed work, the mother has hers. By educating their children to love God, and fear to offend him, parents can just as surely serve God as can the minister in the pulpit. [Cf: RH 12-05-99 para. 1] p. 488, Para. 2, [1899MS].

It is a wonderful work to make home pleasant, and all that it ought to be. If the heart is given to God, the humblest talents will make the home life all that God would have it. In the home a bright light will shine forth as the result of wholehearted service to God. The mother is to bring her children to Jesus for his blessing. She is to cherish the words of Christ and teach them to her children. From their babyhood she is to discipline them to self-restraint and self-denial, to habits of neatness and order. The mother can bring her children up so that they will come with open, tender hearts to hear the words of God's servants. The Lord has need of mothers who in every line of the home life will improve their God-given talents, and fit their children for the family of heaven. [Cf: RH 12-05-99 para. 2] p. 488, Para. 3, [1899MS].

The Lord is served as much, yes, more, by the faithful home worker than by the one who preaches the Word. Fathers and mothers should realize that they are the educators of their children. Children are the heritage of the Lord, and they should be trained and disciplined to form characters that the Lord can approve. When this work is carried on judiciously and with faithfulness and prayer, angels of God will guard the family, and the most commonplace life will be made sacred. All heaven recognized Abraham's faithfulness in this respect, and he who blesses the habitation of the righteous said, I know Abraham. He is the priest of his household, and patriarch in his home. He will command his children and his household after him, to keep the way of the Lord, to do justice and judgment. [Cf: RH 12-05-99 para. 3] p. 488, Para. 4, [1899MS].

Symmetry of character is to be restored in men and women, and God calls upon parents with all their capabilities to cooperate with him in this work of restoration. Uncleanliness in the home is a great mistake; for it is educating in its effects, and casts its influence abroad. Even in babyhood a right direction should be given to the habits of children. Teach them to keep their bodies clean by bathing in the morning and at night. Show them that uncleanliness, whether in body or dress, is offensive to God. Constant vigilance must be exercised, that these habits may become second nature to the youth. There must be no lax methods in the home; for the children will never outgrow what they have become familiar with in their childhood. If they have been trained to habits of neatness and order, untidiness and slackness will be offensive to them; and impurity will be despised, as it should be. [Cf: RH 12-05-99 para. 4] p. 488, Para. 5, [1899MS].

The Lord commanded the children of Israel to wash their clothes, and put away all impurity from their encampment, lest in passing by he should see their uncleanliness. God is passing by our homes today, and he sees the unsanitary conditions and lax methods of families. Should we

not reform, and that without delay? Parents, God has made you his agents, that you may instil right principles into the minds of your children. You have in trust the Lord's little ones, and that God who was so particular that the children of Israel should grow up with habits of cleanliness will not sanction any impurity in the home today. And in training your children in habits of cleanliness, you teach them spiritual lessons. They see that God would have them clean in heart as well as in body, and will be led to understand pure principles, which God designs should prompt every act of our lives. [Cf: RH 12-05-99 para. 5] p. 489, Para. 1, [1899MS].

Oh, that all would understand that these apparently small duties are not to be neglected! Children are peculiarly susceptible to impressions; and the lessons which they receive in the early years, they will carry with them through life. All the learning they may acquire will never undo the evil resulting from lax discipline in childhood. One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit. Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint upon the tablets of the soul principles and habits of righteousness. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right. The Lord will be with you, mothers, as you try to form right habits in your children. But you must begin the training process early, or your future work will be very difficult. Teach them line upon line, precept upon precept, here a little, and there a little. Bear in mind that your children belong to God, and are to become his sons and daughters. He designs that the families on earth shall be samples of the family in heaven. [Cf: RH 12-05-99 para. 6] p. 489, Para. 2, [1899MS].

Children should be clad in plain garments without ruffles or ornaments. The time spent in needless sewing, God would have devoted to educating them or in devotional exercises. That garment you are sewing on, that extra dish you plan to prepare, let it be neglected rather than the education of your children. The labor due to your child during the first years of his life will admit of no neglect. No time in his life should the rule be forgotten, Line upon line, precept upon precept, here a little, and there a little. Parents, the Lord knows what kind of work you are doing in the formation of the characters of your children. Will you consider the responsibilities resting upon you as their natural guardians? [Cf: RH 12-05-99 para. 7] p. 489, Para. 3, [1899MS].

Overindulgence always proves an injury to children. It is the veriest cruelty to allow wrong habits to be formed, to give the lines of control into the hands of the child, and let him rule. Children are not to be taught that everything in the house is their plaything, to do with as they please. Instruction in this line should be given even to the smallest children. God designs that the perversities natural to childhood shall be rooted out before they become habit. In the discipline of your children, do not release them from that which you have required them to do. Do not allow yourself to be so absorbed in other things as to become careless. And do not become weary in your guardianship, because your children forget, and do that which you have forbidden. If you lose your temper, you forfeit that which no mother or

father can afford to lose,--the respect of your children. Never scold, nor permit scolding, in the home. Never give your child a passionate blow unless you wish him to learn to quarrel and fight. As parents, you stand in the place of God to your children, and you are to be on guard. [Cf: RH 12-05-99 para. 8] p. 489, Para. 4, [1899MS].

Parents, never act from impulse. Never correct your child when you are angry; for if you do this, you will mold him after your own image,--impulsive, passionate, and unreasonable. You can be firm without violent threatenings or scoldings. I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason for this, and naturally felt abused. Then followed a quarrel between parent and child, and a sharp chastisement ended the scene as far as outward appearances were concerned. But that battle left on the tender mind an impression that could not be easily effaced. I said to the mother: "You have wronged your child deeply; you have hurt his soul, and lost his confidence. How this will be restored, I know not." This mother acted unwisely. She did not reason from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child, and on every similar occasion these passions are aroused and strengthened. This is the worst policy that can be used in family government; advanced age and maturity of strength warring against a helpless, ignorant little child confirms rebellion in the heart. [Cf: RH 12-05-99 para. 9] p. 490, Para. 1, [1899MS].

But, you ask, Shall I never punish my child? Whipping may be essential when every other resort fails; but before you cause your child pain, you will, if you are a Christian father or mother, let your erring little one see that you love him. You will manifest real sorrow because you are compelled to cause him suffering. You will bow before God with your child, and with a heart full of sorrow ask the Lord to forgive. You will pray that Satan may not have control of his mind. You will present before the sympathizing Redeemer his own words, "Suffer the little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." That prayer will bring angels to your side, and your child's heart will be broken in penitence. [Cf: RH 12-05-99 para. 10] p. 490, Para. 2, [1899MS].

It is a very nice work to deal with human minds. All children can not be treated in the same way; for that restraint which must be kept on one would crush out the life of another. Study the minds and characters of your children. During the first years of their lives is the time to work and watch and pray and encourage every good inclination. This work must go on without interruption. You may be urged to attend mother's meetings and sewing circles, that you may do missionary work; but unless there is a faithful, understanding instructor to be left with your children, it is your duty to reply, "The Lord has committed to me another work, which I can in no wise neglect." You can not overwork in any line without becoming disqualified for the work of training your little ones, and making them what God would have them be. As Christ's co-worker, you must bring them to him, and ask for grace to discipline and train them for the kingdom of heaven. [Cf: RH 12-05-99 para. 11] p. 490, Para. 3, [1899MS].

Both parents and children should be under the government of God. They are to be ruled by him. By combining the influences of authority and affection, parents can rule in their homes after the order of God has



given in his word. There should be no ruling by impulse, no parental oppression; but at the same time, no disobedience is to be overlooked. We are not to reach the standard of worldlings, but the standard which God himself has erected. We are diligently to inquire, What hath God said? God's holy word is to be our rule, and from this we must never turn aside. No waywardness must be permitted on the part of the children, no disregard of obligations on the part of the parents. Our motto must be, "As for me and my house, we will serve the Lord." Mrs. E. G. White. [Cf: RH 12-05-99 para. 12] p. 490, Para. 4, [1899MS].

When severe sickness enters a family, there is great need of each member's giving strict attention to personal cleanliness, and diet, to preserve himself in a healthful condition, thus fortifying himself against disease. It is also of the greatest importance that the sickroom, from the first, be properly ventilated. This is beneficial to the afflicted, and highly necessary to keep those well who are compelled to remain a length of time in the sickroom. [Cf: RH 12-05-99 para. 1] p. 491, Para. 1, [1899MS].

It is of great value to the sick to have an even temperature in the room. This can not always be correctly determined if left to the judgment of attendants; for they may not be the best judges of a right temperature. Some persons require more heat than others do, and would be only comfortable in a room which to another would be uncomfortably warm. And if each attendant is at liberty to arrange the fires to suit his idea of proper heat, the temperature in the sickroom will be anything but regular. Sometimes it will be distressingly warm for the patient; at another time too cold, which will have a most injurious effect upon him. The friends or attendants of the sick, who, through anxiety and watching, are deprived of sleep, and are suddenly awakened in the night to attend in the sickroom, are liable to chilliness. Such are not correct thermometers of the healthful temperature of a sickroom. These things may appear of small account, but they have very much to do with the recovery of the sick. In many instances life has been imperiled by extreme changes of the temperature of the sickroom. [Cf: RH 12-05-99 para. 2] p. 491, Para. 2, [1899MS].

In no case should sick persons be deprived of a full supply of fresh air in pleasant weather. Their rooms may not always be so constructed as to allow the windows or doors to be opened without the draft coming directly upon them, thus exposing them to the taking of cold. In such cases windows and doors should be opened in an adjoining room, thus letting fresh air enter the room occupied by the sick. Fresh air will prove far more beneficial to sick persons than medicine, and is far more essential to them than their food. They will do better and will recover sooner when deprived of food than when deprived of fresh air. [Cf: RH 12-05-99 para. 3] p. 491, Para. 3, [1899MS].

Many invalids have been confined for weeks and even for months in close rooms, with the light, and the pure, invigorating air of heaven shut out as if air were a deadly enemy, when it was just the medicine they needed to make them well. The whole system was debilitated and diseased for want of air, and nature sank under her load of accumulating impurities, in addition to the fashionable poisons administered by physicians, until she was overpowered, and broke down in her efforts, and death was the result. These persons might have lived. Heaven willed not their death. They died, victims to their own

ignorance and the deception of physicians, who gave them fashionable poisons, and would not allow them pure water to drink, and fresh air to breathe, to invigorate the vital organs, purify the blood, and help nature in her task in overcoming the bad conditions of the system. These valuable remedies which Heaven has provided, without money and without price, were cast aside, and considered not only as worthless, but even as dangerous enemies, while poisons, prescribed by physicians, were in blind confidence taken. [Cf: RH 12-05-99 para. 4] p. 491, Para. 4, [1899MS].

Thousands have died for want of pure water and pure air, who might have lived. And thousands of invalids, who are a burden to themselves and others, think that their lives depend upon taking medicines from the doctors. They are continually guarding themselves against the air, and avoiding the use of water. These blessings they need in order to become well. If they would become enlightened, and let medicine alone, and accustom themselves to outdoor exercise, and to air in their houses, summer and winter, and use soft water for drinking and bathing purposes, they would be comparatively well and happy, instead of dragging out a miserable existence. [Cf: RH 12-05-99 para. 5] p. 492, Para. 1, [1899MS].

It is the duty of attendants and nurses to take special care of their own health, especially in critical cases of fever and consumption. One person should not be kept closely confined to the sickroom. It is safer to have two or three to depend upon, who are careful and understanding nurses, these changing and sharing the care and confinement of the sickroom. Each should have exercise in the open air as often as possible. This is important to sickbed attendants, especially if the friends of the sick are among the class that continue to regard air, if admitted into the sickroom, as an enemy, and will not allow the windows raised, or the doors opened. In such cases the sick and the attendants are compelled to breathe the poisonous atmosphere from day to day, because of the inexcusable ignorance of the friends of the sick. [Cf: RH 12-05-99 para. 6] p. 492, Para. 2, [1899MS].

In very many cases the attendants are ignorant of the needs of the system, and of the relation that the breathing of fresh air sustains to health, and of the life-destroying influence of inhaling the impure air of a sickroom. In this case the life of the sick is endangered, and the attendants themselves are liable to take on disease, and lose health, and perhaps life. [Cf: RH 12-05-99 para. 7] p. 492, Para. 3, [1899MS].

If fevers enter a family, often more than one has the same disease. This need not be, if the habits of the family are correct. If their diet is as it should be, and they observe habits of cleanliness, and realize the necessity of ventilation, the fever need not extend to another member of the family. The reason of fevers prevailing in families, and exposing the attendants, is because the sickroom is not kept free from poisonous infection, by cleanliness and proper ventilation. [Cf: RH 12-05-99 para. 8] p. 492, Para. 4, [1899MS].

If attendants are awake to the subject of health, and realize the necessity of ventilation for their own benefit as well as for the benefit of the patient, and the relatives as well as the sick oppose the admission of air and light into the sickroom, the attendants should have no scruples of conscience in leaving the sickroom. They should

feel themselves released from their obligations to the sick. It is not the duty of one or more to risk the liability of incurring disease, thus endangering their lives, by breathing a poisonous atmosphere. If the sick will fall a victim to his own erroneous ideas, and will shut out of the room the most essential of heaven's blessings, let him do so, but not at the peril of those who ought to live. [Cf: RH 12-05-99 para. 9] p. 492, Para. 5, [1899MS].

The mother, from a sense of duty, has left her family, to administer in the sickroom, where pure air was not allowed to enter, and has become sick by inhaling the diseased atmosphere, which affected her whole system. After a period of much suffering, she has died, leaving her children motherless. The sick, who shared the sympathy and unselfish care of this mother, recovered; but neither the sick nor the friends of the sick, understood that precious life was sacrificed because of their ignorance of the relation that pure air sustains to health. Neither did they feel any responsibility in regard to the stricken flock left without the tender mother's care. [Cf: RH 12-05-99 para. 10] p. 493, Para. 1, [1899MS].

Mothers sometimes permit their daughters to take care of the sick in illy ventilated rooms, and as a result, have had to nurse them through a period of sickness. And because of the mother's anxiety and care for her child, she has been made sick, and frequently one or both have died, or been left with broken constitutions, or made suffering invalids for life. There is a lamentable catalogue of evils that have their origin in the sickroom from which the pure air of heaven is excluded. All who breathe this poisonous atmosphere violate the laws of their being, and must suffer the penalty. Mrs. E. G. White. [Cf: RH 12-05-99 para. 11] p. 493, Para. 2, [1899MS].

By a parable Christ seeks to make known the subtlety and deceptive working of Satan, who holds the bodies and minds of men by his power. "When a strong man armed keepeth his palace," Christ says, "his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Those who know not God, and Jesus Christ, whom he has sent, are under the rule of the enemy, in bondage to his will. He rules the mind and affections by his spirit. But Christ came into the world to dispute the claims of the enemy, and Satan was made to understand the meaning of the promise given in Eden: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." A stronger than the strong man armed was on the field of battle, one who could dispossess him of his weapons and limit his power. [Cf: RH 12-12-99 para. 1] p. 493, Para. 3, [1899MS].

"When the unclean spirit is gone out of a man," Christ continued, "he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." [Cf: RH 12-12-99 para. 2] p. 493, Para. 4, [1899MS].

There is no such thing as neutrality in the service of God. He can not be satisfied with anything short of entire consecration, --

consecration of thought, voice, spirit, every organ of mind and body. It is not enough that the vessel be emptied; it must be filled with the grace of Christ. Every person enlightened by the truth must represent Christ. Christ is to be formed within, the hope of glory. Man can not accept the righteousness of Christ, to be a living, abiding principle in the soul, without a transformation of the entire character. He must eat the flesh and drink the blood of the Son of God, which is eternal life to all who receive it. Those who are convinced that Jesus is the Christ must understand that they are to use all their powers in cooperating with their Redeemer. They are to wear his yoke, and work in his lines. [Cf: RH 12-12-99 para. 3] p. 493, Para. 5, [1899MS].

"He that is not with me is against me: and he that gathereth not with me scattereth." Those who wear Christ's yoke of obedience to the commandments of God will gather with Christ. Like the Samaritan woman, as soon as they are convinced that they have found the Messiah, they will work for him and magnify his name. They will be branches of the living Vine. "Abide in me, and I in you," Christ said. "As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." [Cf: RH 12-12-99 para. 4] p. 494, Para. 1, [1899MS].

When Christ takes possession of the citadel of the soul, the human agent becomes one with him. And he who is one with Christ, maintaining his unity, enthroning him in the heart, and obeying his commands, is safe from the snares of the wicked one. United to Christ, he gathers to himself the graces of Christ, and consecrates strength and efficiency and power to the Lord in winning souls to him. By cooperation with the Saviour he becomes the instrument through which God works. Then when Satan comes, and strives to take possession of the soul, he finds that Christ has made him stronger than the strong man armed. [Cf: RH 12-12-99 para. 5] p. 494, Para. 2, [1899MS].

The garnished house represents the self-righteous soul. Satan is driven out by Christ. But he returns, in the hope of finding entrance. He finds the house empty, swept, and garnished. Only self-righteousness is abiding there. "Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Self-righteousness is a curse, a human embellishment, which Satan uses for his glory. Those who garnish the soul with self-praise and flattery, prepare the way for the seven other spirits more wicked than the first. In their very reception of the truth these souls deceive themselves. They are building upon a foundation of self-righteousness. [Cf: RH 12-12-99 para. 6] p. 494, Para. 3, [1899MS].

The prayers of congregations may be offered to God with a round of ceremonies; but if they are offered in self-righteousness, God is not honored by them. The Lord declares, "I will declare thy righteousness, and thy works; for they shall not profit thee." In spite of all their display, Satan comes in with a troop of evil angels, and takes possession of the garnished habitation. The apostle writes, "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness,

than, after they had known it, to turn from the holy commandment delivered unto them." [Cf: RH 12-12-99 para. 7] p. 494, Para. 4, [1899MS].

Those who have not sanctified themselves to the Lord are of the class who profess righteousness, but who do not maintain good works. These are brought to view in the first chapter of second Peter. There are many like the scribes and Pharisees, who, lacking these things, are "blind, and can not see afar off," who have forgotten that they were purged from their old sins. Because they do not gather with Christ, they lose their impressions for good. Unfaithful stewards, they do not guard their own house. If those who have been under the special conviction of the Spirit of God, who have known the truth, and understood the reasons of our faith, would be blessed by the means provided at infinite cost, they will not cease their fervent prayers until the Sun of Righteousness abides in their hearts by faith. [Cf: RH 12-12-99 para. 8] p. 494, Para. 5, [1899MS].

The apostle Peter encourages all who are abiding in Christ and seeking a knowledge of his ways. Those "that have obtained like precious faith with us through the righteousness of God," he calls to an increased growth in the knowledge of God. "Grace and peace be multiplied unto you," he says, "through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: RH 12-12-99 para. 9] p. 495, Para. 1, [1899MS].

If the professed followers of Christ would exercise living faith in a personal Saviour, if they would look to him as their entire dependence, the One in whom their hopes of eternal life are centered, they would be pure, holy, and undefiled. They would walk with God. "We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [Cf: RH 12-12-99 para. 10] p. 495, Para. 2, [1899MS].

Two classes are set before us in the word of God: those who "follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of," and those who, with Paul, can say, "We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." We are to decide between the false and the true. [Cf: RH 12-12-99 para. 11] p. 495, Para. 3, [1899MS].

God has made his people "a spectacle unto the world, and to angels, and to men." "By one offering he hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." His children will not wear a yoke of bondage, but the yoke of Christ, who said, "I have kept my Father's commandments." He says of his people, "Their sins and iniquities will I remember no more." Therefore, "having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience. . . . Let us hold fast the profession of our faith without wavering." [Cf: RH 12-12-99 para. 12] p. 495, Para. 4, [1899MS].

May the Lord help his people to have clear discernment, to live and speak and act as children of the light, trying in everything to please him who gave his life that they might become his representatives to the world. Mrs. E. G. White. [Cf: RH 12-12-99 para. 13] p. 495, Para. 5, [1899MS].

The sick, as a general thing, are taxed with too many visitors and callers, who chat with them, and weary them by introducing different topics of conversation, when they need quiet, and undisturbed rest. Many have made themselves sick by overtaxing their strength. Their exhausted energies compel them to cease labor, and they are brought to a bed of suffering. Rest, light, pure air, pure water, and a spare diet, with freedom from care, are all that they need to make them well. It is mistaken kindness that leads so many, out of courtesy, to visit the sick. Often have the sick spent a sleepless, suffering night, after receiving visitors. They have been more or less excited, and the reaction has been too great for their already debilitated energies; and as the result of these fashionable calls, they have been brought into very dangerous conditions, and lives have been sacrificed for the want of thoughtful prudence. [Cf: RH 12-12-99 para. 1] p. 496, Para. 1, [1899MS].

It is sometimes gratifying to the sick to be visited, and to know that friends have not forgotten them in their affliction. But, although these visits may have been gratifying, in very many instances these fashionable calls have turned the scale when the invalid was recovering, and the balance has borne down to death. Those who can not make themselves useful should be cautious in regard to visiting the sick. If they can do no good, they may do harm. But the sick should not be neglected. They should have the best care, and the sympathy of friends and relatives. [Cf: RH 12-12-99 para. 2] p. 496, Para. 2, [1899MS].

Much harm has resulted to the sick from the universal custom of having watchers at night. In critical cases this may be necessary; but it is often the case that more harm than good is done the sick by this practice. It has been the custom to shut out the air from the sickroom. The atmosphere of such rooms, to say the least, is very impure, which greatly aggravates the condition of the sick. In addition to this, to have one or two watchers to use up the little air that may find its way to the sickroom through the crevices of doors and windows, is taking from the sick this means of vitality, thus leaving them more debilitated than they would have been had they been left to themselves. The evil does not end here. Even one watcher will make more or less

stir, which disturbs the sick. But where there are two watchers, they often converse, sometimes aloud, but more frequently in whispered tones, which is far more trying and exciting to the nerves of the sick than talking aloud. [Cf: RH 12-12-99 para. 3] p. 496, Para. 3, [1899MS].

Many suffering, wakeful nights are endured by the sick because of watchers. If they were left alone without a light, knowing that all were at rest, they could much better compose themselves to sleep, and in the morning they would awake refreshed. Every breath of vital air in the sickroom is of the greatest value, although many of the sick are very ignorant on this point. They feel very much depressed, and do not know what the matter is. A draught of pure air through their room would have a happy, invigorating influence upon them. [Cf: RH 12-12-99 para. 4] p. 496, Para. 4, [1899MS].

But if they are afraid of air, and shut themselves away from this blessing, the little that is allowed to reach them should not be consumed by watchers or lamplight. Attendants upon the sick should, if possible, leave the sick to rest through the night, while they occupy a room adjoining. [Cf: RH 12-12-99 para. 5] p. 496, Para. 5, [1899MS].

All unnecessary noise and excitement should be avoided in the sickroom, and the whole house should be kept as quiet as possible. Ignorance, forgetfulness, and recklessness have caused the death of many who might have lived had they received proper care from judicious, thoughtful attendants. The doors should be opened and shut with great care, and the attendants should be unhurried, calm, and self-possessed. [Cf: RH 12-12-99 para. 6] p. 497, Para. 1, [1899MS].

The sickroom, if possible, should have a draught of air through it, day and night. The draught should not come directly upon the invalid. While burning fevers are raging, there is but little danger of taking cold. But especial care is needful when the crisis comes, and the fever is passing away. Then constant watching may be necessary to keep vitality in the system. The sick must have pure, invigorating air. If no other way can be devised, the sick, if possible, should be removed to another room, and another bed, while the sickroom, the bed and bedding, are being purified by ventilation. If those who are well need the blessings of light and air, and need to observe habits of cleanliness in order to remain well, the need of the sick is still greater, in proportion to their debilitated condition. [Cf: RH 12-12-99 para. 7] p. 497, Para. 2, [1899MS].

A great amount of suffering might be saved if all would labor to prevent disease, by strictly obeying the laws of health. Strict habits of cleanliness should be observed. Many, while well, will not take the trouble to keep in a healthy condition. They neglect personal cleanliness, and are not careful to keep their clothing pure. Impurities are constantly and imperceptibly passing from the body, through the pores; and if the surface of the skin is not kept in a healthy condition, the system is burdened with impure matter. If the clothing worn is not often washed, and frequently aired, it becomes filthy with impurities, which are thrown off from the body by sensible and insensible perspiration. And if the garments worn are not frequently cleansed from these impurities, the pores of the skin absorb again the waste matter thrown off. The impurities of the body, if not

allowed to escape, are taken back into the blood, and forced upon the internal organs. Nature, to relieve herself of poisonous impurities, makes an effort to free the system. This effort produces fevers, and what is termed disease. But even then, if those who are afflicted would assist nature in her efforts, by the use of pure, soft water, much suffering would be prevented. But many, instead of doing this, and seeking to remove the poisonous matter from the system, take a more deadly poison into the system, to remove a poison already there. [Cf: RH 12-12-99 para. 8] p. 497, Para. 3, [1899MS].

If every family realized the beneficial results of thorough cleanliness, they would make special efforts to remove every impurity from their persons and from their houses, and would extend their efforts to their premises. Many suffer decayed vegetable matter to remain about their premises. They are not awake to the influence of these things. There is constantly arising from these decaying substances an effluvium that is poisoning the air. By inhaling the impure air, the blood is poisoned, the lungs become affected, and the whole system is diseased. Disease of almost every description will be caused by inhaling the atmosphere affected by these decaying substances. [Cf: RH 12-12-99 para. 9] p. 497, Para. 4, [1899MS].

Families have been afflicted with fevers, some of their members have died, and the remaining portion of the family circle have almost murmured against their Maker because of their distressing bereavements, when the sole cause of all their sickness and death has been the result of their own carelessness. The impurities about their own premises have brought upon them contagious diseases, and the sad afflictions which they charge upon God. Every family that prizes health should cleanse their houses and their premises of all decaying substances. [Cf: RH 12-12-99 para. 10] p. 498, Para. 1, [1899MS].

God commanded that the children of Israel should in no case allow impurities of their persons or of their clothing. Those who had any personal uncleanness were shut out of the camp until evening, and then were required to cleanse themselves and their clothing before they could enter the camp. Also they were commanded of God to have no impurities upon their premises within a great distance of the encampment, lest the Lord should pass by and see their uncleanness. [Cf: RH 12-12-99 para. 11] p. 498, Para. 2, [1899MS].

In regard to cleanliness, God requires no less of his people now than he did of ancient Israel. A neglect of cleanliness will induce disease. Sickness and premature death do not come without cause. Stubborn fevers and violent diseases have prevailed in neighborhoods and towns that had formerly been considered healthy, and some persons have died, while others have been left with broken constitutions to be crippled with disease for life. In many instances their own yards contained the agent of destruction, which sent forth deadly poison into the atmosphere, to be inhaled by the family and the neighborhood. The slackness and recklessness sometimes witnessed is beastly, and the ignorance of the results of such things upon health is astonishing. Such places should be purified, especially in summer, by lime or ashes, or by a daily burial with earth. Mrs. E. G. White. [Cf: RH 12-12-99 para. 12] p. 498, Para. 3, [1899MS].

These words of the Saviour are deeply significant, and call for our



earnest study. Those who possess ability to acquire money, unless they are constantly on the watch, will turn their acquisitiveness to a bad account, and, falling under the temptation to overreach for sordid gain, they will sacrifice all the generous, noble principles of their manhood. [Cf: RH 12-19-99 para. 1] p. 498, Para. 4, [1899MS].

Many men who possess great wealth have obtained their riches by close dealing, by benefiting themselves at the expense of their fellow men; and they glory in their shrewdness in closing a bargain. Every dollar thus obtained, and the increase of every such dollar, has upon it the curse of God. Acts of oppression or deviation from the right in any way should not be tolerated in men who possess wealth any more than in those who are poor. In the sight of God all the riches that a man may possess will not atone for the smallest sin. Repentance, humility, a broken heart, and a contrite spirit are the offerings that God accepts. Wealthy men are to be more closely tested than they have ever yet been. If they stand the test, and remove the blemishes of dishonesty and injustice from their characters, and as faithful stewards render to God the things that are God's, to them it will be said, "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." [Cf: RH 12-19-99 para. 2] p. 498, Para. 5, [1899MS].

The world and all that is therein belongs to God. He owns the cattle upon a thousand hills. The inhabitants of the earth are as grasshoppers before him. Man and his property are the small dust of the balance. God is no respecter of persons. Men of property often look upon their wealth and say, By my wisdom have I gotten me this wealth. But who gave them their wisdom? Who gave them power to get wealth?--It was he who gave his life for them. It is Christ who gives men strength to get wealth; but instead of giving him the glory, they take the glory to themselves. God will prove these men and try them, and he will bring their glorying to the dust. He will remove their strength, and scatter their possessions. Instead of a blessing, they will realize a curse. [Cf: RH 12-19-99 para. 3] p. 499, Para. 1, [1899MS].

Among the professed children of God, there are men and women who love the world, and the things of the world, and these souls are being corrupted by worldly influences. The divine is being dropped out of their nature. As instruments of unrighteousness, they are working out the purposes of the enemy. [Cf: RH 12-19-99 para. 4] p. 499, Para. 2, [1899MS].

In contrast with this class, stands the honest, industrious poor man, who is ready to help those who need help, and willing to suffer wrong rather than manifest the close, acquisitive spirit of the rich. This man esteems a clear conscience and right principles above the value of gold. He is ready to do all the good in his power. If some benevolent enterprise calls for money or for his labor, he is the first to respond, and often he goes far beyond his real ability, denying himself some needed good in order to carry out his benevolent purpose. This man may boast of but little earthly treasure; he may be looked upon as deficient in judgment and wisdom; his influence may not be esteemed of special worth; but in the sight of God he is precious. He may be thought to have little perception, but he manifests a wisdom that is as far above that of the calculating, acquisitive mind as the divine is above the human; for is he not laying up for himself a treasure in the heavens, uncorrupted, undefiled, and that fadeth not away? [Cf: RH 12-

19-99 para. 5] p. 499, Para. 3, [1899MS].

"I say unto you," Christ declares, "make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" If men fail to render back to God that which he has lent them to use to his name's glory, they will meet with failure in this life and in the future life. God has lent them talents, which, by using, they may lay up as treasure in heaven. But if, like the man with the one talent, they hide it in the earth, they will lose not only the increase, but the principal also. Because of their robbery of God, they stand bereft of their earthly riches, devoid of heavenly treasure, with no habitation on earth, and no friend in heaven to receive them into the everlasting abodes of the righteous. [Cf: RH 12-19-99 para. 6] p. 499, Para. 4, [1899MS].

"No servant can serve two masters," Christ said; "for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon." When the Pharisees, who were covetous, heard these things, they derided him. But turning to them, Christ said, "Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." [Cf: RH 12-19-99 para. 7] p. 500, Para. 1, [1899MS].

To illustrate this truth, Christ presented before his hearers two characters,--the rich man, who was clad in purple and fine linen, and fared sumptuously every day, and the beggar Lazarus, sitting in abject poverty at his gate, who pleaded for the crumbs that fell from the rich man's table. "It came to pass," Christ said, "that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented." [Cf: RH 12-19-99 para. 8] p. 500, Para. 2, [1899MS].

Thus the Saviour estimates character. It is not profession, pharisaism, that God values, but moral worth. A Christian character unspotted by avarice, and possessing the grace of humility, is more precious in the sight of God than fine gold, even than the golden wedge of Ophir. Lazarus, though in so mean a condition, possessed true worth, and God regarded him of such value that he lifted him from his despised and suffering condition to exaltation and honor, while the wealthy, ease-loving man, who was devoid of the grace of Christ, was plunged into misery and woe unutterable. All the wealth of the rich man was unable to draw upon him the favor of God; for his character was worthless. And so Christ desires his followers to estimate character. They are not, like the Pharisees, to value men by their worldly possessions; for a man may possess both riches and worldly honor, and

yet be worthless in the sight of God. The poor man, despised by his fellows, and loathsome to the sight, was of value with God, because he possessed moral soundness; and these elements fitted him for the society of the holy angels, to be an heir of God and joint heir with Christ. [Cf: RH 12-19-99 para. 9] p. 500, Para. 3, [1899MS].

Writing to his son in the gospel, Paul says, "Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. . . . Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: RH 12-19-99 para. 10] p. 500, Para. 4, [1899MS].

Paul would impress upon the mind of Timothy the necessity of giving such instruction as would remove the deception which so easily steals upon the rich, that because of their wealth they are superior to their fellow men who do not have such large possessions as themselves. They suppose their gain to be godliness. They flatter themselves that their acquisitive spirit is accounted to them for righteousness. But touch the property of these men, and you will see by their acts that you touch their god. They are not rich in good works. Ready to distribute, willing to communicate!--they scorn the thought, they despise all such teachings. Man may devote his entire life to the object of obtaining riches; but when his time comes to die, of what use to him is the wealth he has amassed? He can not carry it with him. In order to obtain his wealth, he has staked his all. He was determined to be rich. This was his ambition; and in order to reach it, he overlooked eternal considerations. The enemy deceived him into the belief that it was for a good purpose he desired this wealth, and to obtain it he strained his conscience, and pierced himself through with many sorrows. For the sake of riches he sacrificed every noble principle, and gave up the faith. [Cf: RH 12-19-99 para. 11] p. 501, Para. 1, [1899MS].

There are many who deny themselves the comforts and blessings of life that they may add a little more to their earthly store. But it is not for this that God gives men money. He "giveth us richly all things to enjoy." Christ bids us, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." There are high and holy interests which call for our money, and the money invested in these will yield to the giver more elevated and permanent enjoyment than if it were expended for personal gratification, or selfishly hoarded for greed of gain. When God calls

for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in heaven, where moth can not corrupt, where fire can not consume, where thieves can not break through and steal. The investment is safe. The treasure is placed in bags that have no holes; it is secure. Mrs. E. G. White. [Cf: RH 12-19-99 para. 12] p. 501, Para. 2, [1899MS].

Some houses are furnished expensively, more to gratify pride and to receive visitors than for the comfort, convenience, and health of the family. The best rooms are kept dark. The light and air are shut out, lest the light of heaven should injure the rich furniture, fade the carpets, or tarnish the picture frames. When visitors are seated in these rooms, they are in danger of taking cold, because of the cellar-like atmosphere pervading them. Parlor chambers and bedrooms are kept closed in the same manner, and for the same reasons; and whoever occupies these beds, which have not been freely exposed to light and air, do so at the expense of health, and often of life itself. [Cf: RH 12-19-99 para. 1] p. 501, Para. 3, [1899MS].

Rooms that are not exposed to light and air become damp. Beds and bedding gather dampness, and the atmosphere in these rooms is poisonous, because it has not been purified by light and air. Various diseases have been brought on by sleeping in these fashionable, health-destroying apartments. Every family that prizes health above the empty applause of fashionable visitors, will have a circulation of air and an abundance of light in every apartment of their house for several hours each day. But many follow fashion so closely that they become slaves to it, and would suffer sickness, and even death, rather than be out of fashion. They will reap that which they have sown. They will live fashionably, and suffer with diseases as the result, be doctored with fashionable poisons, and die fashionable deaths. [Cf: RH 12-19-99 para. 2] p. 501, Para. 4, [1899MS].

Sleeping rooms especially should be well ventilated, and the atmosphere made healthy by light and air. Blinds should be left open several hours each day, the curtains put aside, and the room thoroughly aired. Nothing should remain, even for a short time, which would destroy the purity of the atmosphere. [Cf: RH 12-19-99 para. 3] p. 502, Para. 1, [1899MS].

Many families suffer with sore throat, and lung diseases, and liver complaints, brought upon them by their own course of action. Their sleeping rooms are small, unfit to sleep in for one night, but they occupy the small apartments for weeks, and months, and years. They keep their windows and doors closed, fearing they will take cold if there is a crevice open to let in the air. They breathe the same air over and over, until it becomes impregnated with the poisonous impurities and waste matter thrown off from their bodies through the lungs and the pores of the skin. Such can test the matter, and be convinced of the unhealthy air in their close rooms, by entering them after they have remained a while in the open air. Then they can have some idea of the impurities they have conveyed to the blood, through the inhalations of the lungs. Those who thus abuse their health must suffer with disease. All should regard light and air as among Heaven's most precious blessings. They should not shut out these blessings as if they were enemies. [Cf: RH 12-19-99 para. 4] p. 502, Para. 2, [1899MS].

Sleeping apartments should be large, and so arranged as to have a circulation of air through them day and night. Those who have excluded the air from their sleeping rooms should begin to change their course immediately. They should let in air by degrees, and increase its circulation until they can bear it winter and summer, with no danger of taking cold. The lungs, in order to be healthy, must have pure air. [Cf: RH 12-19-99 para. 5] p. 502, Para. 3, [1899MS].

Those who have not had a free circulation of air in their rooms through the night, generally awake feeling exhausted and feverish, and know not the cause. It was air, vital air, that the whole system required, but which it could not obtain. Upon rising in the morning, most persons would be benefited by taking a sponge bath, or, if more agreeable, a hand bath, with merely a washbowl of water. This will remove impurities from the skin. Then the clothing should be removed piece by piece from the bed, and exposed to the air. The windows should be opened, the blinds fastened back, and the air allowed to circulate freely for several hours, if not all day, through the sleeping apartments. In this manner the bed and clothing will become thoroughly aired, and the impurities will be removed from the room. [Cf: RH 12-19-99 para. 6] p. 502, Para. 4, [1899MS].

Shade trees and shrubbery too close and dense around a house are unhealthful; for they prevent a free circulation of air, and shut out the rays of the sun. In consequence of this, dampness gathers in the house. Especially in wet seasons the sleeping rooms become damp, and those who occupy them are troubled with rheumatism, neuralgia, and lung complaints, which generally end in consumption. Numerous shade trees cast off many leaves, which, if not immediately removed, decay, and poison the atmosphere. A yard beautified with trees and shrubbery at a proper distance from the house, has a happy, cheerful influence upon the family, and, if well taken care of, will prove no injury to health. Dwellings, if possible, should be built upon high and dry ground. If a house is built where water settles around it, remaining for a time, and then drying away, a poisonous miasma arises; and fever and ague, sore throat, lung diseases, and fevers will be the result. [Cf: RH 12-19-99 para. 7] p. 502, Para. 5, [1899MS].

Many have expected that God would keep them from sickness merely because they have asked him to do so. But God did not regard their prayers, because their faith was not made perfect by works. God will not work a miracle to keep those from sickness who have no care for themselves, but are continually violating the laws of health, and make no efforts to prevent disease. When we do all we can on our part to have health, then may we expect that the blessed results will follow; and we can ask God in faith to bless our efforts for the preservation of health. He will then answer our prayer if his name can be glorified thereby. But let all understand that they have a work to do. God will not work in a miraculous manner to preserve the health of persons who, by their careless inattention to the laws of health, are taking a sure course to make themselves sick. Mrs. E. G. White. [Cf: RH 12-19-99 para. 8] p. 503, Para. 1, [1899MS].

"Then the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father-in-law to Caiaphas, which was the high priest that same year. Now Caiaphas

was he, which gave counsel to the Jews, that it was expedient that one man should die for the people. . . . [Cf: RH 12-26-99 para. 1] p. 503, Para. 2, [1899MS].

"The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" [Cf: RH 12-26-99 para. 2] p. 503, Para. 3, [1899MS].

Simon Peter had followed Jesus, and so had another disciple. That disciple, John, "was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter." [Cf: RH 12-26-99 para. 3] p. 503, Para. 4, [1899MS].

The look of dejection on Peter's face suggested to the woman the thought that this was one of the disciples of Christ. Being one of the servants of Caiaphas's household, she was curious to know; and she said to Peter, "Thou also wast with Jesus of Galilee." Peter was startled and confused; the eyes of the company instantly fastened upon him. He pretended not to understand her; but she was persistent, and said to those around her that this man was with Jesus. Feeling compelled to answer, Peter said, angrily, "Woman, I know him not." O Peter! so soon ashamed of thy Master! so soon cowardly to deny thy Lord! The Saviour is dishonored and deserted in his humiliation by one of his most zealous disciples. [Cf: RH 12-26-99 para. 4] p. 503, Para. 5, [1899MS].

Just previously to this, Peter had confidently asserted, "Though all men should forsake thee, yet will not I." "I am ready to go with thee, both into prison, and to death." Where now was the confidence of this self-assured disciple? where his loyalty to his Master? O Peter, this was the time when thou shouldst have confessed thy Lord, and that without shame and unwillingness. But another opportunity was to be given him. [Cf: RH 12-26-99 para. 5] p. 504, Para. 1, [1899MS].

The palace of the high priest surrounded an open court, into which the soldiers, the chief priests, and the crowd had gathered, and Peter took a place among the throng. Here attention was called to him the second time, and he was again charged with being a follower of Jesus. "This fellow was also with Jesus," said one. Peter now denied the accusation with an oath. The cock crew, but he heard it not; for he was now thoroughly intent upon carrying out the character he had assumed. One of the servants of the high priest, being a near kinsman of the man whose ear Peter had cut off, asked him, "Did not I see thee in the garden with him?" "Surely thou art one of them: for thou art a Galilean, and thy speech agreeth thereto." [Cf: RH 12-26-99 para. 6] p. 504, Para. 2, [1899MS].

At this Peter, fully to deceive his questioners, and to justify his

assumed character, denied his Master with cursing and swearing. "And immediately the cock crew." Peter heard it then, and he remembered the words of Jesus, "Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice." [Cf: RH 12-26-99 para. 7] p. 504, Para. 3, [1899MS].

Jesus was weary and faint from fasting when the words of denial reached him. And while the degrading oaths were fresh on Peter's lips, and the shrill crowing of the cock was still ringing in his ears, the Saviour turned his face from the frowning judges, and looked full upon his poor disciple. At the same time Peter's eyes were involuntarily fixed upon his Master. That face, pale with suffering, those quivering lips, seemed to speak to Peter, saying, Not know me, Peter? In that gentle countenance Peter read deep pity and sorrow; but there was no anger there. That look of compassion and forgiveness pierced his heart like an arrow. He fled from the now crowded court; he cared not whither. At last he found himself in the garden of Gethsemane. In the very spot where Jesus had poured out his soul in agony to his Father, he fell on his face, stricken and wounded, and wished that he might die there. He remembered with remorse that he was asleep when Jesus prayed through those fearful hours. His proud heart broke, and penitential tears moistened the sod so recently stained with the bloody sweat drops of God's dear Son. [Cf: RH 12-26-99 para. 8] p. 504, Para. 4, [1899MS].

"And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need we any further witness? for we ourselves have heard of his own mouth. And the whole multitude of them arose, and led him unto Pilate." [Cf: RH 12-26-99 para. 9] p. 504, Para. 5, [1899MS].

But these priests, scribes, and rulers, so exact in regard to their own maxims and traditions, would not even enter the judgment hall, lest they should be defiled, so they might not eat the Passover. The Passover was a ceremony instituted by Christ himself before his incarnation, but he who was the foundation of the whole Jewish economy was among them. Type was meeting antitype in the Son of God, and they had done unto him as Satan had worked upon their hardened hearts to do. [Cf: RH 12-26-99 para. 10] p. 505, Para. 1, [1899MS].

The followers of Christ should bear in mind that the evil speeches made against Christ, the abuse he received, they also, as his followers, must endure for his sake. The piety of the church may professedly be of a high order; but when the truth of the word of God is brought to bear upon the heart, and when conviction of truth is rejected and despised that men may keep in friendship with the majority, they place themselves on the side of the enemy. [Cf: RH 12-26-99 para. 11] p. 505, Para. 2, [1899MS].

"If the world hate you," said Christ, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the

world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." [Cf: RH 12-26-99 para. 12] p. 505, Para. 3, [1899MS].

These words of Christ have been fulfilled in the experience of those who have been loyal to the God of heaven according to the light received. "If they have persecuted me," he said, "they will also persecute you; if they have kept my saying, they will keep yours also." "All that will live [not merely profess to live] godly in Christ Jesus, shall suffer persecution." "And these things will they do unto you, because they have not known [by an experimental knowledge] the Father, nor me." [Cf: RH 12-26-99 para. 13] p. 505, Para. 4, [1899MS].

As Christ was hated without cause, so will his people be hated because they are obedient to the commandments of God. If he who was pure, holy, and undefiled, who did good, and only good, in our world, was treated as a base criminal, and condemned to death, his disciples must expect but similar treatment, however faultless may be their life and blameless their character. Human enactments, laws manufactured by satanic agencies under a plea of goodness and restriction of evil, will be exalted, while God's holy commandments are despised and trampled underfoot. And all who prove their loyalty by obedience to the law of Jehovah must be prepared to be arrested, to be brought before councils that have not for their standard the high and holy law of God. [Cf: RH 12-26-99 para. 14] p. 505, Para. 5, [1899MS].

The same spirit that moved the priests and rulers had moved Cain to slay his brother. It is the apostasy from truth that works in the children of disobedience to silence the voice of those who are calling them to obedience. And today this spirit is manifested in the churches that are trampling upon the word of God, transgressing his holy law. They know not what spirit they are of, nor the end of the dark tunnel through which they are passing. Deceived, deluded, blind, they are hastening forward to the first and the second death. The vast tide of human will and human passion is leading to things they did not dream of when they discarded the law of Jehovah for the inventions of men, to cause oppression and suffering to human beings. [Cf: RH 12-26-99 para. 15] p. 506, Para. 1, [1899MS].

The churches have been converted to the world, and they show what they would do in this age of the world if they dared. If Christ were in the world today, many would have no more desire for him than had the Jewish nation at his first advent. They would do as did the Jews. Were it in their power, they would crucify Christ because he tells them the truth. Many are being educated up to this point. Rulers and teachers, who have caused souls to stumble over their perverted teachings,--all persons who might have understood the prophecies, but who did not read and search to see if they were applicable to this time, and concerned their



individual selves, will be taken in the snare, and suffer eternal loss. They will suddenly be destroyed, and that without remedy. Mrs. E. G. White. [Cf: RH 12-26-99 para. 16] p. 506, Para. 2, [1899MS].

In this age of degeneracy, children are born with enfeebled constitutions. Parents are amazed at the great mortality among infants and youth, and say, "It did not use to be so." Children were then more healthy and vigorous, with far less care than is now bestowed upon them. Yet with all the care they now receive, they are feeble, and wither and die. As the result of wrong habits in parents, disease and imbecility have been transmitted to their offspring. [Cf: RH 12-26-99 para. 1] p. 506, Para. 3, [1899MS].

After their birth, they are made very much worse by careless inattention to the laws of their being. Proper management would greatly improve their physical health. But parents seldom pursue a right course toward their infant children, considering the miserable inheritance already received from them. Their wrong course toward their children results in lessening their hold of life, and prepares them for premature death. These parents have no lack of love for their children, but this love is misapplied. [Cf: RH 12-26-99 para. 2] p. 506, Para. 4, [1899MS].

One great error with the mother in the treatment of her infant is that she allows it an insufficient supply of fresh air, that which it ought to have to make it strong. It is a practice of many mothers to cover their infants' heads while sleeping, and this, too, in a warm room, which is seldom ventilated as it should be. This alone is sufficient greatly to enfeeble the action of the heart and lungs, thereby affecting the whole system. While care may be needful to protect the infant from a draught of air, or from any sudden or too great change, especial care should be taken to have the child breathe a pure, invigorating atmosphere. No disagreeable odor should remain in the nursery, or about the child. Such things are more dangerous to the feeble infant than to grown persons. [Cf: RH 12-26-99 para. 3] p. 506, Para. 5, [1899MS].

Mothers have been in the practice of dressing their infants in reference to fashion instead of health. The infant wardrobe is generally prepared to look pretty, more for show than for convenience and comfort. Much time is spent in embroidering, and in unnecessary fancy work, to make the garments of the little stranger beautiful. The mother often performs this work at the expense of her own health and that of her offspring. When she should be enjoying pleasant exercise, she is often bent over work that severely taxes eyes and nerves. And it is often difficult to arouse the mother to her solemn obligations to cherish her own strength, for her own good as well as for the good of the child. [Cf: RH 12-26-99 para. 4] p. 507, Para. 1, [1899MS].

Show and fashion are the demon altar upon which many American women sacrifice their children. The mother places upon the little morsel of humanity the fashionable dresses which she had spent weeks in making, which are wholly unfit for its use, if health is to be regarded of any account. The garments are made extravagantly long; and in order to keep them upon the infant, its body is girted with tight bands, or waists, which hinder the free action of the heart and lungs. Infants are also compelled to bear a needless weight because of the length of their

garments; and thus clothed, they do not have free use of their muscles and limbs. [Cf: RH 12-26-99 para. 5] p. 507, Para. 2, [1899MS].

Mothers have thought it necessary to compress the bodies of their infant children to keep them in shape, as if fearful that without tight bandages they would fall to pieces, or become deformed. Does the animal creation become deformed because nature is left to do her own work? Do the little lambs become deformed because they are not girted about with bands to give them shape? They are delicately and beautifully formed. Human infants are the most perfect, and yet the most helpless, of all the Creator's handiwork; and, therefore, their mothers should be instructed in regard to physical laws, so as to be capable of rearing them with physical, mental, and moral health. Mothers, nature has given your infants forms which need no girts nor bands to perfect them. God has supplied them with bones and muscles sufficient for their support, and to guard nature's fine machinery within, before committing it to your care. [Cf: RH 12-26-99 para. 6] p. 507, Para. 3, [1899MS].

The dress of the infant should be so arranged that its body will not be in the least compressed after taking a full meal. Dressing infants in a fashionable manner, to be introduced into company for visitors to admire, is very injurious to them. The clothing is ingeniously arranged to make the child miserably uncomfortable, and the child is frequently made still more uneasy by being passed from one to the other, being fondled by all. [Cf: RH 12-26-99 para. 7] p. 507, Para. 4, [1899MS].

But there is an evil greater than those already named. The infant is exposed to air vitiated by many breaths, some of which are very offensive and injurious to the strong lungs of older persons. The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned with the tobacco user's tainted breath. Many infants are poisoned beyond remedy by sleeping in beds with their tobacco-using fathers. By inhaling the poisonous tobacco effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with the poison. While it acts upon some as a slow poison, and affects the brain, heart, liver, and lungs, and the infant wastes away gradually; upon others it has a more direct influence, causing spasms, fits, paralysis, palsy, and sudden death. [Cf: RH 12-26-99 para. 8] p. 507, Para. 5, [1899MS].

The bereaved parents mourn the loss of their loved ones, and wonder at the mysterious providence of God which has so cruelly afflicted them, when Providence designed not the death of these infants. They died martyrs to the filthy lust of tobacco. Parents ignorantly, but none the less surely, kill their infant children by the disgusting poison. Every exhalation of the lungs of the tobacco slave poisons the air about him. Infants should be kept free from everything that would have an influence to excite the nervous system, and should, whether waking or sleeping, day and night, breathe a pure, cleanly, healthy atmosphere, free from every taint of poison. Mrs. E. G. White. [Cf: RH 12-26-99 para. 9] p. 508, Para. 1, [1899MS].

B-26-1899 To the Men in responsible positions in the work.--In 1883 while in Healdsburg, at the hospitable home of Bro. and Sr. Harmon, I was shown that the publishing work was arranged and established under the special supervision of God. Those connected with this work must also be under the supervision of God, else an order of things entirely

contrary to the light of his word will be established. Those who trust to their own wisdom will plan to carry out their special ideas. This will bring results unfavorable to the advancement of God's cause. There are those who undertake to mould and fashion things according to their own perverted judgment, when it is plainly revealed that their own hearts need to be softened and broken under the controlling influence of God. How can it be safe to allow such men to control in your decisions. [Cf: 1888 Mtl. p. 1679 para. 01] p. 508, Para. 2, [1899MS].

A great work is in danger of being misshaped and deformed by human plans. It is in danger of being marred by men who do not lay their foundation upon the eternal Rock. They may regard some things as all right and other things as all wrong, just as they may be influenced in regard to the work. Their defective spiritual eyesight leads them to adopt a course of action that leaves God almost entirely out of the plans. They catch at ideas advanced by men who have not carried the burden of the work from the formation of the Church called Seventh-day Adventists. This people take the word of God just as it reads and keep the original Sabbath of the fourth commandment. They are distinguished from all others because they have obeyed the light given by the Lord in regard to the day to be observed as the Sabbath. After creating the world in six days, God rested on the Seventh, making that day a memorial of his creation. While the morning stars sang together and all the sons of God shouted for joy he sanctified and blessed the Seventh day. Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. The great Cleaver of truth has cut them out of the quarry of the world, and brought them in connection with himself. He has made them his representatives, and has given them the work of exalting his down-trodden law. [Cf: 1888 Mtl. p. 1679 para. 02] p. 508, Para. 3, [1899MS].

The work of God will be greatly marred if left in the hands of men who reason from their own human judgment. Self comes in, and traits of character that are not in accordance with the character of Christ put their impression on the work. A worldly policy is regarded as wise, while the divine policy, singular in the eyes of the world, is thought to be foolishness. A mark will thus be left on the work which will not appear objectionable, but which will receive God's disapproval. [Cf: 1888 Mtl. p. 1680 para. 01] p. 508, Para. 4, [1899MS].

New principles and decided movements are to find place in our institutions, for the guidance and instruction of the youth, that they may be aided to apply Bible principles to all that they do. Bible rules are to guide in the daily life, that the light of God may be seen in the welfare of the youth in our institutions. Every worker is to be a laborer together with God. No human being is to be put in a low place to be lorded over by any man, whatever his position. No one is to be kept from expressing his opinion. "All ye are brethren." "All ye have one Father. All ye are members of one family." [Cf: 1888 Mtl. p. 1680 para. 02] p. 509, Para. 1, [1899MS].

The youth will make mistakes, but these can and must be corrected without harshness or any manifestation of Satan. No one is to lord it over God's heritage. It is not right to try to lead human beings into right lines by manifesting the contemptible attributes of Satan. Those who have an indwelling Christ will not manage in these lines. None of the workers should be neglected, overburdened, or overlooked. If any

discrimination made, it should be in favor of the youth. The chief interest should be to set them a correct example. Their future may be determined by their wise or unwise management. [Cf: 1888 Mtl. p. 1681 para. 01] p. 509, Para. 2, [1899MS].

At the conference in Battle Creek I had a testimony to bear to all in the conference. In every line of the work, in every institution there should be men who realize that the souls in their charge, if faithful to their trust, will be immortalized in the kingdom of God. Christ died to give them eternal life. By lives of rectitude they may receive a reward greater than their teachers. But if the men in any line of work shall forget the instruction of Him who honored humanity by taking human nature, and shall use roughly one of God's little ones, it were better for him that a mill stone were hanged about his neck, and that he were cast into the depths of the sea. [Cf: 1888 Mtl. p. 1681 para. 02] p. 509, Para. 3, [1899MS].

Will those who occupy leading positions in any of our institutions bear this in mind? There is a Watcher who follows closely in the steps of all in places of trust. Their responsibility is just as much greater as their position is higher than that of the ones they are to teach. With pains-taking effort impart to those in your charge the knowledge you have received. Teach them to advance intelligently, that they may acquire adaptability in the lines of work to which they are called. Do not feel that your work is finished until you have made them as efficient as possible. [Cf: 1888 Mtl. p. 1681 para. 03] p. 509, Para. 4, [1899MS].

This work has been strangely neglected. The youth have been allowed to plod along in their own way and on a low grade when they might have advanced to higher grades, becoming capable of doing higher work. Those in charge of the work have not labored in a way that can meet God's approval. Many have given those under them a sharp thrust, a severe censure, which did not enlighten the one receiving it, but provoked feelings of retaliation. God asks, who hath required this at your hand? You are only a servant yourself. [Cf: 1888 Mtl. p. 1682 para. 01] p. 509, Para. 5, [1899MS].

The Lord would have Bro. \_\_\_\_\_ connected with the cause, if he will work patiently on these lines. My Bro., you do not know yourself. You need to learn self-control from the great Teacher. You need to learn to take care of the little things, to heed the words "Gather up the fragments." You cannot estimate the cost incurred by not bringing the principles of the word of God into the every day practice. Thus the religious life is marred. Religion can only bless where it influences. It needs to be brought into every line of work. [Cf: 1888 Mtl. p. 1682 para. 02] p. 510, Para. 1, [1899MS].

Bro. Henry Kellogg, the Lord has wrought upon your life and character, and you have a love for the truth. Jesus loves you, and he has placed you in a position of trust, connecting you with his sacred work. You might have revealed that the Lord had wrought much, but you have failed to consecrate yourself, soul body and spirit, to God both in home and business life. Especially have you lost much by not taking your place in religious assemblies, placing yourself under the most healthful influences, in the channel of light. The precious opportunities for witnessing for Christ ought never to seem unessential. Do you know that

when the people of God assemble to worship him, as earnest active witnesses, they receive a rich blessing. They are Christ's representatives and he is in their midst to bless. [Cf: 1888 Mtl. p. 1682 para. 03] p. 510, Para. 2, [1899MS].

My dear brother, you have turned your back to Jesus. Satan has stolen a march on you. He came in such a subtle manner, so deceiving and beguiling you, that his working did not appear to you to be the working of the enemy. You have failed to see the importance of maintaining righteous principles in all branches of the work. [Cf: 1888 Mtl. p. 1683 para. 01] p. 510, Para. 3, [1899MS].

Eating the flesh and drinking the blood of the Son of God means studying God's word. But you have cast aside the word of God for a class of reading that has separated you from God, and the result of this course of action has been seen in your words and actions, in your attitude toward those with whom you associate in the office. If you leave the cool snow waters of Lebanon for the turbid streams of the valley, your spiritual life will be of a malarious character. Put away all reading of a cheap character. It is exerting a baleful influence upon your soul. It is corroding your thoughts filling your mind with hay, wood, and stubble. You cannot possibly do the work of God with clear-sighted perception while you give your mind this food. Your choice of reading is dwarfing and crippling your spiritual experience. [Cf: 1888 Mtl. p. 1683 para. 02] p. 510, Para. 4, [1899MS].

If your soul is tainted, your lips utter perverseness. But your position gives you no right to utter cutting words. It is not your right to disturb the peace of any soul or to utter words that aggravate the temptations of one who is struggling to overcome. Thus you drive your fellow creatures to Satan's battle ground. When one needs to be corrected, it is humiliating for them to have their wrongs pointed out. Do this kindly. "Considering thyself lest thou also be tempted." The Lord sees far more faults in you than in those upon whom you have borne so heavily. [Cf: 1888 Mtl. p. 1684 para. 01] p. 510, Para. 5, [1899MS].

While at Minneapolis many things were opened before me in regard to the propositions made by A. R. Henry and others. These plans were not inspired by the Spirit of God. If you had then stood in the love of God, you would have been able to distinguish between righteousness and unrighteousness. Plans were formed regarding the management of the work which could not bear the light of day; for the signature of heaven was not upon them. Those who made these propositions had no idea of where their plans and imaginations would carry them. They did not realize that they would be led to subvert right principles, to obtain control of facilities that they might manage matters according to their own ideas, to build up what they pleased and to bind about what they pleased. This planning and devising was not carried on in a frank open way, but in a way which caused God to write opposite their names, they have dissembled. They have falsified. They have worked according to the deceptive practices of Satan, in order to establish a confederacy which would enable them to obtain advantages when dealing with authors. These men went to Eld. Smith and induced him to accept the lowest royalty. [Cf: 1888 Mtl. p. 1684 para. 02] p. 511, Para. 1, [1899MS].

Your committee selected to judge books is a fraud. Scarcely one of the

members know how to estimate books. They have contrived to place in the market books like Bible Readings, which would cost very little for publication, and yet bring in a large revenue. But books that the world needed have received but little attention. By wrong management they have been kept away from the people. [Cf: 1888 Mtl. p. 1685 para. 01] p. 511, Para. 2, [1899MS].

Take your Bible; read it; search it as for hidden treasures. Cling to the word. Pray and watch, that you may be able with clear, sanctified perception to consider the propositions made in council meetings. In no case neglect the work you must do for your individual self. You are not your own. You belong to God. You have been bought with a price, therefore glorify God in your body, and in your spirit, which are God's." [Cf: 1888 Mtl. p. 1685 para. 02] p. 511, Para. 3, [1899MS].

Every soul must be regulated by the law of God. Compare everything you propose to do with the law of God. Ask, is this the way of the Lord? As a man looketh into a looking-glass to see the defects in his face, so he must view his character in the great moral looking glass, comparing his character with the law of God. If men would do this they would see more clearly the result of their course of action upon their own souls and upon the cause of God, and they would fear to take one step in the wrong path. [Cf: 1888 Mtl. p. 1685 para. 03] p. 511, Para. 4, [1899MS].

A neglect to live by the law of God cuts off a large portion of a man's life from God. He does not keep the way of the Lord, and therefore he robs his Maker of the service due to him. This reacts upon himself; for he fails to gain that grace, that power, that force of character that it is the privilege of each one to receive who surrenders all to God. Living apart from Jesus places him under Satan's temptations. He makes mistakes and errors in his work for the Master. His heart and mind is not conformed to the will of God. He does not obey God in the great matters which he regards as his special work, because right principles do not guide him in the doing of little things. He thinks the minor things of life unworthy of much attention, but the defects which he bears there pass into the larger things; he acts on the principles to which he has accustomed himself. The sure result is that Christian consistency becomes a hard lesson to practice. He has to work constantly against natural inclination and cultivated habits. [Cf: 1888 Mtl. p. 1685 para. 04] p. 511, Para. 5, [1899MS].

God calls upon us individually to conform our lives to the instruction given in the Old and New Testament. There can be no safe departure from the voice of God which speaks to us in his word. His rules are clearly specified; The standard which we must all meet is clearly defined. [Cf: 1888 Mtl. p. 1686 para. 01] p. 512, Para. 1, [1899MS].

The way of holiness is yet to be learned by those who have swerved from the will of God. In every act of life we are to be controlled by God's word. Every neglect in this line is a neglect of duty. [Cf: 1888 Mtl. p. 1686 para. 02] p. 512, Para. 2, [1899MS].

MS-75-1899--Those who have been separating from Christ by reason of false theories and maxims and customs hear the truth sent from God as a strange thing and inquire, "Doth he not speak in parables?" They lose sight of God and his manner of working, which is often as unexpected to

the agent whom he uses as to the people to whom the agent is sent. In some characters a prejudice is so strengthened by the first resistance of the truth that they take false positions, and hold to them, notwithstanding the most positive evidence from the word. With many there is an apparent desire to be much in prayer with God, and yet when the word comes from the Lord, they are startled into resistance, and they exclaim against it and the messenger as did the Jews, saying, "He is tearing away the very pillars of our faith." In their blindness they do not comprehend what constitute the pillars of faith. [Cf: 1888 Mtl. p. 1687 para. 01] p. 512, Para. 3, [1899MS].

This departure from God and his word has for a long time been coming in; and it was God who called the attention of several of our brethren to the Scriptures, calling upon them to dig for the truth which had been buried beneath customs and traditions, as for hidden treasure. Truths which to many minds have been a great mystery are to be unfolded. "The word was made flesh, and dwelt among us." This word is in a special sense to be proclaimed, that those who believe in Christ as a personal Saviour may have eternal life. [Cf: 1888 Mtl. p. 1687 para. 02] p. 512, Para. 4, [1899MS].

When the Israelites were dying from the sting of the fiery serpents, a brazen serpent was uplifted in the midst of them, that all might look and live. But there were those who stopped to reason regarding the foolishness of looking for relief to this means. That they should be healed by looking at a piece of brass was absurd to their minds, and they said, "We will not look." This decision was fatal, and all who would not accept the provision made perished. [Cf: 1888 Mtl. p. 1687 para. 03] p. 512, Para. 5, [1899MS].

The brazen serpent was uplifted in the wilderness that those who looked in faith might be made whole. In like manner God sends a restoring, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God. He has given his people the truth with power through the Holy Spirit. He has opened his word to those who were searching and praying for truth. But when these messengers gave the truth they had received to the people, they were as unbelieving as the Israelites. Many are cavilling over the truth brought to them by humble messengers. They question, How can this message be truth? How is it possible that by looking to Jesus and believing in his imputed righteousness, I may gain eternal life? Those who have thus refused to see the truth do not realize that it is God with whom they are in controversy, that in refusing the message sent them, they are refusing Christ. [Cf: 1888 Mtl. p. 1688 para. 01] p. 512, Para. 6, [1899MS].

Nicodemus was surprised that Jesus should tell him he must be born again. "How can these things be?" he asked. "Jesus answered and said unto him, "Art thou a Master in Israel, and knowest not these things?" The same question may be applied to those to-day who while standing in positions of truth know not the truth God has sent to his people. After years of refusal, they see glimmerings of light, but they have not entirely put away their sinful unbelief, and all heaven is ashamed of them. If these souls would only make the experiment, taking their burden of sin to Jesus for his forgiveness, they would understand what it means to be justified by faith, and their testimony would be heard in the congregation, "The Saviour has cleansed us from all sin. We have

peace with God through our Lord Jesus Christ." [Cf: 1888 Mtl. p. 1688 para. 02] p. 513, Para. 1, [1899MS].

Christ's lessons were not a new revelation, but old truths which he himself had originated and given to the chosen of God, and which he came to earth to rescue from the error under which they had been buried. He himself was the great center of light and truth, but his instruction to the Jewish people was a new revelation to them. The Jewish economy is not yet fully comprehended by men to-day. Truths vast and profound are contained in Old Testament history. The gospel is its interpreter, the key which unlocks its mysteries. The plan of redemption is unfolding these truths to the understanding. For a few years in the past, and especially since the Minneapolis meeting, truths have been made known that have been of great value to the world and to the people of God. The way has been made so plain that honest hearts cannot but receive the truth. But there are still treasures to be searched for. Let the shaft which has begun to work the mine of truth sink deep, and it will yield rich and precious treasures. [Cf: 1888 Mtl. p. 1689 para. 01] p. 513, Para. 2, [1899MS].

My heart aches for the heritage of the Lord. Precious souls in whom I have been interested for years are refusing the light which would place them under the guardianship of the Holy Spirit, to be moulded after the divine similitude. They have taken their stand on the strong side of the question, and view everything in the light of their previous opinions. How sad I have been made to see them turning from light, and choosing to walk in the sparks of their own kindling. Human wisdom and knowledge has taken the place of the Holy Spirit's teaching. Men who do not walk in the light will walk in darkness and know not at what they stumble. They choose their own way, and not the way of the Lord. We would echo the words of Christ, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." "The words which I speak unto you, they are spirit and they are life." [Cf: 1888 Mtl. p. 1689 para. 02] p. 513, Para. 3, [1899MS].

God designs that the plan of redemption shall come to his people as the latter rain; for they are fast losing their connection with God. They are trusting in man, and glorifying man, and their strength is proportionate to the strength of their dependence. Some matters have been opened before me which will be fulfilled ere long. We are to know more than we do at the present time. We are to comprehend the deep things of God. There are themes to be dwelt upon which are worthy of more than a passing notice. Angels have desired to look into the truths which are revealed to the people who are searching God's word and with contrite hearts praying for wisdom, for greater lengths and breadths and heights of that knowledge which God alone can give. [Cf: 1888 Mtl. p. 1690 para. 01] p. 513, Para. 4, [1899MS].

Hundreds of commentaries have been written upon the gospel by men who are called great, and as we near the closing scenes of this earth's history still more wonderful representations will be made. We need to study the Scriptures with humble, contrite hearts. Those who will devote their powers to the study of God's word, and especially the prophecies referring to these last days, will be rewarded by the discovery of important truths. The last book of the New Testament Scriptures is full of truths that need to be understood. Satan has blinded the eyes of men, and they have been glad of any excuse for not



making a study of this book. Here Christ has declared through his servant John what shall be in the last days. [Cf: 1888 Mtl. p. 1690 para. 02] p. 514, Para. 1, [1899MS].

Every Bible student in our school should study these prophecies with diligence. As we search the Scriptures, the character of Christ will appear in its infinite perfection. He is the one in whom our hopes of eternal life are centered. He is eternal life to all who will eat his flesh and drink his blood. Those who will look to him may be healed of the serpent's sting: for he is sin-bearer, the only remedy for sin. By beholding him, we may become changed into the same image. Nothing must interpose between the soul and God. Faith, love, adoration, are to grow in the soul of the student. We are in possession of the richest treasures of truth, and if we follow on to know the Lord, we shall have a large field in which to work. The word records the deeds of mercy and the wonderful restoring power of Jesus. With aching hearts we read of his sorrow because of the sins we have committed, We may learn too how through his suffering and sacrifice in our behalf, we may be complete in him. Inspiration tells the story which is of more importance to us than all human learning, however broad and deep. [Cf: 1888 Mtl. p. 1691 para. 01] p. 514, Para. 2, [1899MS].

"This is life eternal," Christ said, "that they might know thee the only true God, and Jesus Christ whom thou hast sent." Why do we not realize the value of this knowledge. Why are not these glorious truths glowing in our hearts, trembling upon our lips and pervading our whole being. [Cf: 1888 Mtl. p. 1692 para. 01] p. 514, Para. 3, [1899MS].

In giving us his word, God has put us in possession of every truth essential for our salvation. The storehouse of the unsearchable riches of Christ is open to heart and mind. Thousands of men and women have drawn water from the wells of salvation, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding been changed into the same image. Their spirit burns within them as they speak of his character, telling what Jesus is to them and what they are to Jesus. But these men have not exhausted the grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. The life of Christ and the character of his mission may be dwelt upon, and rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, his atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last, and looking to heaven with its unnumbered years, he will exclaim, "Great is the mystery of godliness." [Cf: 1888 Mtl. p. 1692 para. 02] p. 514, Para. 4, [1899MS].

H-183-1899 Mainland, N.S.W. Nov. 9, 1899. Dear Brother Hyatt:--I have some things to say to you which must be said. The first difficulties with brother Philip Wessels were created by the confusion that came into Battle Creek from the Minneapolis meeting. Two years of opposition were brought in and at two general conferences a spirit prevailed among some of our leading men which was not inspired by God. Here were Brother Philip Wessels and his brother who afterward came into the possession of much property. Had the influence of the leading men of Battle Creek been pure and holy, what an influence would have gone

forth from them to help and strengthen and settle the Wessels family. But disunion and rejection of light were the prevailing sins of those who had been long in the faith. They stood in stubborn defiance of truth and light and evidence, and the crooked paths made by them had an influence to unsettle the confidence of the Wessels brothers. [Cf: 1888 Mtl. p. 1693 para. 01] p. 515, Para. 1, [1899MS].

Better had it been for these brethren if they had never seen Battle Creek, for their minds were only confused and led astray by the pride and outlay of means they saw in the carrying on of the work in our schools. And the errors of Battle Creek would be seen in all they undertook in South Africa. Their experience might have been of an entirely different character had the work in Battle Creek been carried forward in simplicity, each worker learning Christ's methods of labor and his meekness and lowliness of heart. But money was misappropriated. Ambition and outward display was brought in, and things were not as God had specified they should be. He designed that the work should be carried forward in integrity and strict economy, for the vineyard of the Lord, which is the whole world, was to be worked. [Cf: 1888 Mtl. p. 1693 para. 02] p. 515, Para. 2, [1899MS].

Every institution we establish, every sanitarium and publishing house and church, should bear the inscription, "To him who hath loved us, and died for us, we dedicate this building, whose foundation and top stone were laid in His precious name." Everything that is done in the furnishing of these buildings should be done with reference to economy. Tasteful, appropriate structures should be erected to give character to the work, but there should be no unnecessary outlay of means. God designs that the work of the ministry shall be regarded as sacred. It is not to be in any way demerited. [Cf: 1888 Mtl. p. 1694 para. 01] p. 515, Para. 3, [1899MS].

It is God's plan to work through His instrumentalities, His chosen earthen vessels, and men are honored when He places them as His appointed messengers. The work of preaching the word, presenting Christ crucified as the world's Redeemer, bears the divine credentials, and proof of its sacred character is given in the conversion of souls. It is not the large buildings erected for show that give character to the work, but the winning of souls to Christ. This seals the teacher as a living oracle, as Christ's apostle. This will demonstrate that the work we are doing is of God. "By their fruits," Christ said, "ye shall know them." [Cf: 1888 Mtl. p. 1694 para. 02] p. 515, Para. 4, [1899MS].

I will say to my brethren in South Africa. There has not been that wisdom and keen foresight used in dealing with the Wessels family that there should have been. These brothers have invested their means in buildings and in various ways to sustain the work, and what use have you tried to make of them. True, they have not been free from mistakes and errors, but others, who have had much greater light, have revealed that they also erred. Have you given these brethren encouragement and wise, judicious help, or have you closed every avenue whereby they might be helped to be laborers together with God? Have you left them to drift whichever way they would, while their money was tied up in your buildings? Have you not, by your course of action, testified that you did not appreciate the work that has been done with their money? Have you not crowded out their influence, that they might have no part or lot with you? Much more might have been done than has been done to bind

them up with the work. [Cf: 1888 Mtl. p. 1695 para. 01] p. 515, Para. 5, [1899MS].

The brethren in the ministry need every day the converting power of God upon them, else they will reveal how true are the words of Christ, "Without me ye can do nothing." Lines of work could have been entered into that would have called the young men of the Wessels family to act a part in God's cause. Then they would not have drifted away into the world to invest their money in worldly enterprises, but would have been obtaining an experience of value. Were you in their place, how would you feel? The Lord does not approve of the course of action pursued by the church. Ministers need daily the melting grace of God in the heart. They need the love of Christ shed abroad in the soul. They need to censure less, and give far more encouragement. Let us be faithful with one another. Church members should understand that they are not all converted. There are many who need to have the soul-temple refined and cleansed and purified, to open the windows of the soul heavenward and close the doors earthward. [Cf: 1888 Mtl. p. 1695 para. 02] p. 516, Para. 1, [1899MS].

There is need of an advance movement on the part of God's professed people. We need to draw nigh to God, and see if there are not jealousies and evil-surmisings that are keeping the Saviour away. Selfishness and self-sufficiency close the door of the heart against Jesus, saying, "I want not thy way but my way." Humble yourselves under the hand of God, and he will lift you up. Your simple, heartfelt confessions of hard-heartedness, worldliness, and love of display and pleasure will be heard by God, and these sins will be seen as they appear in the sight of a holy God. The simple prayer of faith is music in the ears of the Lord. But you cannot have faith unless you talk faith and live faith. Then you may expect large things. The Holy Spirit will come upon you, and convert you, soul, body, and spirit, and you will show to all around you that your face is turned heavenward. You will be moved to holy endeavor. There is need of heart searching and seeking after God. Then God will take the stony heart out of your flesh, and give you a tender heart, which he can impress. May the Lord help and teach and lead and guide us by his Spirit, that in life and character we may be fashioned after the divine pattern. [Cf: 1888 Mtl. p. 1696 para. 01] p. 516, Para. 2, [1899MS].

I address every church member. Open the door of the heart and let Christ into the soul. I address every laborer: Put on Christ. In this will lie your greatest triumph. Every minister, every worker in any line needs to put on Christ and have the mind which dwelt in Christ. There is revealed too little deep insight into the situation and real necessities of the Lord's blood-bought heritage. Souls have cost too much for us to be careless and indifferent in regard to them. [Cf: 1888 Mtl. p. 1697 para. 01] p. 516, Para. 3, [1899MS].

It is a sad fact that not all the men who have come from America as workers have been a help and blessing in South Africa. They were not living in connection with God. This has cost South Africa much. There are those who have not exercised wisdom in dealing with human minds, who have been too indifferent to reach out a hand warm with sympathy, and earnest intelligent love to help the ones Satan has tried to secure for his service. Circumstances consign every man, whatever his position, to a practical test; and the actual results of this test are

offered to the world for inspection. "By their fruits," Christ said, "ye shall know them." [Cf: 1888 Mtl. p. 1697 para. 02] p. 516, Para. 4, [1899MS].

Differences of opinion will always exist, for every mind is not constituted to run in the same channel. Hereditary and cultivated tendencies have to be guarded, lest they create controversies over minor matters. Christ's workers must draw together in tender sympathy and love. Let not any one think it a virtue to maintain his own notions and suppose he is the only one to whom the Lord has given discernment and intuition. Christian charity covers a multitude of that which one may regard as a defect in another. There is need of much love and far less criticism. When the Holy Spirit is manifestly working in the hearts of ministers and helpers, they will reveal the tenderness and love of Christ. [Cf: 1888 Mtl. p. 1697 para. 03] p. 517, Para. 1, [1899MS].

Many things which have reference to outward forms are not all defined in the Scriptures, but are left unsettled; and personal preferences have often been urged too strongly over these matters. When every item is not in accordance with the practice of some other of the body of believers, let not little variances swell into grievances and cause disunion. The methods and measures by which we reach certain ends are not always precisely the same. We are required to use reason and judgment as to how we shall move. Experience will show what is the fittest course to pursue under existing circumstances. Let not controversy arise over trifles. The spirit of love and the grace of our Lord Jesus Christ will bind heart to heart, if each will open the windows of the heart heavenward and close them earthward. [Cf: 1888 Mtl. p. 1698 para. 01] p. 517, Para. 2, [1899MS].

The sins marked out in the word of God must not be allowed to enter the life, as of little consequence. If we would faithfully walk in the light of God's word and will, we must be determined that we will not dishonor God by a lax, loose course of action. It is often the case that the customs and climate of a country make a condition of things that would not be tolerated in another country. Changes for the better must be made, but it is not best to be too abrupt. The truth received into the heart sanctifies the receiver. The power of the grace of God will do more for the soul than controversy will do in a lifetime. By the power of the truth how many things might be adjusted, and controversies hoary with age find quietude in the admission of better ways. The great, grand principle, "Peace on earth and good will to men," will be far better practiced when those who believe in Christ are laborers together with God. Then all the little things which some are ever harping upon which are not authoritatively settled by the word of God, will not be magnified into important matters. [Cf: 1888 Mtl. p. 1698 para. 02] p. 517, Para. 3, [1899MS].

The great want in South Africa in religious lines is a clearer sense of the presence of God in every agency and in every enterprise. The purity and holiness of God is the great subject which must awaken the senses to the necessity of true conversion. While on one hand danger lurks in a narrow philosophy and a hard, cold rule of orthodoxy, on the other hand, there is great danger in a careless, impure liberalism. The great theme ever to be kept before people is the indwelling and co-working of divinity, expressed by Christ in the words, "Be ye therefore

perfect, even as your Father which is in heaven is perfect." [Cf: 1888 Mtl. p. 1699 para. 01] p. 517, Para. 4, [1899MS].

Love your enemies, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." [Cf: 1888 Mtl. p. 1699 para. 02] p. 518, Para. 1, [1899MS].

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking nor jesting, which are not convenient; but rather giving of thanks." [Cf: 1888 Mtl. p. 1699 para. 03] p. 518, Para. 2, [1899MS].

Let this entire chapter be studied by those who claim to believe the truth for this time. Open the heart to the grace of Christ. While we lament deplorable errors, let us receive the precious lessons of instruction the Lord Jesus has given us. God requires every heart to be filled with pure, clean, sanctified, Christlike love. The love of Christ must not be lost out of our humanity. We are laborers together with God. Ye are God's husbandry; ye are God's building. Christ declares, "Without me ye can do nothing." Then open the door of the heart and let Jesus in. He is the great worker as well as the law-giver. [Cf: 1888 Mtl. p. 1700 para. 01] p. 518, Para. 3, [1899MS].

The members of our churches need to awake to the realization that they must have none of self and all of Jesus. We must cooperate with the Lord Jesus. The soul is to be awakened to cry aloud with every aspiration for the living God. Let your swelling, struggling heart break for the longing it has for the indwelling of the Holy Spirit. Let everyone who has had an experience in their life in Christ show an earnest faith in God as the true worker. Show that you realize that you are only a channel through which God works. Appreciate the fact that God is our efficiency. We do not remember this, and therefore we lose much in religious experience. We work ourselves in place of being worked by the Holy Spirit's power. We forget to regard ourselves as merely agents. [Cf: 1888 Mtl. p. 1700 para. 02] p. 518, Para. 4, [1899MS].

We are to contemplate Christ. We are to do our God-given work in our respective places, and by our own example call out the energies of the church to a strenuous co-operation with heavenly agencies; for it is God that worketh in us to will and to do of His good pleasure. God will honor His own name if we will clear the way by confessing our sins and removing every stumbling block out of the path of those who would be Christians were it not for the imperfect course of action pursued by those who claim to be followers of Christ. [Cf: 1888 Mtl. p. 1701 para. 01] p. 518, Para. 5, [1899MS].

Constantly we fall into the error of imputing to the human agent that which should be ascribed to God. This is one great reason why the Lord cannot glorify His name as He longs to do. If He did, the human agent would become self-sufficient, self-exalted. Men would ascribe to

themselves and to their human energies the honor that should be given to God alone. We need to walk humbly with God, As teachers, we should be very careful to make straight paths for our feet, lest the lame be turned out of the way. In union with divine agencies, we shall have hope and assurance of success, but not a jot of the glory is to be ascribed to man. Having through faith, living, unwearied, persevering faith, secured the co-operation of an all-powerful agency, men must not make the mistake--the reason of the great feebleness seen in the churches--that it is their goodness and their merits that have done this great work. When this feeling is cherished, self-exaltation comes in and dishonors God. Self appropriates to itself the glory that God should have. As God's human agents we are to work with unremitting diligence, straining every spiritual sinew and muscle to lay hold of a power out of and above ourselves. Only thus can we accomplish our work. The Lord Jesus is beside us, ready to grasp the hand that is outstretched to Him who is omnipotent. When our hopes are fulfilled, self is hid with Christ in God, and all glory is given to the Captain of our salvation, who has anointed us with the oil of gladness by His divine efficiency. Then we go forth, working like inspired laborers together with God. [Cf: 1888 Mtl. p. 1701 para. 02] p. 518, Para. 6, [1899MS].

There will always be conditions in God's work. Every man is called upon to dedicate himself unreservedly to God, soul, body, and spirit. Amid self-denial and trial, discouragement and suffering, with the devotion of a martyr and the courage of a hero, he is to hold fast to that hand that never lets go, saying, I will not fail nor be discouraged. [Cf: 1888 Mtl. p. 1702 para. 01] p. 519, Para. 1, [1899MS].

How much might have been accomplished in South Africa if the men sent to that field had been devoted Christians. But self was not hid with Christ in God, and therefore they exhibited self in large proportions. It grieves my heart to think of what might have been if all those who entered that missionary field had been humble, devoted, consecrated workers. Those who enter any portion of the Lord's vast vineyard should understand that their supposed acquired abilities will not give them success in their work. A too great recognition of self will place one where he will be alone, terribly alone, without the co-operation of his brethren, and without the co-operation of heavenly agencies. Some of the workers sent from America to Africa have been hindrances and not helps. The day of God will reveal the results of their work. They made confusion because they were not converted. Self was working without the power of the pure, true agency. Had these workers been sanctified, purified, and cleansed from all selfishness and self-superiority, had they had a genuine experience in the things of God, had their example and influence been right, Africa would not be what it is to-day. The grand, far-spreading influence of the truth would have embraced other territories. But some were selfishly afraid that the means in Africa would be used to open new fields. [Cf: 1888 Mtl. p. 1702 para. 02] p. 519, Para. 2, [1899MS].

A grand and noble work might have been in adding new territory to the kingdom of God with money that has been invested in America. I have felt intensely for the Wessels family, who have invested means here and there in the work in Africa, and then have been disappointed in the workers. They saw that the work did not advance and grow. Was there not

a cause? Unconsecrated persons, who at home show that they are unfit to be missionaries, should never be sent into distant fields to work. Let those only enter missionary fields whose senses are sanctified, who move no faster in the investment of means than they have ability to perfect the work. [Cf: 1888 Mtl. p. 1703 para. 01] p. 519, Para. 3, [1899MS].

If in Africa there had been consecrated workers to push their way into unworked fields, with the full co-operation of the men who are bearing responsibilities, the influence of this work would have added large numbers to the Lord's kingdom. But the same error has been committed in Africa that was committed in Battle Creek,--a center was made in one place at a large outlay of means, while other portions of the Lord's vineyard which should have been worked were neglected. God will use in his work humble men who do not think themselves so useful that they trust to their own judgment and efficiency. In Africa there were those who because of their humility were supposed to be unable to do much. Christ worked with these men. God gave them wisdom. But supposedly wiser men bound about the work, and gave little encouragement for it to advance. The very means that was needed to enter and establish the truth in new territories was placed in America where it would not do the greatest amount of good. God has seen all this, and has presented it to me. There was need of that means in new and unworked fields in the Lord's vineyard that the standard of truth might be uplifted. Had the work been done that needed to be done, men of talent would have come to a knowledge of the truth, men who could have translated our books into different languages. Every dollar expended in America in adding building to building was needed in the fields that might have been entered but were not because many of the workers sent to South Africa were not sanctified. They were unable to take in the situation. They were not willing to deny self, lift the cross, and follow where Jesus led the way. [Cf: 1888 Mtl. p. 1703 para. 02] p. 519, Para. 4, [1899MS].

I am in sore distress as I see and understand what might have been done, yet was not done in a field that needed money and workers. Light was given to me to call to the Wessels family for money needed in the opening of new fields, in the carrying of the message into new territory, where the truth should shine forth into the dark regions of heathenism. These fields needed the money that [was] absorbed in America. The Wessels family has invested some money in the work in Australia. Thus they have helped us to educate missionaries to go into unworked fields. [Cf: 1888 Mtl. p. 1704 para. 01] p. 520, Para. 1, [1899MS].

The greatest praise men can bring to God to exalt His sovereignty is to make themselves consecrated channels through which He can work. The Lord's work is to be done, and He called upon the members of His firm to act their part as obedient servants. If they have been fitted for service by the grace they have received, they are laborers together with God, but if they have not received this grace, they will be only hindrances. Through all the ages men have worked contrary to God, as did Balaam, because they have brought selfishness and covetousness into the work, leaving God out of their hearts and plans. The angelic agencies are represented as eager and longing to bring divine resources to human agencies for the conversion of souls that the Lord may be glorified. But there are many men and women who are not daily converted

to God. They weave self and their own plans into the sacred work, and they are hindrances. God could bless consecrated human instrumentalities who are willing to let the divine influences use them to encircle the world, yet heaven waits while men get in the way of His work with their own plans and methods. God says, Take up the stumbling blocks; make room for me to work; prepare the way of the Lord and make his paths straight. Ellen G. White [Cf: 1888 Mtl. p. 1705 para. 01] p. 520, Para. 2, [1899MS].

In New Zealand many who claim to believe the truth manifest their own spirit in the presentation. Self-esteem and self-sufficiency are so prominent that Christ is lost to view, and the terrible fact remains substantiated that many are standing before the world as witnesses for Christ who exalt self, who idolize self, and their own ideas and wills, when their wills and devices are out of harmony with the work of God for these times. Jesus is hid behind poor, selfish humanity. The man appears with his defects glorified by him as perfection. [Cf: Advance. 03-01-99 para. 01] p. 520, Para. 3, [1899MS].

I have a message for you, brethren in New Zealand, which I must bear to you either by pen or voice. You must die to self, be crucified to self, and become learners in the school of Christ. In words of tenderness the great Teacher invites you saying, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls, for my yoke is easy and my burden is light." When you learn this lesson you will become true witnesses for Christ, but until you do learn this lesson, self with all its defects will appear and Jesus will be kept in the back-ground. When you individually know that your work upon earth is to go forth and live over again in meekness and lowliness of heart the life of Christ, then you will become qualified to become Christ's witnesses. Every one who would follow Christ truly, will be filled with sorrow and repentance when he realizes that he has brought self to the front instead of Jesus. He will regret that he has not been full of mercy and good fruits, that he has boasted and talked much, but failed to reveal the divine character to the world. Some have felt that they are rich and increased in goods, and have need of nothing; when, could they see as Christ sees, they would acknowledge themselves poor and blind and miserable and wretched and naked. To these the true witness says: "I counsel thee to buy of me gold, tried in the fire, (which is faith and love) that thou mayest be rich; and white raiment, (which is Christ's righteousness) that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with eyesalve, (which is spiritual discernment) that thou mayest see. [Cf: Advance. 03-01-99 para. 02] p. 520, Para. 4, [1899MS].

Brethren, you are self-centered. You are filled with selfish sufficiency, but when you are emptied of self, Jesus will come to your help, and will give you His gentleness, His patience, His love, and His tenderness. Then you can present the truth to your fellow-men, and lift up Jesus before them. You will work for Christ, and lose all thoughts of self, become willing to suffer, to endure reproach and shame for His dear name, for this will be the aim and object of your life. [Cf: Advance. 03-01-99 para. 03] p. 521, Para. 1, [1899MS].

Let no one who reads these words be discouraged and say, "Oh, if this



is my state, I may as well stop.--If this is the measure, I can never be a true witness for Christ." For your soul's sake I ask you to take the word of God and search it as never before, in order that you may know what it means to be Christ-like. Do not feel discouraged, for from the lips of Christ who died to save you, you have this promise: "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me in Judea, and in Jerusalem, and in Samaria, and unto the uttermost parts of the earth." Mark it, '--you are to receive power from on high. Then put away all hardness, all denunciation of your brethren, all criticisms, and lie broken at the feet of your Lord. Let earnestness come into your hearts, and fervent charity among yourselves. If you bite and devour one another, you shall be devoured one of another. Harshness and unkindness is a curse to any home, and it is like a desolating hail in the church. O, that I could speak unto thousands: "Come unto Jesus." Do not wrap your Pharisaical garment about you and say, "I believe the truth. I am righteous." Rather surrender your wills which you have idolized, and let the will of God be done in you perfectly. When you all respond to the will of God, the prayer of Christ "That we may be one as he is one with the Father," will be fulfilled. [Cf: Advance. 03-01-99 para. 04] p. 521, Para. 2, [1899MS].

Press together. Do not make much of slight differences of opinion, and so separate heart from heart; but see how you can love one another, even as Christ has loved you. See how you can forgive those who have trespassed against you, even as you want your heavenly Father to forgive your trespasses. Then you can be definite in your requests to God. You will bear the heavenly credentials which is His own righteousness, and you can say Christ does hear and He does bless, and you can say, "I am His, and He is mine." E. G. White. [Cf: Advance. 03-01-99 para. 05] p. 521, Para. 3, [1899MS].

The cause of present truth can be greatly extended by personal effort. [Cf: Advance. 06-01-99 para. 01] p. 521, Para. 4, [1899MS].

As children of God *none of us* are excused from taking a part in the great work of Christ, in the salvation of our fellow-men. [Cf: Advance. 06-01-99 para. 02] p. 521, Para. 5, [1899MS].

All men and women who are Christians in every sense of the word, should be workers in the vineyard of the Lord. [Cf: Advance. 06-01-99 para. 03] p. 521, Para. 6, [1899MS].

God works with our efforts. We may close the way for sinners by our negligence and selfishness. [Cf: Advance. 06-01-99 para. 04] p. 521, Para. 7, [1899MS].

We should not hold ourselves aloof from our fellow-men, but come close to them; for their souls are as precious as our own. [Cf: Advance. 06-01-99 para. 05] p. 522, Para. 1, [1899MS].

Missionaries for God are wanted; faithful men and women who will not shirk responsibility. Judicious labor will accomplish good results. [Cf: Advance. 06-01-99 para. 06] p. 522, Para. 2, [1899MS].

Those whom Christ has connected with himself will, as far as in them lies, labor diligently and perseveringly as He labored, to save souls

who are perishing around them. [Cf: Advance. 06-01-99 para. 07] p. 522, Para. 3, [1899MS].

A *working* church will ever be a *growing* church. They will ever find a stimulus and a tonic in trying to help others, and in doing it they will be strengthened and encouraged. [Cf: Advance. 06-01-99 para. 08] p. 522, Para. 4, [1899MS].

Satan is *now* seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting. [Cf: Advance. 06-01-99 para. 09] p. 522, Para. 5, [1899MS].

We are answerable to God for the souls of those with whom we are brought in contact, and the closer our connections with our fellow-men, the greater our responsibility. [Cf: Advance. 06-01-99 para. 10] p. 522, Para. 6, [1899MS].

Every opportunity should be improved to extend the truth to other nations. This will be attended by considerable expenses, but expense should in no case hinder the performance of this work. The Lord has lent men means for this very purpose, to use in sending the truth to their fellow-men. [Cf: Advance. 06-01-99 para. 11] p. 522, Para. 7, [1899MS].

Instead of our ministering brethren labouring among the churches, God designs that we should spread abroad, and our missionary labor be extended over as much ground as we can possibly occupy to advantage, going in every direction to raise up new companies. As long as churches rely upon labourers from abroad to strengthen and encourage their faith, they will not become strong in themselves. They should be instructed that their strength will increase in proportion to their personal efforts. The more closely the New Testament plans are followed in missionary labour, the more successful will be the efforts put forth. Mrs. E. G. White. [Cf: Advance. 06-01-99 para. 12] p. 522, Para. 8, [1899MS].

If more tact and discretion were used in the presentation of the truth, by ministers in their discourses and by the canvassers in their work, much more would be accomplished than we now see. Because of a neglect in this direction, many have a misconception of our faith and doctrine which they would never have formed if their first impressions had been more favorable. It is our duty to get as close to the people in high places as we can by personal efforts. Such labor will not exclude the poorer and lower classes, but both high and low will have an opportunity to be benefited by the truths of the Bible. If our own words and lives show the refining influence of the truth of God upon the heart, those who become acquainted with us will see that the religion of the Bible never degrades the receiver, and as they accept the truth they will perceive the duties and responsibilities resting upon them in their turn to be representatives of Jesus Christ upon the earth. The truth of God, obeyed from the heart, is constantly elevating, refining, and ennobling the receiver. It is not worldly wisdom, but God-given wisdom that reaches us to present the truth in such a manner that it will reach the higher classes, who will when converted to the truth exert an influence in its favor, and who will help to sustain it with their intrusted talents of influence and means.

The duty we owe to our fellowmen places us under obligations to put out our talents, in the light of truth which we have received, as well as the talents of means to the exchangers. By winning souls to Jesus Christ,--souls who are in responsible positions, and whose influence can be a power to reach men and women of the higher classes whom God has seen fit to intrust with large capacity for doing good,--talents will be doubled. The influence of our work, even though it be through but one soul gained, is far-reaching; our talent is out to the exchanger, and is constantly increasing. [Cf: The Atlantic Canvasser. 12-11-90 para. 01] p. 522, Para. 9, [1899MS].

The workers in the cause should not feel that the only way they can work is to make known all points of doctrine as held by Seventh-Day Adventists, at once, and in every place. Such a course would close the ears of the people at the outset, and frustrate the end sought. God would have his workers be as lambs among wolves, wise as serpents, but harmless as doves. Their own ideas must be laid aside, and they must follow the direction of the Spirit of God. They should not feel that all the truth of God is to be spoken to unbelievers on any and every occasion, but should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is working as Paul worked. He says, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without the law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." He did not approach the Jews in a way to stir up their prejudice. He did not run the risk of making them his enemies by telling them the first thing that they must believe on Jesus of Nazareth; but he dwelt on the promises of the Old Testament scriptures, which testified of Christ, of his mission, and of his work. Thus he led them along step by step, showing them the importance of honoring the law of God. He also gave due honor to the ceremonial law, showing that Christ was the one that instituted the whole Jewish economy of sacrificial service. After dwelling upon these things, evincing that he had a clear understanding of them himself, he brought them down to the first advent of Christ, and proved that in the crucified Jesus every specification had been fulfilled. This was the wisdom that Paul exercised. He approached the Gentiles, not by exalting the law at first, but by exalting Christ, and then showing the binding claims of the law. He showed them plainly how the light that was reflected from the cross of Calvary gave significance and glory to the whole Jewish system. Thus he varied his manner of labor, always shaping his message to the circumstances under which he was placed; and, yet, though after patient labor he was successful to a large degree, many would not be convinced. There are some who will not be convinced by any method of presenting the truth. The laborer for God should, nevertheless, study carefully the best method, in order that he may not arouse prejudice or stir up combativeness unnecessarily. Let him give the people evidence that he is a true Christian, conscientious, desiring peace and not strife, and that he has a love for their souls. Thus the confidence of the people will be gained. [Cf: The Atlantic Canvasser. 12-11-90 para. 02] p. 523, Para. 1, [1899MS].

Christ said to his disciples, "I have many things to say unto you, but ye cannot bear them now." There were many things he did not say to them because their education and ideas were of such a character that his instruction would have confused their minds, and raised questioning and unbelief that it would have been difficult to remove. [Cf: The Atlantic Canvasser. 12-11-90 para. 03] p. 523, Para. 2, [1899MS].

God's workmen must be many-sided men; that is, they must have breadth of character. They must not be one-sided men, stereotyped in their manner of working, getting into a groove where they are unable to see that their words and manner of labor must vary to suit the class of people they are with, and the circumstances they have to meet. All should be constantly seeking to subdue their own prominent characteristics and educate their weaker powers, so that the mind may be evenly balanced. This is necessary, if they make useful, successful laborers. God would have his servants, old and young, continually improving, learning better how to reach the people. They should not settle down contented, thinking that their ways are perfect, and that others must work just as they work. All our methods and plans should bear the divine mold. (*To be continued.*) By Mrs. E. G. White. [Cf: The Atlantic Canvasser. 12-11-90 para. 04] p. 523, Para. 3, [1899MS].

Those who are appointed to open the work in new fields should be careful that their defects are not exalted into virtues, thus retarding the work of God. It is testing truths that we are bringing before the people, and in every effort these truths should be elevated in all their moral beauty before those for whom we labor. The laborer should not throw about the truth the peculiarities of his own character and manners. Let not your own ways be woven into God's work as God's ways. Keep self in the background. Do not let the work of God become common, but preserve its sacred character. Let it stand forth as from God himself. Let it bear no human impress, but the impress of the Divine. Self must be lost sight of in Jesus. Make broad calculations. In your plans, place the work of God as high as its importance demands. [Cf: The Atlantic Canvasser. 12-18-90 para. 01] p. 524, Para. 1, [1899MS].

Much has been lost by our people by following such narrow plans that the higher classes were not reached. The appearance of the work has impressed the minds of unbelievers as being of very little worth--some stray offshoot of religious theory, entirely beneath their notice. Much has also been lost through lack of wise methods of labor. Every effort should be made to give dignity and character to the work. Special effort should be made to secure the good will of men in responsible positions; and this can be done, not by sacrificing any principle of truth or righteousness, but by simply giving up our own way of approaching the people, and following God's way. [Cf: The Atlantic Canvasser. 12-18-90 para. 02] p. 524, Para. 2, [1899MS].

It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the capital of talents intrusted to them. Should there not be a deeper study, and much more humble prayer for wisdom, that we may learn how to reach these classes? Where much is given, much will be required. Then should not wisdom and tact be used to gain these souls, who, if truly converted, will, through their educated ability, be polished instruments in the hands of the Lord to reach others? We must have the Lord's help in order to know

how to do this work skillfully. [Cf: The Atlantic Canvasser. 12-18-90 para. 03] p. 524, Para. 3, [1899MS].

God has a work to be done which the workers have not yet fully comprehended. Ministers and worldly-wise men are to be tested by the light of present truth. The third angel's message is to be set forth before the learned ones of this world, judiciously, in its native dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. That is where it should always have stood, but men's little ideas and narrow plans have limited and lowered it. [Cf: The Atlantic Canvasser. 12-18-90 para. 04] p. 524, Para. 4, [1899MS].

And after most earnest efforts have been made to bring the truth before those whom God has intrusted with large responsibilities, be not discouraged if they reject it. Truth was rejected in the days of Christ. Be sure to maintain the dignity of the work by well-ordered plans and a godly conversation. Never be afraid of elevating the standard too high. The families who engage in this missionary work should come close to hearts. The spirit of Jesus should pervade the souls of the workers; for it is the pleasant, sympathetic words, the manifestation of disinterested love for souls, that will break down the barriers of pride and selfishness, and show to unbelievers that we have the love of Christ, and then the truth will find its way to their hearts. This is our work and the fulfilling of God's plans. All coarseness and roughness must be purged from us. Courtesy, refinement, and Christian politeness must be cherished. Guard against being abrupt and blunt. Do not regard such peculiarities as virtues, for God does not so regard them. But seek in all things not to offend those who are not of our faith. Never make the most objectionable features of our faith stand out prominently, when there is no call for it. Such a course is only an injury to the cause. [Cf: The Atlantic Canvasser. 12-18-90 para. 05] p. 524, Para. 5, [1899MS].

All should seek to have the softening, subduing influence of the Spirit of God in the heart,--Christlike tenderness and love for souls. Those who are sent out to labor together should put away their peculiar notions and set ideas, and seek to labor together, heart and soul, to carry out God's will. They must plan to work in harmony in order to work to advantage. We want more, much more, of the Spirit of Christ, and less, much less, of self and the peculiarities of character which build up a wall to keep us apart from our fellow-men. We can do much to break down these barriers by revealing the graces of Christ in our lives. Jesus has been trusting his goods to the church, age after age. One generation after another for over eighteen hundred years have been gathering up their hereditary trust until the increasing responsibilities have descended to our time. Do we realize our responsibilities? Do we feel that we are stewards of God's grace? Do we believe that the lowliest, humblest service may be consecrated, if it is only exercised in doing, not our own will, but our Master's will, to promote his glory? We want to be clothed, not in our own garments, but in the whole armor of Christ's righteousness. (*Concluded from last week.*) By Mrs. E. G. White. [Cf: The Atlantic Canvasser. 12-18-90 para. 06] p. 525, Para. 1, [1899MS].

Extracts from an unpublished Testimony. Our schools must be conducted

under the supervision of God. There is a work to be done for young men and young women that is not yet accomplished. There are much larger numbers of young people who need to have the advantages of our school. They need the manual-training course, which will teach them how to lead an active, energetic life. All kinds of labor must be connected with our school. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted on the most thorough and systematic lines that long experience and wisdom can plan and execute. [Cf: The Advocate 02-01-99 para. 01 ] p. 525, Para. 2, [1899MS].

Let the teachers in our school wake up, and impart the knowledge they have in agricultural lines, and in the industries that it is essential for the students to understand,--seek in every line of labor to reach the very best results. Let the science of the word of God be brought into the work, that the students may understand correct principles, and may reach the highest possible standard. Exert your God-given abilities, and bring all your energies into the development of the Lord's farm. Study and labor, that the best results and the greatest returns may come from the seed sowing, that there may be an abundant supply of food, both temporal and spiritual. [Cf: The Advocate 02-01-99 para. 02 ] p. 525, Para. 3, [1899MS].

*The Work before Us.* We need more teachers and more talent, to educate the students in various lines, that there may go forth from this place many persons willing and able to carry the knowledge which they have received to others. Lads are to come in from different localities, and nearly all will take the industrial course. This course should include the keeping of accounts, carpenter's work, and everything that is comprehended in farming. Preparation should also be made for the teaching of blacksmithing, painting, shoemaking, cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth equipped for the duties of practical life. [Cf: The Advocate 02-01-99 para. 03 ] p. 525, Para. 4, [1899MS].

Cottages and buildings essential to the school work are to be erected by the students themselves. These buildings should not be crowded close together, or located near the school buildings proper. In the management of this work, small companies should be formed who should be taught to carry a full sense of their responsibility. All these things can not be accomplished at once, but we are to begin to work in faith. [Cf: The Advocate 02-01-99 para. 04 ] p. 526, Para. 1, [1899MS].

*Missionary Effort the Highest Training.* The Lord will surely bless all who seek to bless others. The school is to be so conducted that teachers and students will continually increase in power through the faithful use of the talents given them. By faithfully putting to a practical use that which they have learned, they will constantly increase in wisdom and knowledge. We are to learn from the Book of books the principles from which we are to live and labor. . . . [Cf: The Advocate 02-01-99 para. 05 ] p. 526, Para. 2, [1899MS].

When entered upon with this spirit, the missionary work becomes an elevating and uplifting work, both to the laborer and to the person helped. . . . The students who will get the most good out of life are those who will live the word of God in their connections and dealings

with their fellow men. Those who receive to give will feel the greatest satisfaction in this life. . . . [Cf: The Advocate 02-01-99 para. 06 ] p. 526, Para. 3, [1899MS].

Whatever may be the position or possessions of any individual who has the knowledge of the truth, the word of God teaches him that all that he has he holds in trust. It is lent him to test his character. His worldly business in all its lines, his talents, his income, his opportunities are all to be accounted for to Him to whom he belongs by creation and redemption. When he uses every precious talent in carrying forward God's great work of education, when he strives to obtain the very best knowledge of how to be useful, how to labor for the salvation of souls ready to perish, God's blessing will surely attend his efforts. God bestows his gifts upon us that we may minister to others, and thus become like him. . . . This is the work that causes glory to flow back to God. Mrs. E. G. White. [Cf: The Advocate 02-01-99 para. 07 ] p. 526, Para. 4, [1899MS].

God chooses his workers from all classes of people, and imbues them with his own Spirit. So it was in ancient times. The men and women of God's selection were of intense earnestness, full of zeal. . . . [Cf: The Advocate 03-01-99 para. 01 ] p. 526, Para. 5, [1899MS].

As a panorama, there passed before me cities and towns, where large and small tents were pitched. There were laborers in the ministry presenting truth, not in long, labored discourses, but short talks right to the point, then calling for all who were not satisfied that they were prepared for Christ's coming, and all who were feeling burdened and heavy laden, to come into a tent apart by themselves. This is the work to be done. Let those who are spiritual converse with these poor, precious souls. Pray with them and for them. Hold on to the work; do not let go. Visit from house to house, keeping your own souls in the love of God. [Cf: The Advocate 03-01-99 para. 02 ] p. 526, Para. 6, [1899MS].

Let every one follow the Lord, and not seek to bind any one to do a work which you suppose he should do. This is the work to be done in cities and towns. Then as souls embrace the truth, they are not to be left without labor or encouragement. They are to have their feet planted upon the eternal rock. [Cf: The Advocate 03-01-99 para. 03 ] p. 526, Para. 7, [1899MS].

There were working men before me, building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. The very thing was being done that should have been done years ago. I viewed the work advancing. In the basement of the church, above ground, room was provided for a school where the children could be educated. Teachers were selected to go to this place; the numbers in the school were not large, but it was a happy beginning. I heard the songs of children and of parents, "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." "Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help." "Praise ye the Lord from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him, all

his hosts. Praise ye him, sun and moon: praise him, all ye stars of light." [Cf: The Advocate 03-01-99 para. 04 ] p. 527, Para. 1, [1899MS].

The companies that shall be raised up will need a place of worship. They will need schools where Bible instruction may be given to the children. The schoolroom is needed just as much as the church building is needed. The Lord has men to engage in the work just as soon as there is something done to prepare the way for them.-- *Extract from a recent private testimony.* [Cf: The Advocate 03-01-99 para. 05 ] p. 527, Para. 2, [1899MS].

Extract from a recent Testimony. The Southern field is a hard field, a very unsightly field, because it has been so long uncultivated. All who take hold of the work in the cause of God and suffering humanity will have to change their designs and plans. They will have plenty of trials and discouragements to meet, but they must not allow these to hinder, to dishearten, or to handicap them in their work. In love to Christ who died to save this poor, downtrodden people, in love for the souls of the perishing thousands, they are to labor for this worse than heathen country. [Cf: The Advocate 04-01-99 para. 01 ] p. 527, Para. 3, [1899MS].

Brethren, you have a work to do which you have left undone. A long-neglected field stands out in plain view before God to shame the people who have light and advanced truth, but who have done so little to remove the stones and the rubbish that have been accumulating for so long a time. Those who have enjoyed every privilege and blessing have passed by on the other side. As a Christian people, God has called you to prepare the way of the Lord in this unpromising field. [Cf: The Advocate 04-01-99 para. 02 ] p. 527, Para. 4, [1899MS].

You have not done this work, notwithstanding the light that has been given you and kept before you. Not only did the design of this work originate with God, but the facilities were his, and were to be found in his treasury. God will reward according to the measure of the neglect shown for his purposes and specified methods. He designs that we should educate the people how to work to sustain themselves. The insignificant measures employed in their behalf come up before God in the destitute, corrupted state of humanity. The apostle Paul could say of the primitive churches, "They glorified God in me." There are many souls in the South who through well-directed labor may be converted, but the work must be conducted on different lines than in any other field in the United States. [Cf: The Advocate 04-01-99 para. 03 ] p. 527, Para. 5, [1899MS].

There need be no dearth of means to-day for the advancement of the work, but the Lord has no pleasure in his people, because pride and selfishness have expelled mercy and the love of God and their fellow men from their hearts. Wrong actions are clothed with a pretense of righteousness, which the Lord calls dissembling, false weights, unjust balance, and fraud. This is the iniquity of the people of God. They have not restored the pledge, nor brought back that which they have taken away. "Truth has fallen in the street; and equity can not enter." [Cf: The Advocate 04-01-99 para. 04 ] p. 528, Para. 1, [1899MS].

The deepest humility should be felt by those who have the privileges



of enlightenment and education in missionary lines. The Lord God of heaven, by whom all actions are weighed in the golden balances of the sanctuary, looks upon the thousands of colored people, our neighbors, who, in their destitution, are spreading their cases before the Giver of all mercies and blessings. These people are perishing in their sins. As a people they are ignorant; many know nothing of purity and godliness and elevation. But among them are men and women of quick perceptions, excellent talents, and these will be revealed when once the Spirit of God shall turn their attention to the Word. But they need ministry not in the Word alone. Those who would do God's service in this field must go among the people. [Cf: The Advocate 04-01-99 para. 05 ] p. 528, Para. 2, [1899MS].

There are those, who, while they profess godliness, are not pure. They have corrupted their ways before God. And when these people meet those who have no disguises for their corruption, they have so little sense of what constitutes a high and holy character that they are in danger of revealing that they are of a class as degraded as their fellow beings of the Southern States. The people of the South do not need those to go among them who have not the love of the truth in their hearts, and who will easily yield to temptation; who, with the light they have, will descend to the low level of the moral corruption of those they are professedly trying to save. This will be the danger of those whose minds are not pure; therefore be sure that men of steadfast principle be sent to work for God in this field. [Cf: The Advocate 04-01-99 para. 06 ] p. 528, Para. 3, [1899MS].

In his providence, God is saying, as he has been saying for years past: Here is a field for you to work. Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do work, and at the same time show in their characters the high morality which it is the privilege of this people to attain. Teach them the truth in simple object-lessons. Make everything upon which they lay their hands a lesson in character building. [Cf: The Advocate 04-01-99 para. 07 ] p. 528, Para. 4, [1899MS].

The South is calling to God for spiritual and temporal food, but it has been so long neglected that hearts have become as hard as stone. God's people need now to arouse and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out his Spirit upon those who will take up their God-given work. [Cf: The Advocate 04-01-99 para. 08 ] p. 528, Para. 5, [1899MS].

Extracts from a Recent Testimony . "There is far less earnest, whole-souled study of the truth as it is in Jesus than there should be. There should be connected with our school, those who are strong-minded and whole-souled Christians, who receive and believe in Christ as the Alpha and Omega. . . . [Cf: The Advocate 05-01-99 para. 01 ] p. 528, Para. 6, [1899MS].

"When students refuse to make the Word of God their study, and take as their instructors books written by infidels, Satan is close by, to make his impression on their mind. Every one who allows himself to have respect for infidel authors is in danger. Why?--Because he sees not God, and with all his educators he does not see Jesus Christ as the

teacher sent by God. He does not look upon him as the bread sent down from heaven, of which he must eat, and therefore his experience is not composed of that which makes him one with Christ. [Cf: The Advocate 05-01-99 para. 02 ] p. 529, Para. 1, [1899MS].

"The Bible is a treasure house of knowledge, and all who make this book their study, sinking the shaft deep into the mine of truth, will exclaim, 'I behold wondrous things out of thy word.' The incarnation of Christ is but dimly appreciated by many students who have studied long in our schools. This subject should be and will be better understood by all who in truth love Truth, and walk in the way of the Lord. The experimental knowledge of this is as essential to sanctify daily as to redeem. [Cf: The Advocate 05-01-99 para. 03 ] p. 529, Para. 2, [1899MS].

"Light has been given you in clear lines in regard to the mistakes made in the education of teachers. The education which teachers might gain many regard as non-essential. They do not gain a knowledge of practical life, a knowledge of how to work as well as of how to study. This mistake must not be allowed to influence the youth who attend the school we are trying to establish. [Cf: The Advocate 05-01-99 para. 04 ] p. 529, Para. 3, [1899MS].

"Many look upon the study of books as the principal purpose of their scholastic life. They know very little of practical business management, and are therefore one-sided. . . . [Cf: The Advocate 05-01-99 para. 05 ] p. 529, Para. 4, [1899MS].

"If the students had developed brain, bone, and muscle harmoniously, they could have studied better. But many students have followed their own idea as to what constitutes education, and, therefore, they have not placed themselves where their determination was to be self-made men and women. Many have failed because they have not reasoned from cause to effect. They are contented to be carried rather than work their own way. And many follow their example. . . . [Cf: The Advocate 05-01-99 para. 06 ] p. 529, Para. 5, [1899MS].

"Nothing can elevate man, nothing can make him pure and keep him pure, but believing in and practising the truth. He must eat the flesh, and drink the blood of the Son of God. This is the lesson all should learn. They should see that to be sanctified means more than to have a theoretical knowledge of the truth. They must have living faith. They must do more than denounce wrong in others; they must fight it in themselves. They must be whole-souled Christians, possessing the earnestness and living energy derived from Christ. . . . [Cf: The Advocate 05-01-99 para. 07 ] p. 529, Para. 6, [1899MS].

"Many go from our schools with some knowledge, but without that all-round harmonious character that would enable them to be teacher or principal. [Cf: The Advocate 05-01-99 para. 08 ] p. 529, Para. 7, [1899MS].

"The principles of true education, that will fit students to be practical business men, have been very poorly carried out. This class of education is needed in all our missionary enterprises; and if the teachers in our schools did their duty according to the 'It is written,' they would send forth from school men of moral worth, men who

would know how to take hold of the work in a new field, and use brain, bone, and muscle,--making a harmonious whole. [Cf: The Advocate 05-01-99 para. 09 ] p. 530, Para. 1, [1899MS].

"Many who have been educated in our schools are heedless. They do a little somewhere else, but they show they have not been educated for practical work. Students should remember that the first interest is to make themselves practical, all-round, useful men and women, who in an emergency can do the work necessary to be done. When students are given this kind of education, it will not be necessary to spend money to transport men thousands of miles to plan schools, meeting-houses, and colleges. Students should be encouraged to combine mental and physical labor. The physical powers should be developed in proportion to the mental faculties. This is essential for an all-round education. They will then be at home in any place. They should be prepared to teach others how to build, how to cultivate the soil. A man may have a brilliant mind, he may be quick to catch ideas; but this is of little value to him and to others if he has no knowledge of practical work, if he does not know how to put his ideas into execution. Such a one is only half educated. [Cf: The Advocate 05-01-99 para. 10 ] p. 530, Para. 2, [1899MS].

"A teacher who has an intelligent knowledge of the best, and who can not only teach the theory, but can show by example how things should be done, will never be a drug in the market. Young men should not always be as servants, who must be told what to do, and who, when one job is done, have no perception to look around, and see what more needs to be done. They should look the situation squarely in the face, saying, This will not do. Unless I learn how to work, how to manage difficult problems, how to wrestle with difficult problems, I will be of no practical value. I must and will rise. I will mount from the lowest to the highest round of the ladder. He who manifests this determination will make a trustworthy worker; for his aim is to advance in knowledge and increase in understanding. He can be depended upon as thoughtful and caretaking. . . ." Mrs. E. G. White. [Cf: The Advocate 05-01-99 para. 11 ] p. 530, Para. 3, [1899MS].

Extracts from Recent Unpublished Testimonies. A decided reform is needed in the lessons given to the children and youth in our schools. Students need lessons which they have not yet received. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The cross of Christ is to be the theme, revealing the lessons we must learn and practise in this life, that we may represent Christ in character. The lessons given in the Old and New Testaments should be carefully selected and arranged so as to be interesting and attractive to the minds of the children. The lessons which Christ has taught are to be the standard. Jesus came to give the highest class of education in lessons adapted to the comprehension of humanity. The excellence of Christ is to be our study through time and eternity. . . . [Cf: The Advocate 07-01-99 para. 01 ] p. 530, Para. 4, [1899MS].

Our Sabbath-schools give the youth instruction in regard to the truth, and then as they go to the dayschool, books are placed before them which confuse the mind, and lessons containing falsehoods are given them to learn. These things need close criticism; for if the young are educated from books which contain a perversion of truth, how will the

influence of this education be counteracted? The mind will be of the same character as the food upon which it feeds; the harvest of the same nature as the seed sown. . . . [Cf: The Advocate 07-01-99 para. 02 ] p. 530, Para. 5, [1899MS].

We are living in the closing work of these perilous times, when "truth hath fallen in the street, and equity can not enter;" when "he that departeth from evil maketh himself a prey." The great, grand work of preparing a people to stand in the day of the Lord is to be accomplished. . . . [Cf: The Advocate 07-01-99 para. 03 ] p. 531, Para. 1, [1899MS].

The truth is light and power, and to present it so that impressions will be made upon hearts should be the work of our schools as well as of our churches, of the teacher as well as of the minister. . . . [Cf: The Advocate 07-01-99 para. 04 ] p. 531, Para. 2, [1899MS].

We can not in this day of peril accept teachers because they have been in school two, three, four, or five years. The question which should decide whether they are qualified for their work should be, Have they, with all their acquisition of knowledge, searched the Bible, and dug beneath the surface for truth as for hid treasures? or have they seized the chaff in the place of the pure wheat thoroughly winnowed? Are they partakers of the fruit of the tree of life? We can not consent at this period of time to expose our youth to the consequences of learning a mixture of truth with error. The youth who come from school without feeling the importance of making the Word of God their first study, the main study, above every science in educational lines, are not qualified, in these days of peril, to enter upon the work of the teacher. . . . [Cf: The Advocate 07-01-99 para. 05 ] p. 531, Para. 3, [1899MS].

In all our churches, and wherever there is a company of believers, church schools should be established, and in these schools there should be teachers who have the true missionary spirit; for the children are to be trained to become missionaries. *It is essential that teachers be educated to act their important part in instructing children of Sabbath-keepers, not only in the sciences, but in the Scriptures.* These schools established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets. . . . [Cf: The Advocate 07-01-99 para. 06 ] p. 531, Para. 4, [1899MS].

There is an earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the Word of God as the foundation of all their education. Had the churches in different localities sought counsel of God, they would not need to be thus addressed on this point. [Cf: The Advocate 07-01-99 para. 07 ] p. 531, Para. 5, [1899MS].

When the children of Israel were gathered out from among the Egyptians, the Lord said: "For I will pass through the land of Egypt

this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgment: I am the Lord." . . . *Any one of the children of the Hebrews who was found in the Egyptian habitations was destroyed.* . . . [Cf: The Advocate 07-01-99 para. 08 ] p. 531, Para. 6, [1899MS].

We have a special work to do in educating and training our children, that they may not, either in attending school or in associating with others, be influenced by those of corrupt habits. . . . [Cf: The Advocate 07-01-99 para. 09 ] p. 532, Para. 1, [1899MS].

The education that is generally given in the schools of the world is not that which can be accepted as true education. Educators of youth should be Christians, who are themselves under the discipline of God. . . . [Cf: The Advocate 07-01-99 para. 10 ] p. 532, Para. 2, [1899MS].

Let us view the case correctly. Children are the heritage of the Lord, and are to be so educated that they may be the younger members of the Lord's family, prepared by proper instruction to serve the Lord in their childhood life. Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan?. . . . O, for a clearer perception of what we might accomplish if we would learn of Jesus!. . . . [Cf: The Advocate 07-01-99 para. 11 ] p. 532, Para. 3, [1899MS].

We may bring hundreds and thousands of children to Christ if we will work for them. Let all who read these words be melted and subdued. Let us in our educational work embrace far more of the children and youth than we have done, and there will be a whole army of missionaries raised up to work for God. Mrs. E. G. White. [Cf: The Advocate 07-01-99 para. 12 ] p. 532, Para. 4, [1899MS].

Extracts from Testimonies. "The world acknowledges as teachers those whom God does not indorse as safe educators. The Bible is discarded by these. Infidel authors are recommended as if they were in possession of those sentiments which should be interwoven into the course of study. What do you expect from the sowing of this kind of seed? In the study of these objectionable books, the minds of teachers, as well as students, become corrupted, and the enemy sows his tares. It can not be otherwise. By drinking of the impure fountain, poisonous malaria is introduced into the system. Inexperienced youth taken over this line of study receive, because of their inexperience, impressions which lead their thoughts into channels that are fatal to piety. [Cf: The Advocate 09-01-99 para. 01 ] p. 532, Para. 5, [1899MS].

"Thus youth have been sent to our school in Battle Creek to learn from books which, because tolerated in our schools, are thought to be safe. But it is impossible to sanction these books by retaining them as lesson books without reaping the harvest which is sure to come from the sowing of such seed. It is this class of education that has sent students from the schools of the world infidels. [Cf: The Advocate 09-01-99 para. 02 ] p. 532, Para. 6, [1899MS].

"The Messenger of God took books from the hands of several teachers, and laid them aside, saying, 'There never has been a time in your lives when a study of these books was for your present good and advancement,

or for your future eternal good.' [Cf: The Advocate 09-01-99 para. 03 ] p. 532, Para. 7, [1899MS].

"Placing a Bible in the hands of the teachers, he said, 'Your present opportunities are to be earnestly improved. Make the Word of the infinite God your lesson book.' If this had been done as God requires, students lost to the cause of God would now be missionaries." [Cf: The Advocate 09-01-99 para. 04 ] p. 533, Para. 1, [1899MS].

"As they search diligently, praying for wisdom, they will learn that there are heights and depths in the Word of God that they have never yet seen. The more they set their hearts to learn, the more they will realize the necessity of sinking the shaft deep into the mines of truth, that they may discover the precious ore." [Cf: The Advocate 09-01-99 para. 05 ] p. 533, Para. 2, [1899MS].

"Our youth must have well-conducted schools, where they can gain an all-round education. From Genesis to Revelation the gospel shines forth with no uncertain light. . . . It is of far greater consequence that students study God's Word than that they study Greek and Latin. Yet some may carry the study of these languages with success, especially Greek, and yet not place them above the Word of God. The Word of God is the foundation of all true study, and it is a most deplorable thing that it is so poorly understood, and therefore so little appreciated." [Cf: The Advocate 09-01-99 para. 06 ] p. 533, Para. 3, [1899MS].

"You must not let the students suppose that their education is to be loose and haphazard. Let the students, the young especially, study books that are free from infidelity. As fast as possible, let the youth perfect their knowledge of the common branches." [Cf: The Advocate 09-01-99 para. 07 ] p. 533, Para. 4, [1899MS].

"In Christ is the fountain of all knowledge. In him our hopes of eternal life are centered. He is the greatest teacher the world has ever known, and if we desire to enlarge the minds of the children and youth, and win them, if possible, to a love of the Bible, we should fasten their minds upon the plain and simple truth, digging out that which has been buried beneath the rubbish of tradition, and letting the jewels shine forth. Encourage them to search into these subjects, and the effort put forth will be an invaluable discipline. The unfolding of God, as represented in Jesus Christ, furnishes a theme that is grand to contemplate, and that will, if studied, sharpen the mind, and elevate and ennoble the faculties. As the human agent learns these lessons in the school of Christ, trying to become, as Christ was, meek and lowly of heart, he will learn the most useful of all lessons,--that intellect is supreme only as it is sanctified by a living connection with God." [Cf: The Advocate 09-01-99 para. 08 ] p. 533, Para. 5, [1899MS].

"I have some matters which I wish to present before you in regard to education. The teachers in our schools have great respect for authors and books that are current in most of our educational institutions. All heaven has been looking upon our institutions of learning, and asking you, What is the chaff to the wheat? The Lord has given us most precious instructions in his Word, teaching us what characters we must form in this life to prepare us for the future, immortal life. It has been the custom to exalt books and authors that do not present the proper foundation for true education. From what source did these

authors obtain their wisdom, a large share of which does not deserve our respect, even if the authors are regarded as being wise men? Have they taken their lessons from the greatest Teacher that the world ever knew? If not, they are decidedly in the fault. Those who are preparing for the heavenly abodes should be recommended to make the Bible their chief book of study. . . . [Cf: The Advocate 09-01-99 para. 09 ] p. 533, Para. 6, [1899MS].

"Books should have been prepared to place in the hands of students that would educate them to have a sincere, reverent love for truth and steadfast integrity. The class of studies which are positively essential in the formation of character to give them a preparation for the future life should be kept ever before them." [Cf: The Advocate 09-01-99 para. 10 ] p. 534, Para. 1, [1899MS].

Shall We Establish Church Schools? "In all our churches, and wherever there is a company of believers, church schools should be established." [Cf: The Advocate 10-01-99 para. 01 ] p. 534, Para. 2, [1899MS].

"If people would encourage the church in which they are members, to establish small, humble school buildings in which to do service for God, they would accommodate their own children within their own borders." [Cf: The Advocate 10-01-99 para. 02 ] p. 534, Para. 3, [1899MS].

"Establish schools for the children where there are churches. Where there are those who assemble to worship God, let there be schools for the children." "We are far behind in what the Lord would have us do in this matter. There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the children and the youth may be educated in their own churches." [Cf: The Advocate 10-01-99 para. 03 ] p. 534, Para. 4, [1899MS].

Why Do We Need Church Schools? "The education that is generally given in the schools of the world is not that which can be accepted as true education." [Cf: The Advocate 10-01-99 para. 04 ] p. 534, Para. 5, [1899MS].

"Can we wonder that children and youth drift into temptation and become educated in wrong lines, where they are continually associating with other neglected children? Can we wonder, neglected as they have been, that their energies become devoted to amusements which do them no good, that their religious aspirations are weakened, and their spiritual life darkened?" [Cf: The Advocate 10-01-99 para. 05 ] p. 534, Para. 6, [1899MS].

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. [Cf: The Advocate 10-01-99 para. 06 ] p. 534, Para. 7, [1899MS].

What Should be the Character of Such Schools? "The Lord would have our primary schools, as well as those for older persons, of that character that angels of God can walk through the room, and behold in the order and principles of government, the order and government of heaven." [Cf: The Advocate 10-01-99 para. 07 ] p. 534, Para. 8, [1899MS].

"These schools established in different localities . . . should be built upon the same principles as were the schools of the prophets. [Cf: The Advocate 10-01-99 para. 08 ] p. 534, Para. 9, [1899MS].

How Should Church Schools be Supported? "Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan? What the Lord Jesus expects in all believers is something besides being occupied and active; this activity should be trained in Christ's lines. God requires wholeness of service." [Cf: The Advocate 10-01-99 para. 09 ] p. 534, Para. 10, [1899MS].

"The church is asleep and does not realize the magnitude of this matter of educating the children and youth. . . . The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work." [Cf: The Advocate 10-01-99 para. 10 ] p. 535, Para. 1, [1899MS].

What Shall be Taught in Church Schools? "The Bible must be made the groundwork and subject matter of education." [Cf: The Advocate 10-01-99 para. 11 ] p. 535, Para. 2, [1899MS].

"It is the third angel's message that needs attention in our schools." [Cf: The Advocate 10-01-99 para. 12 ] p. 535, Para. 3, [1899MS].

"While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance." [Cf: The Advocate 10-01-99 para. 13 ] p. 535, Para. 4, [1899MS].

"Our schools should teach the children all kinds of simple labor. Teach them that all their faculties of body and mind were given to them to use, and that all are the Lord's, pledged to his service." [Cf: The Advocate 10-01-99 para. 14 ] p. 535, Para. 5, [1899MS].

"Let them employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries themselves." [Cf: The Advocate 10-01-99 para. 15 ] p. 535, Para. 6, [1899MS].

"If teachers were receiving light and wisdom from the Divine Teacher, . . . they would measure the relative importance of the things to be learned in school; the common, essential branches of education would be more thoroughly taught, and the word of God would be honored and esteemed as the bread sent down from heaven. . . . The common branches of education should be fully and prayerfully taught." [Cf: The Advocate 10-01-99 para. 16 ] p. 535, Para. 7, [1899MS].

"In itself the beauty of nature leads the soul away from sin and worldly attractions, toward purity, peace, and God. For this reason the cultivation of the soil is good work for the children and the youth." [Cf: The Advocate 10-01-99 para. 17 ] p. 535, Para. 8, [1899MS].

"The little ones should be trained to be obedient, upright, and practical." [Cf: The Advocate 10-01-99 para. 18 ] p. 535, Para. 9, [1899MS].



"The youth should be taught to look upon physiology as one of the essentials." [Cf: The Advocate 10-01-99 para. 19 ] p. 535, Para. 10, [1899MS].

What Will be the Effect Upon Young Children of so Constantly Using the Bible in the School Room? "Do not think that the Bible will become tiresome to the children. Under a wise instructor, the Word will become more and more desirable. It will be to them as the bread of life, and will never grow old. There is in it a freshness and beauty which attracts and charms the children and youth. It is like the sun shining upon the earth, giving light and warmth, yet never exhausted. By lessons from Bible history and doctrine, the children can learn that all other books are inferior to this. They can find here a fountain of mercy and love." Mrs. E. G. White. [Cf: The Advocate 10-01-99 para. 20 ] p. 535, Para. 11, [1899MS].

Keep self out of sight; let it not come in, to mar the work, though this will be natural. Walk humbly with God. Let us work for the Master with disinterested energy, keeping before us a sense of the constant presence of God. Think of Moses,--what endurance and patience characterized his life. Paul, in his Epistle to the Hebrews, says, "For he endured as seeing Him who is invisible." The character that Paul thus ascribes to Moses does not mean simply passive resistance to evil, but perseverance in the right. He kept the Lord ever before him, and the Lord was ever at his right hand to help him. [Cf: The Advocate 11-01-99 para. 01 ] p. 536, Para. 1, [1899MS].

Moses had a deep sense of the personal presence of God. He was not only looking down through the ages for Christ to be made manifest in the flesh, but he saw Christ in a special manner accompanying the children of Israel in all their travels. God was real to him, ever present in his thoughts. When misunderstood, when called upon to face danger and to bear insult for Christ's sake, he endured without retaliation. Moses believed in God as one whom he needed, and who would help him because of his need. God was to him a present help. [Cf: The Advocate 11-01-99 para. 02 ] p. 536, Para. 2, [1899MS].

Much of the faith which we see is merely nominal; the real, trusting, persevering faith is rare. Moses realized in his own experience the promise that God will be a rewarder of those who diligently seek him. He had respect unto the recompense of the reward. Here is another point in regard to faith which we wish to study: God will reward the man of faith and obedience. If this faith is brought into the life-experience, it will enable every one who fears and loves God to endure trials. Moses was full of confidence in God, because he had appropriating faith. He needed help, and he prayed for it, grasped it by faith, and wove into his experience the belief that God cared for him. He believed that God ruled his life in particular. He saw and acknowledged God in every detail of his life, and felt that he was under the eye of the All-seeing One, who weighs motives, who tries the heart. He looked to God, and trusted him for strength to carry him, uncorrupted, through every form of temptation. He knew that a special work had been assigned to him, and he desired, as far as possible, to make that work thoroughly successful. But he knew that he could not do this without divine aid. . . . The presence of God was sufficient to carry him through the most trying situations. . . . [Cf: The Advocate 11-01-99

para. 03 ] p. 536, Para. 3, [1899MS].

Moses did not merely think of God; he saw him. God was the constant vision before him; he never lost sight of his face. He saw Jesus as his Saviour, and he believed that the Saviour's merits would be imputed to him. This faith was to Moses no guess-work; it was a reality. This is the kind of faith we need,--faith that will endure the test. Oh, how often we yield to temptation, because we do not keep our eye upon Jesus! Our faith is not continuous, because, through self-indulgence, we sin, and then we can not endure, as "seeing him who is invisible." [Cf: The Advocate 11-01-99 para. 04 ] p. 536, Para. 4, [1899MS].

Make Christ your daily, hourly companion, and you will not complain that you have no faith. Contemplate Christ. View his character. Talk of him. The less you exalt self, the more you will see in Jesus to exalt. God has a work for you to do. Keep the Lord ever before you. Reach up higher and still higher for clearer views of the character of Christ. When Moses prayed, "I beseech thee, show me thy glory," the Lord did not rebuke him, but he granted his prayer. God declared to his servant, "I will make all my goodness pass before thee, and I will proclaim the name of Jehovah before thee." We keep apart from God, and this is why we do not see the revealings of his power.-- *Selection from Testimonies*. Mrs. E. G. White. [Cf: The Advocate 11-01-99 para. 05 ] p. 536, Para. 5, [1899MS].

(*Address by Mrs. E. G. White.*) July 10, 10 a.m.--I desire that we shall know the very path we are to travel, the very grace we are to receive, in order that we may obtain our life insurance policy in the kingdom of God. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby given unto us exceeding great and precious promises, that by these ye might be partaker of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." [Cf: Australasian Union Conference Record 07-12-99 para. 01] p. 537, Para. 1, [1899MS].

How many there are that forget. They forget that they were baptized, to rise out of the water to live in the likeness of Christ's resurrection. [Cf: Australasian Union Conference Record 07-12-99 para. 02] p. 537, Para. 2, [1899MS].

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall. Every one of us can make our election sure or we can make it a failure. 'If ye do these things ye shall never fall.' If we live on the plan of addition, God will work for us on the plan of multiplication." [Cf:

Australasian Union Conference Record 07-12-99 para. 03] p. 537, Para. 3, [1899MS].

The one who appreciates the Word of eternal life will be a most diligent worker. He is to work out his own salvation with fear and trembling. Why the fear? you say. Why the trembling? Lest he shall in some way make crooked paths for his feet. He is to place himself in such a position that he can keep his eyes fixed on Jesus. He is to behold Him and His character. Those who do this live on the plan of addition, not the plan of subtraction. [Cf: Australasian Union Conference Record 07-12-99 para. 04] p. 537, Para. 4, [1899MS].

"Add to your faith." You have faith in Jesus Christ as your Saviour. All should have faith in Him as a Saviour. We are to work in accordance with that faith. We show our faith by working, by keeping our eyes fixed on the mark of the prize of our high calling in Christ Jesus. [Cf: Australasian Union Conference Record 07-12-99 para. 05] p. 537, Para. 5, [1899MS].

He who beholds Jesus, realizing what He is to us and what we are to Him, will be diligent. He will live on the plan of addition, adding to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. This is a process of growth. He who co-operates with Christ will not be found tomorrow where he is to-day. Every day he will follow on to know the Lord, that he may know that His going forth is prepared as the morning. Of those who live in this way it will be written at last, "Ye are complete in Him." [Cf: Australasian Union Conference Record 07-12-99 para. 06] p. 537, Para. 6, [1899MS].

We are to work not merely for our own souls, but for the souls of all with whom we are connected. Parents are to keep before them the point to which they should work--the perfection of the characters of their children. They are to strive earnestly to perfect the characters of their children, because the future immortal life will show the result of the work they have done. Those parents who educate their children aright, weeding out every unruly trait, are fitting them to become missionaries for Christ in truth, in righteousness, in holiness. He who in his childhood does service for God, adding to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness and to godliness brotherly kindness, and to brotherly kindness charity, is fitting himself to hear the words, "Child, come up higher; enter the higher school." Do you think we shall not learn anything there? We have not the slightest idea of what will then be opened before us. With Christ we shall walk before the living waters. He will open before us the beauty and glory of nature. He will show us what He is to us and what we are to Him. There are lessons we do not know now that we shall know hereafter. [Cf: Australasian Union Conference Record 07-12-99 para. 07] p. 538, Para. 1, [1899MS].

The education that is to be given in our families is this. The child that lives the life of Christ, studies the character of Christ, the child who is prayed with and prayed for, will be prepared to enter the higher grade. [Cf: Australasian Union Conference Record 07-12-99 para. 08] p. 538, Para. 2, [1899MS].

Can we suppose that parents who have neglected or indulged their children, letting them, because it is easier, follow their own way, stand on the same footing as parents who have followed the will and way of God? Churches have been troubled by the defective characters of parents and the defective characters of their children. What have they been bringing to the foundation? Only wood, hay, and stubble. They may be saved and their children may be saved, because they have at last awakened to their defects; but will they be regarded in the same light as are those whose lives have been devoted to the service of Christ? As one star differeth from another star in glory, so it will be with the saints in light. [Cf: Australasian Union Conference Record 07-12-99 para. 09] p. 538, Para. 3, [1899MS].

It means everything to us to work out our own salvation with fear and trembling. God works in us, to will and to do of His good pleasure. If we let Him work He will work. Our reward in heaven above depends on our daily walk and conversation here below. We can be Christians here. And to be a Christian it is not necessary that we live in depression, mourning because we cannot have our own way. If we are Christians indeed Christ is formed within, the hope of glory. This brings a light into the chambers of the mind and the soul-temple which nothing can put out. We need religion in the soul. We need to carry out the principles of true godliness. [Cf: Australasian Union Conference Record 07-12-99 para. 10] p. 538, Para. 4, [1899MS].

True education embraces not merely a training of the intellect, but is a symmetrical development of all the powers--physical, mental, and moral. It is the inculcation of those ideas which will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. It should ever be kept before the students in our schools that higher education is an experimental knowledge of the plan of salvation, and that knowledge is secured by earnestly and diligently searching the Scriptures. Such an education will renew the mind and transform the character, restoring the image of God in the soul. This is the education which will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and enable us to understand the voice of God. It will fit the learner to become a co-worker with Jesus Christ, dispelling the moral darkness and bringing light and knowledge into the world. It is the simplicity of godliness--our passport from the preparatory school of earth to the higher school above. [Cf: Australasian Union Conference Record 07-12-99 para. 11] p. 538, Para. 5, [1899MS].

Higher education is found in the words spoken by our Lord and Saviour, the Great Teacher sent by God. Having stood in the councils of God, the elements of truth from the least to the greatest were always familiar to his mind. All the treasures of heaven were included in the gospel, and were given to him to bestow upon the fallen race, that every soul might receive the help needed to break the chain which bound him a slave to sin, and to become free in Christ Jesus. He spoke with the power and authority of a divine oracle, and with a knowledge that he was unfolding truth of the highest magnitude--even the words of eternal life. [Cf: Australasian Union Conference Record 07-12-99 para. 12] p. 539, Para. 1, [1899MS].

God's appointments and grants in our behalf are without limit. The

throne of grace is itself the highest attraction, because occupied by One who permits us to call Him Father. But the Lord Jehovah did not deem the principle of salvation complete while invested only with His own love. By His own appointment He has placed at His altar an Advocate clothed in His nature. As our Intercessor, his office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who receive Him. To them He gives power, by virtue of His own merits, to become members of the royal family--children of the heavenly King. And the Father demonstrates His infinite love for Christ, who paid our ransom by His blood, by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death and mediation of His Son. [Cf: Australasian Union Conference Record 07-12-99 para. 13] p. 539, Para. 2, [1899MS].

This is the science of salvation, the science of true godliness, the true science of all education which the student can take with him into the higher grade--the courts above. That which heaven deems important in all education is that kind of knowledge which has been revealed from eternity, and which enters into the purposes of God, expressing His mind and revealing His glory. To obtain this education is the study of the angels of God and of all the heavenly intelligences. The themes which should absorb our attention in this life, and which will demand study throughout the eternal ages, are so momentous that they not only supersede the discoveries of man, but engross the undivided attention of the only begotten Son of God. [Cf: Australasian Union Conference Record 07-12-99 para. 14] p. 539, Para. 3, [1899MS].

This education can be gained only from a study of God's Word. It will ennoble and expand the intellect, and strengthen the spiritual powers. It will enlarge the narrow confines of human scholarship, and present before the mind a far deeper knowledge to be obtained through a vital connection with God. It will bring every student who is a doer of the Word into a broader field of thought, and will secure to him a wealth of learning which is imperishable. Without this knowledge it is certain that man will lose eternal life; but, possessing it, he will be fitted to become a companion of the saints in light. [Cf: Australasian Union Conference Record 07-12-99 para. 15] p. 539, Para. 4, [1899MS].

Centuries ago, when enshrouded in the pillar of cloud, Christ, through Moses, instructed the Israelites how they were to teach their children, Moses received, direct from God, the lessons he was to give to the people. "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up. . . . Keep, therefore, and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, 'Surely this great nation is a wise and understanding people.'" [Cf: Australasian Union Conference Record 07-12-99 para. 16] p. 539, Para. 5, [1899MS].

. . . And the Lord said unto Moses, "Write thou these words; for after the tenor of these words have I made a covenant with thee and with Israel." . . . And He wrote upon the tables the words of the covenant. In giving this remarkable instruction to Moses, God taught that His chosen people should be the repository of truth for the whole world.

There can be no higher education than this; none more pure or none more precious for all mankind. [Cf: Australasian Union Conference Record 07-12-99 para. 17] p. 540, Para. 1, [1899MS].

If our youth obtain that knowledge they will be able to gain all the rest that is essential; but, if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord. They may gather all the knowledge that books can give and yet be ignorant of the first principles of that righteousness which could give them a character approved of God. [Cf: Australasian Union Conference Record 07-12-99 para. 18] p. 540, Para. 2, [1899MS].

Christ is the greatest Teacher, the greatest Benefactor upon whom the world will ever look. He is the Way, the Truth, and the Life. He is the Light of the world, ascending the firmament of truth and shining in clear, distinct rays. Should He withdraw His beams the world would be shrouded in eternal darkness. He contemplated the situation of the world. He saw that eternal interests were involved in the choice man should make--an immortal crown for the overcomer, unhappiness and eternal ruin for those who should neglect the higher education--the science of salvation. He rejoiced in the anticipation of doing for His followers more than they could ask or think. He came to our world to mould character and give mental power. His mission to earth was to shed abroad the bright beams of true education, that our pursuits and aims in this life might not be misapplied and lost; for we may carry with us all the treasure of knowledge which gives us a fitness for the life that measures with the life of God. [Cf: Australasian Union Conference Record 07-12-99 para. 19] p. 540, Para. 3, [1899MS].

All who learn the science of salvation must be submissive students in the school of Christ, that the soul-temple may be the abiding place of the Most High. If we would learn of Christ we must be emptied of every proud possession, that He may imprint His image upon the soul. It was because of a close connection with the living God that Daniel received true education, and knowledge, and understanding and wisdom. By abiding in Christ, by doing His will, by simple faith in His word, even the unlearned may have this knowledge. To these humble, trusting ones the Lord Jesus reveals that all knowledge not perverted by the wisdom and sayings of men leads heavenward. [Cf: Australasian Union Conference Record 07-12-99 para. 20] p. 540, Para. 4, [1899MS].

The teachings of Christ were of an entirely practical nature. By the use of parables He brought the eternal future to view. Some were afraid of His searching truths; others who listened to His teachings came to Him privately and sought an explanation. This was the desire that Christ wished to arouse, that He might give them more definite instruction. None will come in vain to Christ to inquire for a clearer knowledge of truth, for He has declared, "If any will do the will of God he shall know of the doctrine, whether it be of God or whether I speak of Myself." Those who have yielded their will to God are receiving a training in Christ's school to do all the justice possible to His divinity. Those who study His word, with hearts opened to receive the impressions made by the Holy Spirit, will not complain that they cannot see clearly the meaning of His word. He will unfold to them the mysteries of the kingdom of heaven, and these mysteries will be understood by the heart that longs to know the truth. A heavenly light will shine into the soul-temple, and be revealed unto others as the

bright shining of a lamp on a dark path. When the mind is not clear it is the privilege of all to go to the Great Teacher and ask Him, who uttered those mysterious truths, to enlighten the understanding. In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His wisdom and grace for our appropriation, to enjoy and to communicate to others. [Cf: Australasian Union Conference Record 07-12-99 para. 21] p. 540, Para. 5, [1899MS].

The message of deliverance is granted to all. We are to wear Christ's yoke and bear His burden. What is redemption? It is that process by which the soul is trained for heaven, and it requires something higher, something more divine than the mere knowledge of books. This training means a knowledge of Christ; it means emancipation from ideas, from habits and practices that have been gained in the school of the Prince of Darkness. The soul must be delivered from habits and practices which are opposed to loyalty to God. In this life we are to learn submission to the Divine will, or we shall not be able to enter into the kingdom of heaven. True religion enables a man to overcome stubbornness, pride, selfishness, worldly ambition, questioning, and unbelief. There is grace and strength in Christ to enable us to rise above the alluring, infatuating temptations of Satan and lead us to the Cross of Calvary, that we may become active, devoted, loyal workers for the cause of truth. [Cf: Australasian Union Conference Record 07-12-99 para. 22] p. 541, Para. 1, [1899MS].

The truths contained in the Scriptures are grand, elevating, uplifting, ennobling. If the lost image of God is restored during probationary time these truths must be cherished. They are graced with such simplicity that they could not have originated in any human mind. A Sower from a higher world went forth to sow the seeds of truth. Only this higher phase of education is able to prepare students for the higher life--the highest grade in the highest school, where, with Christ and God as teachers, we shall throughout the ceaseless ages of eternity learn how best to magnify and glorify God's name. [Cf: Australasian Union Conference Record 07-12-99 para. 23] p. 541, Para. 2, [1899MS].

My husband and I took an interest in the Sanitarium in Battle Creek from the time it was first started. It was very hard work to get right ideas fixed in the minds of the workers in regard to what the Sanitarium should be. We had to go over the ground again and again and again, teaching them line upon line, precept upon precept, here a little and there a little. We had to draw back in some lines, and encourage advance in others. We had to work against every objection that could be raised, in order to get the institution established. [Cf: Australasian Union Conference Record 07-21-99 para. 01] p. 541, Para. 3, [1899MS].

The work of the Sanitarium was started in New South Wales in a dwelling house. We did not know how the rent for this was to be paid. I took one room, and Brother Baker took two, and with this help the rent was paid. The work has been continued in this house ever since. Those in charge of the Sanitarium have done the very best they could under the circumstances. We have been hoping and praying that help would come. We have been trying in every way to get out of the premises now occupied, and get a piece of land away from the noise and confusion of

the city. The smoke from the chimneys makes it impossible for the atmosphere in a city to be pure. [Cf: Australasian Union Conference Record 07-21-99 para. 02] p. 541, Para. 4, [1899MS].

From the light I have received, I know that if ever there was a country where a Sanitarium was needed it is New South Wales, and I may say also, Victoria. There is indeed a great necessity for such an institution. The people say, "But we have our hospitals." Some may go to the hospitals and get benefit from the treatment, but it would mean death for others to go there. We should have a Sanitarium under our own regulations, that the truth of God on health reform may be given to the world. Those connected with such an institution, who are being educated as nurses, should be trained to go forth from the institution as solid as a rock upon the principles of health reform and other points of the truth. [Cf: Australasian Union Conference Record 07-21-99 para. 03] p. 541, Para. 5, [1899MS].

Why should we have a Sanitarium?--Because a class of patients will come to it who know nothing of the principles we teach. They may, perhaps, have heard something, and as they become acquainted with the workers, if these workers are what they should be, they will carry an influence with them when they leave that will have a right impression on the minds of those with whom they come in contact. This should be our aim. Each worker in the Sanitarium can exert a favorable or unfavorable influence upon the patients. If, by their deportment and conversation, their patience and kindness, they exert a right influence, the patients will see that they practice the truth they profess. These patients will carry a good impression away with them. Thus the truth can be given to a class which it would be impossible to reach in any other way. [Cf: Australasian Union Conference Record 07-21-99 para. 04] p. 542, Para. 1, [1899MS].

The Lord God of Israel would not have given directions to have everything according to the pattern shown in the mount if He had not meant us to work according to those directions. That is, in whatever institutions we establish, in whatever we do, our work should be a fitting representation of the most elevated ennobling principles that have ever been given to man. [Cf: Australasian Union Conference Record 07-21-99 para. 05] p. 542, Para. 2, [1899MS].

The Lord has instructed me that we can have a Sanitarium here if everyone will do as I was reading this morning in the eighth and ninth chapters of Second Corinthians. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." What was their trial?--After the death of Stephen, the Christians were driven from Jerusalem and scattered to different places, and some of them came to Macedonia. How many of us have been brought into such straits? They had to flee from their homes. It had been prophesied that there would be a famine in Jerusalem. This famine had come, and now the ones who had been driven from Jerusalem must have help. "Their deep poverty abounded unto the riches of their liberality; for to their power I bear record, yea, and beyond their power they were willing of themselves." Some who had no money gave part of their wearing apparel. Some divided the store of food they had, living poorly, that those who were suffering in Jerusalem might be fed. "Praying us with much entreaty that we would



receive the gift." Because of their poverty the apostle tried to restrain them, but they prayed him to receive the gift. They did not know how to get their gift to Jerusalem, but Paul and Barnabas were going there, and they rejoiced to think they could send their gift by them. [Cf: Australasian Union Conference Record 07-21-99 para. 06] p. 542, Para. 3, [1899MS].

"And this they did, not as we hoped." They gave beyond the expectation of the apostles, who had looked for only a small amount. They brought so much that the apostles had to be entreated to receive the gift. They did not weigh the matter, wondering whether there would be anything left for them. [Cf: Australasian Union Conference Record 07-21-99 para. 07] p. 542, Para. 4, [1899MS].

"This they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." How did they do this?--When the wants of those in Jerusalem were made known in the church, they went down on their knees and told the Lord that they would consecrate themselves to Him, and asked Him to make them willing to do all they could. Those in Jerusalem had nothing; they had something, and they would divide. [Cf: Australasian Union Conference Record 07-21-99 para. 08] p. 542, Para. 5, [1899MS].

"And unto us by the will of God." How did they know it was the will of God?--Because they had first made the surrender. They had made the sacrifice of themselves. They were willing to make any sacrifice to relieve the afflicted ones. "Insomuch,"--the apostle addresses the church at Corinth, "that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. [Cf: Australasian Union Conference Record 07-21-99 para. 09] p. 543, Para. 1, [1899MS].

I speak this to you who are here before me. Let us see what we can do. We need to consecrate ourselves to God. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich?--Rich in what?--In possessing the eternal riches, a life which measures with the life of God. What suffering, what anguish, Christ endured to gain this for us! Who can describe it! [Cf: Australasian Union Conference Record 07-21-99 para. 10] p. 543, Para. 2, [1899MS].

We need to feel the influence of the willing Spirit of God. We are to give ourselves to the Lord. We belong to Him because we have been bought with a price. Those connected with institutions which have been established, should feel it their privilege and duty to help the institutions God would have established where there is nothing to give character to the work. There can be an imparting which will bring blessing. [Cf: Australasian Union Conference Record 07-21-99 para. 11] p. 543, Para. 3, [1899MS].

The pattern given in the mount was a perfect pattern, and God says to us, "Whatever ye do for Me let it be perfect." But this does not mean that our buildings must be embellished. [Cf: Australasian Union Conference Record 07-21-99 para. 12] p. 543, Para. 4, [1899MS].

"And herein I give my advice," Paul continues, "for this is expedient for you who have begun before, not only to do, but also to be forward a year ago." How many years have we occupied that dwelling-house as a Sanitarium?--About three years. It was engaged for two years, and we hoped that by the time the two years were over we would have a building of our own. But meeting-houses had to be built and we do not regret building one that has been built. [Cf: Australasian Union Conference Record 07-21-99 para. 13] p. 543, Para. 5, [1899MS].

"Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality. As it is written, He that had gathered much had nothing over, and he that had gathered little had no lack." Why? Because the Lord made the little go as far as the great. By the blessing of God the smallest offering may become a most precious gift. The Lord blesses our gifts in accordance with the self-denial, the self-sacrifice manifested. And when we deny ourselves for the benefit of others, we shall find that others will deny themselves to help us. [Cf: Australasian Union Conference Record 07-21-99 para. 14] p. 543, Para. 6, [1899MS].

I will not stop to read the rest of these chapters, but I want you to read them for yourselves. I want you to see the blessing that comes to those who do the very work at the very time and in the very crisis that God would have done. [Cf: Australasian Union Conference Record 07-21-99 para. 15] p. 544, Para. 1, [1899MS].

When our people are imbued with the spirit of liberality that prompted the church in Macedonia, they will be led to say,--We will arise and build, because we are losing time. We have been losing time ever since we went into the dwelling house in Summer Hill. Not losing time in one sense. In one sense the best that could be done has been done. But we have been losing time because we have not been able to do what we might have done if our brethren living where institutions have been established had said, "We have made a beginning. We will now bind about our wants and help those who have nothing." [Cf: Australasian Union Conference Record 07-21-99 para. 16] p. 544, Para. 2, [1899MS].

This might have been done, but it has not been, and the burden now falls upon us in this country. Two things now demand our means and attention--the Sanitarium and the meeting house at Newcastle. Which, you say, shall receive the first attention? I hardly want to say. The necessity for both buildings is great. [Cf: Australasian Union Conference Record 07-21-99 para. 17] p. 544, Para. 3, [1899MS].

I wish to say, as I wrote to the brethren in America, God will bless you as you take hold of this work and help to the best of your ability. We can deny ourselves. But we must take hold of one thing at a time, and make it a success. Then we shall be prepared to take hold of the next thing. Every health reform institution that is established is to be conducted in accordance with its name. It is to be a health *reform*

institution, not a health deform institution. [Cf: Australasian Union Conference Record 07-21-99 para. 18] p. 544, Para. 4, [1899MS].

I give Dr. Caro a word of praise and commendation, because he has not become discouraged at not being able to carry out what he wanted, and what those connected with him wanted. He saw so many lines to which the means must be given, and he kept thinking, "Our time will come." And has it not come? There are then a few months before the lease is up. Shall we not do something before that time? [Cf: Australasian Union Conference Record 07-21-99 para. 19] p. 544, Para. 5, [1899MS].

I desire that everyone of us shall feel that this is the very work we are to have an interest in. Let everyone do something, when, if it is necessary to put up a building in some other locality, we shall work to the very best of our ability to help. But one thing must be done at a time. If the Sanitarium is established, let everything in it be appropriate to the name. God will help us; then let us have it so. [Cf: Australasian Union Conference Record 07-21-99 para. 20] p. 544, Para. 6, [1899MS].

No extravagance must be seen in our institutions. We cannot locate in a place where land is expensive, where we would have to put up an extensive building to correspond with the place. We must put up a building which will answer our purpose. Time is short, and in the name of the Lord I say that we should take these things to heart. Everyone of us should feel that he must do something, and to do it without delay. God will help us if we will come up to His help. [Cf: Australasian Union Conference Record 07-21-99 para. 21] p. 544, Para. 7, [1899MS].

Do you not want to have a place where, if you are sick, you can have good treatment, where you can be under the care of physicians who are attended by the angels of God? I know that God has put a burden upon Dr. Caro, and if he is allowed to carry a great many more burdens with it, he will break down. We want him to carry a burden which none of you can carry. We want him to be free and happy, able to welcome the patients, rich or poor; not because of the extravagant display in the building, but because of its neatness and order, and because of the presence of facilities which are essential in any Sanitarium. [Cf: Australasian Union Conference Record 07-21-99 para. 22] p. 545, Para. 1, [1899MS].

God has just as surely put His Spirit upon Dr. Caro as He has upon Dr. Kellogg. He is with him as he takes up the cases of his patients. Our doctors have burdens to bear. Their responsibilities are terrible. I have seen Dr. Kellogg fall on his knees in an agony of distress when an operation was to be performed which meant life or death. One false movement of the instrument would cost the patient's life. Once, in a critical operation, I saw a hand laid upon his hand. That hand moved his hand, and the patient's life was saved. [Cf: Australasian Union Conference Record 07-21-99 para. 23] p. 545, Para. 2, [1899MS].

The Lord will preside in our institutions here, but the living principles of truth must be kept pure, uncontaminated by anything that would mar their lustre. [Cf: Australasian Union Conference Record 07-21-99 para. 24] p. 545, Para. 3, [1899MS].

The medical work has been represented as the right hand of the body of truth. This hand is to be constantly active, constantly at work; and God will strengthen it. But it is to remain a hand; it is not to be made the body. I desire that this point shall be understood. The living truth of God is to be made known in our medical institutions. This does not mean that the doctor or any of the workers are to introduce the truth to everyone. That is not the way to do. The truth can be presented without doing this. The nurses and workers are not to go to the patients saying, We believe in the Third Angel's Message. That is not their work, unless the patients desire to hear; unless their objections have been removed, and their hearts softened. Act so that the patients will see that Seventh-day Adventists are a people who have common sense. Act so that they will feel that the institution is a restful place. Bible truth is to be presented, but special points of the truth are not to be brought out before all the patients. If they ask you questions, give them the reasons of your faith. In this way light will shine forth. [Cf: Australasian Union Conference Record 07-21-99 para. 25] p. 545, Para. 4, [1899MS].

Patients may be asked to attend our meetings, and there they will hear the truth, knowing at the same time that it is not pressed upon them. Then when they leave the Sanitarium, and hear people saying, I do not want to go there to be made a Seventh day Adventist, they will tell them that the workers at the Sanitarium press the truth upon no one. [Cf: Australasian Union Conference Record 07-21-99 para. 26] p. 545, Para. 5, [1899MS].

We need a Sanitarium. We desire that every soul here shall be interested in this work, because God is interested in it, and we should be interested in what God is interested in. We want to see this institution as God sees it. He sees a class reached by its work who can be reached in no other way. Thus many will gain a knowledge they never had before. This is the work the Lord desires to have done. Then let it be hindered no longer. God help us to take hold of it. No one man is to do the whole work. Let us all help to the best of our ability. [Cf: Australasian Union Conference Record 07-21-99 para. 27] p. 545, Para. 6, [1899MS].

Everything is to be done according to right principles. May the Lord inspire us with His Spirit, and help us to give ourselves to Him. Nothing that we have is our own. All is the Lord's, and we are to do His work. God will put His Spirit upon those who will do something, and do it now. *Mrs. E. G. White*. [Cf: Australasian Union Conference Record 07-21-99 para. 28] p. 546, Para. 1, [1899MS].

Thursday, July 20, 1899. I want to say that I am very thankful that the movement to erect a health retreat here has been made. My heart has been deeply pained as I have seen parents here who did not know what to do when their children were sick. [Cf: Australasian Union Conference Record 07-26-99 para. 01] p. 546, Para. 2, [1899MS].

This institution is to be a place where an education will be given in right principles of health reform, so that those who receive help in it will go forth with an understanding of how to take care of themselves, and thus prevent sickness, and also how to treat sickness if it should come upon them. They should be taught by example how to take care of themselves in regard to diet. Men and women need an intelligent

knowledge of how to care for the sick wherever they are, and how to give rest from suffering. [Cf: Australasian Union Conference Record 07-26-99 para. 02] p. 546, Para. 3, [1899MS].

In the night season I was looking at a building. "What is this?" I asked. "The building in which you shall take care of the sick and suffering." "But," I said, "I did not know that we had such a building." "No," was the answer, "but you must have it." This building presented was very nearly like the building now being erected here. [Cf: Australasian Union Conference Record 07-26-99 para. 03] p. 546, Para. 4, [1899MS].

The building is so placed that it will get all the sunshine possible, not only in the sleeping rooms, but in the rooms where the patients sit. The sun is God's doctor, which brings health and strength, purifying and giving color to the blood, and we must have it. It was objected that the building would be askew with the road. "Askew let it be," I said; "that building must be where it will get the sunshine, in whatever position it is." The building is just right as it now is. It will get the sunshine, and I am well pleased with it. [Cf: Australasian Union Conference Record 07-26-99 para. 04] p. 546, Para. 5, [1899MS].

When in the night season the building was standing before me, I said, "We have no money; how can we put up such a building?" I was asked, "Where are you going to put your wearied, worried, worn-out ministers? Are you going to let them go wherever they can find a place?" I said, "We are going to take care of them." The answer was, "You need a building fully as large as this in which to take care of them, and you need another building in which the very sick can be accommodated." [Cf: Australasian Union Conference Record 07-26-99 para. 05] p. 546, Para. 6, [1899MS].

This is the work that must be done, but we must move carefully, so that we shall not incur a heavy debt. [Cf: Australasian Union Conference Record 07-26-99 para. 06] p. 546, Para. 7, [1899MS].

I never have seen such carelessness in regard to the health as I have seen in this community. We need to educate, educate, educate. If human beings are worth all that has been paid for them, should they not be uplifted? For us the Majesty of heaven, the King of glory, laid aside His royal robe and kingly crown, and clothed His divinity with humanity. This He did that humanity might touch humanity, and divinity lay hold of divinity; and thus the help that the sick and suffering need be brought to them. As we follow Christ in doing this work, we shall awaken an interest in the God we love and serve. We shall find that this is the successful way to save soul and body. Medical missionary work is the entering wedge to the work of saving souls. [Cf: Australasian Union Conference Record 07-26-99 para. 07] p. 546, Para. 8, [1899MS].

You will remember the poor paralytic who was brought to Christ. This man had heard that the Saviour was healing the sick, but he did not know how to get to Him. His friends decided to take him to Christ, but when they reached the house where He was teaching, there was so great a crowd that they could not get even to the door. Christ saw them bringing that man to Him. He saw them leaving their home, and His heart went with them at every step. [Cf: Australasian Union Conference Record

07-26-99 para. 08] p. 547, Para. 1, [1899MS].

As the sick man's friends stood round the house where Christ was speaking, unable to get in, some one suggested that they take off part of the roof, and let him down at Christ's feet. The priests had told this man that his sins were the cause of his sickness, and they could give him no hope that there was any way in which he could be saved from sin. With this burden of sin upon him, the paralytic was let down before Christ. The Saviour knew just where to commence. His work for the sufferer. He knew that he was longing for help, and He said, "Son, thy sins be forgiven thee." Hope sprang up in the man's heart. But the wrath of the priests was roused, and they said, "Who can forgive sins but God alone." [Cf: Australasian Union Conference Record 07-26-99 para. 09] p. 547, Para. 2, [1899MS].

"When Jesus perceived their thoughts, He, answering, said unto them, What reason ye in your hearts! Whether is it easier to say, Thy sins be forgiven Thee; or to say, Rise up and walk? But that ye may know that the Son of Man hath power on earth to forgive sins. (He said unto the sick of the palsy), I say unto Thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day." [Cf: Australasian Union Conference Record 07-26-99 para. 10] p. 547, Para. 3, [1899MS].

I am glad we have a health retreat here. It is not ready for use yet, but it soon will be. We are going to move out by faith. We have already moved out by faith in putting this building on the ground. God knows all about it. I would ask you all, instead of investing your means in something you can do without, help us in furnishing our health retreat. We desire that everyone shall become interested in this institution, where an education is to be given in the science of healing. Every student in the school is to understand that he is to be economical in everything, in dress, in time, that he may have something to divide with the suffering poor. If those to whom the Lord has entrusted means use their money to glorify themselves instead of helping suffering humanity, they dishonor their Maker. God has entrusted men with His goods, His capital, and they are to use this capital aright, for it is the Lord's money. [Cf: Australasian Union Conference Record 07-26-99 para. 11] p. 547, Para. 4, [1899MS].

This institution is to be a blessing to the afflicted and suffering. There are souls to be saved. Christ left His home in glory in order to do this work. He came as a man. Unless He had come thus, He could not have reached the suffering ones. Satan had the field, and he was doing all he could to keep men and women in affliction. [Cf: Australasian Union Conference Record 07-26-99 para. 12] p. 547, Para. 5, [1899MS].

Christ is touched with the feelings of our infirmities. Why was He poor? Why did He not come to our world with outward display, with splendor and power? Because He wanted to bring to every human being the test that all must bear. Humanity must be touched with the sufferings of humanity, that men and women might learn how to show tenderness, kindness, and pity, and thus a Christ-likeness of character be developed in humanity. In this way they were to be fitted to be missionaries. This is the work that is to be done everywhere. [Cf:

Australasian Union Conference Record 07-26-99 para. 13] p. 547, Para. 6, [1899MS].

God declares, that in the last day there will be only two parties, one on the right hand and one on the left. To those on the left hand He says, "I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not." They have no part with Him; for they know nothing about Him. They could not enjoy life in His kingdom and He says to them, "Depart from Me." [Cf: Australasian Union Conference Record 07-26-99 para. 14] p. 548, Para. 1, [1899MS].

They are surprised. They did not think that they had done anything particularly wrong. "Lord when saw we Thee an hungered," they ask, "or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" Christ answers, "Inasmuch as ye did it not to one of the least of these ye did it not to Me." [Cf: Australasian Union Conference Record 07-26-99 para. 15] p. 548, Para. 2, [1899MS].

To those on the right hand Christ says, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." [Cf: Australasian Union Conference Record 07-26-99 para. 16] p. 548, Para. 3, [1899MS].

These also are surprised. They did not think that they had done anything worthy of commendation. "Lord, when saw we Thee an hungered, and fed Thee?" they ask, "or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?' Then the King shall answer and say unto them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." [Cf: Australasian Union Conference Record 07-26-99 para. 17] p. 548, Para. 4, [1899MS].

They are co-workers with Christ. They believed and lived the words-- "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." This responsibility rests upon every one of us. The students in this school are daily to strive to form characters for the future immortal life. God is testing us, to see whether we will prove ourselves worthy to enter in through the gates into the city. Why are we here? It seems strange to everybody that we should be located in the woods. But we do not want our students to be near the city. We know that even though we bring them into the country, we cannot escape from all evil. We have a public-house here, and not long ago a man left this public-house drunk. As he was crossing a bridge he fell from his horse and was killed. Thus through intemperance Satan works to destroy. But in the country the youth are less exposed to temptation. They are away from the sights and the sounds of the city. [Cf: Australasian Union Conference Record 07-26-99 para. 18] p. 548, Para. 5, [1899MS].

We desire to take the students away from the foul atmosphere of the city. Not that Satan is not here. He is here, but we are trying to do

all we can to place the students in the very best circumstances, in order that they may fasten their eyes on Christ. In the country they are not near the temptation of horse-racing and cricket matches. Once in Sydney I saw a great multitude on one of the streets. Hundreds and hundreds, and I might say thousands, were gathered together. "What is the matter?" I asked, "It is because of the cricket match," was the answer. And while men were playing the game of cricket, and others were watching the game, Satan was playing the game of life for their souls. Therefore we decided to locate our school where the students would not see cricket matches or horse races. We are just where God wants us to be, and many conversions have taken place in this school. [Cf: Australasian Union Conference Record 07-26-99 para. 19] p. 548, Para. 6, [1899MS].

The work of education must begin in the home. It must be carried on in the schoolroom. Parents and teachers must unite in doing all they can in order to place the youth on vantage ground. Children have hereditary tendencies to wrong, which must be overcome. [Cf: Australasian Union Conference Record 07-26-99 para. 20] p. 549, Para. 1, [1899MS].

Christ came to restore the moral image of God in man, and if parents and teachers will do all in their power, with prayer, working to bring their children into a right position, God will bless them. [Cf: Australasian Union Conference Record 07-26-99 para. 21] p. 549, Para. 2, [1899MS].

Missionary work is to be done on this ground; for this is missionary soil. Efforts are to be made to save body and soul. In order that the soul may be saved, attention must be given in sympathy to the sufferings of the body. [Cf: Australasian Union Conference Record 07-26-99 para. 22] p. 549, Para. 3, [1899MS].

In the Word of God is found the education of God. This Word tells what Christ will do in behalf of everyone who will co-operate with Him. This book should be our lesson book, for it contains the higher education. Christ prayed, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Do we not all wish to know how to gain life eternal? It is gained by knowing God and Jesus Christ. We are to make our teaching in regard to this as plain and clear as possible, and then students will fall in love with it. [Cf: Australasian Union Conference Record 07-26-99 para. 23] p. 549, Para. 4, [1899MS].

This morning I was reading the nineteenth Psalm and the Psalms following, and I thought, What beautiful lessons these Psalms teach. "The heavens declare the glory of God, and the firmament showeth His handywork." What is the matter with us? We have lost sight of God. The world has lost the knowledge of God. Our work is to bring this knowledge within the reach of all we possibly can. Our message is. "Behold the Lamb of God, which taketh away the sin of the world." [Cf: Australasian Union Conference Record 07-26-99 para. 24] p. 549, Para. 5, [1899MS].

The history of Joseph and Daniel contain lessons which all should learn. How full their lives are of patience, of noble, sanctified independence. What better instruction could be given to the youth than this. How was it with Daniel. God gave him knowledge and understanding



in all visions and dreams. He strengthened Daniel's mind, increasing his power and his ability: and the record states, "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Cf: Australasian Union Conference Record 07-26-99 para. 25] p. 549, Para. 6, [1899MS].

Let us place ourselves where we may gain the very best knowledge in regard to our accountability to God and to the souls for whom we must give an account. As we help these souls to reach a higher standard, God will help us. "Dare to be a Daniel, dare to stand alone, dare to have a purpose true, and dare to make it known." This is what the youth should be taught to do. We need to catch the inspiration of God's Spirit, and then work with all the power He has given us to co-operate with Him in restoring the moral image of God in man. When we have done this, we shall feel indeed that we have not lived in vain. *Mrs. E. G. White.* [Cf: Australasian Union Conference Record 07-26-99 para. 26] p. 549, Para. 7, [1899MS].

Shall We Establish Church Schools.--1. "In all our churches, and wherever there is a company of believers, church schools should be established." [Cf: Australasian Union Conference Record 07-26-99 para. 01] p. 550, Para. 1, [1899MS].

2. "If people would encourage the church in which they are members, to establish small, humble school buildings in which to do service for God, they would accommodate their own children within their own borders." [Cf: Australasian Union Conference Record 07-26-99 para. 02] p. 550, Para. 2, [1899MS].

3. "In this country (Australia) many parents are *compelled* to send their children to school. Therefore, in localities where there is a church, a school should be established, if there are no more than six children to attend." [Cf: Australasian Union Conference Record 07-26-99 para. 03] p. 550, Para. 3, [1899MS].

4. "Establish schools for the children where there are churches. Where there are those who assemble to worship God, let there be schools for the children." "We are far behind in what the Lord would have us do in this matter. There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the children and youth may be educated in their own churches." [Cf: Australasian Union Conference Record 07-26-99 para. 04] p. 550, Para. 4, [1899MS].

Why Do We Need Church Schools?--5. "The education that is generally given in the schools of the world is not that which can be accepted as true education." [Cf: Australasian Union Conference Record 07-26-99 para. 05] p. 550, Para. 5, [1899MS].

6. "Can we wonder that children and youth drift into temptation and become educated in wrong lines where they are continually associating with other neglected children? Can we wonder, neglected as they have been, that their energies become devoted to amusements which do them no good, that their religious aspirations are weakened, and their

spiritual life darkened?" [Cf: Australasian Union Conference Record 07-26-99 para. 06] p. 550, Para. 6, [1899MS].

7. "There is earnest work to be done for the children. 'Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who are Israelites indeed to serve Him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Strike the blood upon your door-posts, and go not out until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever," [Cf: Australasian Union Conference Record 07-26-99 para. 07] p. 550, Para. 7, [1899MS].

8. "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:4. [Cf: Australasian Union Conference Record 07-26-99 para. 08] p. 550, Para. 8, [1899MS].

What Should be the Character of such Schools?--9. "The Lord would have our primary schools, as well as those for older persons, of that character that angels of God can walk through the room, and behold in the order and principles of government, the order and government of heaven." [Cf: Australasian Union Conference Record 07-26-99 para. 09] p. 550, Para. 9, [1899MS].

10. "These schools established in different localities . . . . should be built upon the same principles as were the schools of the prophets." [Cf: Australasian Union Conference Record 07-26-99 para. 10] p. 551, Para. 1, [1899MS].

How Should Church Schools be Supported?--11. "Let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God." [Cf: Australasian Union Conference Record 07-26-99 para. 11] p. 551, Para. 2, [1899MS].

12. "Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan? What the Lord Jesus expects in all believers is something besides being occupied and active; this activity should be trained in Christ's lines. God requires wholeness of service." [Cf: Australasian Union Conference Record 07-26-99 para. 12] p. 551, Para. 3, [1899MS].

13. "The church is asleep and does not realize the magnitude of this matter of educating the children and youth. . . . The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work."--(S.T., p. 200.) [Cf: Australasian Union Conference Record 07-26-99 para. 13] p. 551, Para. 4, [1899MS].

What Shall be Taught in Church Schools?--14. "The Bible must be made the groundwork and subject matter of education." "When teachers become connected with the Great Teacher, we shall see the golden mixture of

heaven in every line of study, binding all together, and enabling each one to do its work in revealing the character and purpose of God. Much is lost by the students because there is brought into their lessons studies that have an influence merely to make them ambitious to master them, while the truth is overshadowed and buried out of sight." [Cf: Australasian Union Conference Record 07-26-99 para. 14] p. 551, Para. 5, [1899MS].

15. "It is the Third Angel's Message that needs attention in our schools. . . . The urgent necessities that are making themselves felt in this time demand a constant education in the Word of God. . . . Students need lessons which they have not yet received. We are not at liberty to teach that which shall meet the world's standard of the standard of the church, simply because it is the custom to do so. [Cf: Australasian Union Conference Record 07-26-99 para. 15] p. 551, Para. 6, [1899MS].

16. "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."--(S.T., p. 58.) [Cf: Australasian Union Conference Record 07-26-99 para. 16] p. 551, Para. 7, [1899MS].

17. "Our schools should teach the children all kinds of simple labor. Teach them that all their faculties of body and mind were given to them to use, and that all are the Lord's, pledged to His service." [Cf: Australasian Union Conference Record 07-26-99 para. 17] p. 551, Para. 8, [1899MS].

18. "Let them employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries themselves." [Cf: Australasian Union Conference Record 07-26-99 para. 18] p. 551, Para. 9, [1899MS].

19. "If teachers were receiving light and wisdom from the Divine Teacher, . . . they would measure the relative importance of the things to be learned in school; the *common, essential* branches of education would be *more thoroughly* taught, and the Word of God would be honored and esteemed as the bread sent down from heaven."--(S.T., p. 165.) "The *common branches* of education should be *fully and prayerfully* taught." [Cf: Australasian Union Conference Record 07-26-99 para. 19] p. 552, Para. 1, [1899MS].

20. "In itself the beauty of nature leads the soul away from sin and worldly attractions, toward purity, peace, and God. For this reason the cultivation of the soil is good work for the children and the youth."--(S.T., p. 60.) [Cf: Australasian Union Conference Record 07-26-99 para. 20] p. 552, Para. 2, [1899MS].

21. "The little ones should be trained to be obedient, upright, and practical."--(S.T., p. 70.) [Cf: Australasian Union Conference Record 07-26-99 para. 21] p. 552, Para. 3, [1899MS].

22. "The youth should be taught to look upon physiology as one of the essential studies." [Cf: Australasian Union Conference Record 07-26-99 para. 22] p. 552, Para. 4, [1899MS].

23. "God has, in the natural world, placed in the hands of the

children of men the key to unlock the treasure house of His Word. . . . Then let the children become acquainted with nature and nature's laws. . . . The little children should come especially close to nature. . . . Let them become familiar with its beautiful, varied, and delicate forms. Teach them to see the wisdom and love of God and His created works; and as their hearts swell with joy and grateful love, let them join the birds in their songs of praise. Educate the children and youth . . . to imitate the attractive graces of nature in their character-building."--(S.T., p. 61, 62.) [Cf: Australasian Union Conference Record 07-26-99 para. 23] p. 552, Para. 5, [1899MS].

What Will be the Effect Upon Young Children of so Constantly Using the Bible in the Schoolroom?--24. "O, for a clearer perception of what we might accomplish if we would learn of Jesus. The springs of heavenly peace and joy, unsealed in the soul of the teacher by the magic words of inspiration, will become a mighty river of influence, to bless all who connect with him. Do not think that the Bible will become a tiresome book to the children. *Under a wise instructor*, the Word will become more and more desirable. It will be to them as the bread of life, and will never grow old. There is in it a freshness and beauty which attracts and charms the children and youth. It is like the sun shining upon the earth, giving light and warmth, yet never exhausted. By lessons from Bible history and doctrine, the children can learn that all other books are inferior to this. They can find here a fountain of mercy and love." [Cf: Australasian Union Conference Record 07-26-99 para. 24] p. 552, Para. 6, [1899MS].

What Kind of Teachers shall be Employed in Our Church Schools?--25. "If the instructors themselves have a religious experience, they will be able to communicate to the students that knowledge of the love of God which they have received. These lessons can be given by those only who are themselves truly converted." [Cf: Australasian Union Conference Record 07-26-99 para. 25] p. 552, Para. 7, [1899MS].

26. "The youth are in need of educators who shall keep the Word of God ever before them in living principles."--(S.T., p. 238.) [Cf: Australasian Union Conference Record 07-26-99 para. 26] p. 553, Para. 1, [1899MS].

27. "Special talent should be given to the education of the youth." [Cf: Australasian Union Conference Record 07-26-99 para. 27] p. 553, Para. 2, [1899MS].

28. "Every teacher should be under the full control of the Holy Spirit." [Cf: Australasian Union Conference Record 07-26-99 para. 28] p. 553, Para. 3, [1899MS].

29. "In these schools should be teachers who have the true missionary spirit; for the children are to be trained to become missionaries." [Cf: Australasian Union Conference Record 07-26-99 para. 29] p. 553, Para. 4, [1899MS].

30. "The great aim of the teacher should be the perfection of Christian character in himself and in his students." "No one should have a part in the training of youth who will be satisfied with a lower standard."--(S.T., p. 50, 51.) [Cf: Australasian Union Conference Record 07-26-99 para. 30] p. 553, Para. 5, [1899MS].

Qualifications of Teachers.--31. "Again and again has the educator of youth carried into the school-room the shadow of darkness which has been gathering upon his soul. He has been overtaxed, and is nervous; or dyspepsia has colored everything a gloomy hue. He enters the school-room with quivering nerve and irritated stomach. Nothing seems to be done to please him; he thinks that his scholars are bent upon showing him disrespect, and his sharp criticisms and censures are given on the right hand and the left. . . . No one who will become impatient and irritated should be an educator."--(C.E., p. 26, 154.) [Cf: Australasian Union Conference Record 07-26-99 para. 31] p. 553, Para. 6, [1899MS].

32. "The teacher may understand many things in regard to the physical universe; he may know all about the structure of animal life, the discoveries of natural science, the inventions of mechanical art; but he cannot be called educated, he is not fitted for his work as an instructor of youth, unless he has in his own soul a knowledge of God and of Christ. He cannot be a true educator until he is himself a learner in the school of Christ, receiving an education from the Divine Instructor."--(S.T., p. 49.) [Cf: Australasian Union Conference Record 07-26-99 para. 32] p. 553, Para. 7, [1899MS].

33. "Let none feel that, having an earnestness in religious matters, is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences."--(C.E., 51.) [Cf: Australasian Union Conference Record 07-26-99 para. 33] p. 553, Para. 8, [1899MS].

34. "The *principles* and *habits* of the teacher should be considered of greater importance than even his literary qualifications."--(C.E., p. 8.) [Cf: Australasian Union Conference Record 07-26-99 para. 34] p. 553, Para. 9, [1899MS].

35. "One may have sufficient education and knowledge in science to instruct; but has it been ascertained that he has tact and wisdom to deal with human minds?" [Cf: Australasian Union Conference Record 07-26-99 para. 35] p. 553, Para. 10, [1899MS].

36. "The cause of God needs teachers who have high moral qualities, and can be trusted with the education of others--men who are *sound* in the *faith*, and have tact and patience; who walk with God, and abstain from the very appearance of evil; who stand so closely connected with God, that they can be channels of light--in short, Christian gentlemen."--(C.E., p. 213.) [Cf: Australasian Union Conference Record 07-26-99 para. 36] p. 554, Para. 1, [1899MS].

37. "We cannot in this day of peril, accept teachers because they have been in school two, three, four or five years. The question which should decide whether they are qualified for their work should be--have they, with all their acquisition of knowledge, searched and dug beneath the surface for truth, as for hidden treasures? Are they partakers of the *fruit of the tree of life*?" [Cf: Australasian Union Conference Record 07-26-99 para. 37] p. 554, Para. 2, [1899MS].

How Should the Work be Regarded?--38. "This is the noblest missionary work that any man or woman can undertake." [Cf: Australasian Union

Conference Record 07-26-99 para. 38] p. 554, Para. 3, [1899MS].

39. "The smaller children should not be neglected. This work is fully as essential as the work for the older pupils." [Cf: Australasian Union Conference Record 07-26-99 para. 39] p. 554, Para. 4, [1899MS].

What will be the Results of such Schools?--40. "We may bring hundreds and thousands of children to Christ if we will only work for them." [Cf: Australasian Union Conference Record 07-26-99 para. 40] p. 554, Para. 5, [1899MS].

41. "Church schools will be the means of lifting the standard of truth in the places where they are established." [Cf: Australasian Union Conference Record 07-26-99 para. 41] p. 554, Para. 6, [1899MS].

42. "Children who are properly instructed will be witnesses for the truth." [Cf: Australasian Union Conference Record 07-26-99 para. 42] p. 554, Para. 7, [1899MS].

43. "The promises spoken by the Great Teacher will captivate the senses and animate the soul of the child with a spiritual power that is Divine. There will grow in the fruitful mind a familiarity with Divine things, which will be a barricade against the temptations of the enemy." [Cf: Australasian Union Conference Record 07-26-99 para. 43] p. 554, Para. 8, [1899MS].

44. "In the last days, children's voices will be heard proclaiming the message. As Christ in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children in their simplicity will speak words which will be an astonishment to men who now talk of 'higher education.'" [Cf: Australasian Union Conference Record 07-26-99 para. 44] p. 554, Para. 9, [1899MS].

Are We Prepared for a Church School?--45. "I told the brethren that from the light given me of God, they were not prepared to have a school established among them. The spirit they cherished would communicate itself to others, and leaven all the influence for good that would be exerted by the school." (M.S. regarding the establishment of schools.) [Cf: Australasian Union Conference Record 07-26-99 para. 45] p. 554, Para. 10, [1899MS].

46. "Parents and teachers should work for the accomplishment of this object--the development of all the powers, and the formation of a right character; but when parents realize their responsibilities, there will be far less for the teachers to do in the training of their children."--(S.T., p. 42.) [Cf: Australasian Union Conference Record 07-26-99 para. 46] p. 555, Para. 1, [1899MS].

47. "Then, wherever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy, and with kindly admonitions, and all the pleasantness possible should be brought into the religious exercises."--(C.E., p. 47.) [Cf: Australasian Union Conference Record 07-26-99 para. 47] p. 555, Para. 2, [1899MS].

48. "Parents must come to view this matter in a different light. They

must feel it their duty to co-operate with the teacher, to encourage wise discipline, and to pray much for the one who is teaching their children. You will not help the children by fretting, censuring, or discouraging them; neither will you act a good part to help them to rebel, and to be disobedient and unkind and unlovable, because of the spirit you develop."--(C.E., p. 155.) [Cf: Australasian Union Conference Record 07-26-99 para. 48] p. 555, Para. 3, [1899MS].

49. "When a company of believers is raised up, careful provision should be made for the permanence and stability of the work. A house of worship will be needed, and a school where Bible instruction may be given to the people. The workers should not leave their field of labor without building a church and providing a school-room and a teacher. . . . All this has been presented before me as a panoramic view. I saw workmen building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. A school-room was prepared for the children. Teachers were selected to go to this place. The number in the school was not large, but it was a happy beginning. I heard the songs of children and of parents. Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman watcheth but in vain. . . . The establishment of churches, the erection of meeting houses and school buildings was extended from city to city, and the tithe was increasing to carry forward the work. There was a class, not only in one place, but in many places, and the Lord was working to increase His forces. Something was being established that would publish the truth. The work is to be done, not only in Australia, but in the cities of America as well."--(M.S.) Mrs. E. G. White. [Cf: Australasian Union Conference Record 07-26-99 para. 49] p. 555, Para. 4, [1899MS].

Talk at the Meeting Where Money Was Raised for the Sanitarium.--When I read in the General Conference *Bulletin* that twenty thousand dollars had been donated to Australia, and that large donations had been made to the General Conference to help in other places, a feeling of sadness came over me. I felt that if this donation came to our people in this way, it would deprive them of a blessing, according to the eighth and ninth chapters of II Corinthians, so that rich supplies of grace might flow in upon God's people, because of their self-denial and self-sacrifice. Christ says: "He that will come after Me, let him deny himself, and take up his cross, and follow Me." You have read your Bibles, and you know of the cross the Saviour bore when He laid aside His royal robe and kingly crown and clothed His divinity with humanity. He did not come to take his position among the wealthy, where He could have all the luxuries and conveniences of life. For our sakes He became poor, that we, through His poverty, might become rich. He is our example. We can deny ourselves, and we can do a great deal more of this than we have any idea of. [Cf: Australasian Union Conference Record 07-28-99 para. 01] p. 555, Para. 5, [1899MS].

Just as soon as we place ourselves where we realize that all that we have and are is the Lord's, it will be easy to give. When we accepted Jesus Christ, we accepted not only the advantages that we are entitled to by the Word of God, but the suffering and humiliation also; and all the spiritual and temporal advantages which have come from Christ. He bridged the gulf between heaven and earth, and thus made finite man of value in God's sight. Through Christ, our Mediator and Intercessor, the

human race has been placed on vantage ground. Whatever our capabilities, whatever our poverty or riches, we are to show that we realize that we are accountable to God and dependent on Him. By our liberality and self-denial we are to strive to co-operate with Him. As labourers together with God we have pledged ourselves to co-operate with Him in the advancement of His work. This is our stewardship. [Cf: Australasian Union Conference Record 07-28-99 para. 02] p. 556, Para. 1, [1899MS].

The work of God is to be carried on by us as a people. We know how it started. My husband said: "Wife, let us take only sixteen shillings a week. We shall live very plainly and dress very plainly, and take the means that otherwise would come to us, and invest it in the publishing work." The publishing house was then a plain, square building, twenty-four by thirty-six. Some narrow-minded men, who wanted the money for themselves, said, "This is altogether too large a building." They brought such heavy pressure to bear regarding this question that a meeting was called. I was asked to go and explain why, if the Lord was coming so soon, the publishing work should need such a large building. I said: "You that have ears, I want you to hear. It is because the Lord is coming that we want a building as large as this is; and more than that, it will grow larger as the work progresses. The Lord has a work to do in the world. The message must go to all parts of the earth. It is because we believe this that we have started this work. We are going to deny ourselves." [Cf: Australasian Union Conference Record 07-28-99 para. 03] p. 556, Para. 2, [1899MS].

My husband and I decided to take lower wages. Others pledged themselves to do this also, and the money thus saved was used in starting the work. Some of our brethren donated quite liberally, because they believed what we said. In after years, when prosperity attended the work, and these brethren had grown old, and become poor, we took their cases into account, and helped them all we could. My husband was a man full of sympathy for the needy and the suffering. "Brother ----- put his means into the work when it was in need of help, and now we must help him," he would say. [Cf: Australasian Union Conference Record 07-28-99 para. 04] p. 556, Para. 3, [1899MS].

There are cases where people will give, as those did when the apostles were unwilling to receive it, so liberal was the gift. There have been cases where my husband has said: "I cannot take your means." I believe Christ will make us willing to do just as the Israelites did when they were building the tabernacle in the wilderness. The tabernacle was to be built, and the Lord was very particular about the building, as He is about anything connected with His service. In Egypt the Israelites had been accustomed to see splendour and grandeur connected with anything kingly; and God knew they would not be impressed unless there was some outward display. He let them have this, and gave men of His appointment skill and tact to do the work. [Cf: Australasian Union Conference Record 07-28-99 para. 05] p. 556, Para. 4, [1899MS].

We want God to take hold of this work. But to say we will not receive any loans, with or without interest, would not be wise. There may be those who could loan us money, while they would not feel able to make a gift. Newly come to the faith, they might hardly feel that they could give the money. We need a Sanitarium, and we must have it. I have not had much to do with this institution, but I feel that it is my



Sanitarium as much as it is yours, because my prayers and interest are in it. It is a necessity that we have a Sanitarium; but I cannot go so far as to say that there will be no debt upon it. For years I have been hiring money from America. Nevertheless, from those who can make donations we shall be very thankful to receive donations. There are many who can give. But to say to our brethren, "You must make a donation, because we will not take a loan, with or without interest," would be unwise. [Cf: Australasian Union Conference Record 07-28-99 para. 06] p. 556, Para. 5, [1899MS].

One brother said to me not long ago: "You are in a heavy pressure for means. I will loan you sixty pounds for one year without interest." We were under heavy pressure in order to put up the Health Retreat, and I knew this means would help us. I felt as though it was a God-send, and I was very grateful for it. I believe the Lord stirred up our brother's mind to loan this money, and I felt very thankful. I help as long as I have any means to help with. As for laying up money, I do not do it; and I do not expect to do it. [Cf: Australasian Union Conference Record 07-28-99 para. 07] p. 557, Para. 1, [1899MS].

The Sanitarium, in Summer Hill, as it is now, does not properly represent the grand and ennobling work we have to do for the Master. In the Sanitarium we shall erect, there should be no extravagant display. We must locate where we shall not feel that we have to keep up a grand appearance in order to make a right impression. We must begin, as has been stated, with a building that will accommodate one hundred patients, and then as the Lord gives prosperity, we must enlarge, if His Spirit leads in that direction. But we must make sure that we are treading on safe ground, and then God will help us. [Cf: Australasian Union Conference Record 07-28-99 para. 08] p. 557, Para. 2, [1899MS].

Our work is to educate men and women to understand their responsibility to God, to understand that everything they have comes from Him through Jesus Christ. "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." Each one of us should stand where we realize our responsibility and accountability to the God of heaven. When we realize this, Divine blessing will rest upon us. [Cf: Australasian Union Conference Record 07-28-99 para. 09] p. 557, Para. 3, [1899MS].

God declares: "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold He shall come, saith the Lord of Hosts." The Lord comes to His temple to find those who are sincere. He measures the worshippers. He knows those who are true-hearted and self-sacrificing. "Who may abide the day of His coming; and who shall stand when He appeareth?" Who will stand in the day of investigation. This does not mean the time when the books are opened. It is a preparatory work. "For He is like a refiner's fire and like fuller's soap." To those who have felt unconcerned, the Spirit comes as a reprover, and shows them that they need to do something to cleanse the temple. He investigates the temple and the worshippers thereof. "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto God an offering in righteousness." It will be as it was in the days of old, when the people were bringing their gifts for the building of the tabernacle. Their offerings were

accepted, and they brought so much that the word went forth, "Bring no more; there is enough." Even though an offering may be small, the Lord will receive it as wholly acceptable; and He can make it go a long way. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." [Cf: Australasian Union Conference Record 07-28-99 para. 10] p. 557, Para. 4, [1899MS].

"I am the Lord; I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." [Cf: Australasian Union Conference Record 07-28-99 para. 11] p. 557, Para. 5, [1899MS].

To-day men are robbing God. For the costly, massive structures they are rearing, they will have to give an account. The means thus used is needed to send the Gospel to the dark places of the earth. The owners are accountable to God for the misuses of the means God has given them. [Cf: Australasian Union Conference Record 07-28-99 para. 12] p. 558, Para. 1, [1899MS].

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts." [Cf: Australasian Union Conference Record 07-28-99 para. 13] p. 558, Para. 2, [1899MS].

God speaks to the class who are always complaining. "Your words have been stout against Me, saith the Lord. Yet ye say: What have we spoken so much against Thee? Ye have said, it is vain to serve God; and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of Hosts?" Who asked them to walk mournfully? God wants us to walk in the light of the Sun of Righteousness. He wants His people to reflect the light of heaven. He wants us to lift up our heads and rejoice, because our redemption draweth nigh. [Cf: Australasian Union Conference Record 07-28-99 para. 14] p. 558, Para. 3, [1899MS].

"And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Thus the murmurers talk. But a different class is brought to view. "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of Hosts, in that day when I make up My jewels. And I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not." [Cf: Australasian Union Conference Record 07-28-99 para. 15] p.

558, Para. 4, [1899MS].

When God's people show that they realize their accountability to Him, and their dependence on Him, by carrying forward His work, the Lord blesses them. We are to do the very best we can. We must have a Sanitarium, and we must have it out of the city, in a convenient location, where there is plenty of water, because we use water in the place of drugs. The Sanitarium is to be located in a restful place, where trams are not passing all the time. It should be away from the smoke of the chimneys of a city, where the atmosphere is as pure as can be found. We can be in touch with Sydney, and yet be out of Sydney. Christ prayed for His people. "I pray not that thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." We are not to leave the world, but we are to avoid all the evil possible. The Lord God of Israel is going to help us in this matter, and we are going to seek Him with heart and soul. We are going to plead that God will let His Holy Spirit rest upon us. He will hearken to the testimony of faith, and I believe we shall see the salvation of God. I believe He will furnish good counsellors, men who can think in right lines, and He will work with them. I have no confidence in the smartest men that ever lived unless they are under the control of God. They may have natural capabilities and talents, but unless they are guided by the Holy Spirit, they will be controlled by some one else. God has given us talents, and He wants us to place ourselves under His working power. And just as sure as we do this, He will give us power to work. [Cf: Australasian Union Conference Record 07-28-99 para. 16] p. 558, Para. 5, [1899MS].

Brother Wessels is a little diffident in taking hold in a new place, but though he is in a new country he has not a new God. He has the same God that he had in Africa, and he can put himself under His teaching here. Christ says, "Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls." Let us lay hold in order that we can lift. Let us behold the grace and glory in the face of Jesus Christ. The Lord God of Israel wants to work with every man who will be worked, and I believe that Brother Wessels is a man who wants to be worked. Christ says, "My yoke is easy, and My burden is light." I have always found it so. Christ's yoke is easy because He bears the heavy end. His burden is light because He lifts with us. He says, "Learn of Me, and ye shall find rest." We need this rest. We need to find it by living experience, and then go right to work, as though we knew that the God of Israel was at our right hand to help us. [Cf: Australasian Union Conference Record 07-28-99 para. 17] p. 559, Para. 1, [1899MS].

By self-sacrifice the work was started in America, and now the Lord has seen fit to send us here to commence the work. Even in my old age I have come. The Lord has given me strength, and I call upon you to-day to help us. I have been sick, but you have been praying for me, and He has heard your prayers. I did not think that I could have talked as I did yesterday. The Lord God of Israel is the hope of His people. He has said. "Build a Sanitarium," and a Sanitarium we are going to build. He is going to help us to do this. We are going to call upon all to take hold and do what they can. The Lord's blessing will rest upon the work if we only have a willing mind. God has always helped us, and He will continue to help us. I praise His holy name. *Mrs. E. G. White.* [Cf:

Australasian Union Conference Record 07-28-99 para. 18] p. 559, Para. 2, [1899MS].

Talk, Sabbath Afternoon, July 22.--God designs that this place shall be a centre, an object lesson. Our School is not to pattern after any school that has been established in America, or after any school that has been established in this country. We are looking to the Sun of Righteousness, trying to catch every beam of light that we can. Why? Because we want that light in our school. Why have we gone to such an expense in putting up buildings here if we are not to be separate from the world. We are to stand in Christ, learning of Him, the greatest Teacher the world has ever known. His word is to be the foundation of all the education given. [Cf: Australasian Union Conference Record 07-28-99 para. 01] p. 559, Para. 3, [1899MS].

Our greatest need is converted families, parents and children who are under obedience to God. From the light given me by God, I know that if the students in this school will learn of Jesus Christ, teachers can be sent from here to take charge of schools for smaller children; teachers who have learned the greatest of all lessons, who understand the Word of the Lord; teachers who will help the children to obtain a knowledge of the Scriptures. [Cf: Australasian Union Conference Record 07-28-99 para. 02] p. 559, Para. 4, [1899MS].

From this centre we are to send forth missionaries. Here they are to be educated and trained, and sent to the islands of the sea and other countries. The Lord wants us to be preparing for missionary work. But if, while here, the students show no aptitude for missionary work, and are weak in moral power, they are not fitted to go to other countries. They are to be tested and proved here, that it may be seen what their adaptability is, and whether they have a right hold from above. If they have a firm hold on Christ, they will have a right hold on all with whom they come in contact. [Cf: Australasian Union Conference Record 07-28-99 para. 03] p. 559, Para. 5, [1899MS].

In this place students are to be prepared to enter the work of God in different places. Why were workers sent to this country? Were there no fields to be worked in America? There was much work to be done there; but God designed that here an institution should be established, from which workers should go forth to the islands of the sea. Persons of other languages are to be brought here and taught the English language. These will go back to their different countries to educate others. [Cf: Australasian Union Conference Record 07-28-99 para. 04] p. 560, Para. 1, [1899MS].

This work will take money. Then let none of us go into any extravagance, for we cannot afford it. We must bind about our wants, because the Master tells us to. We must be laborers together with Him who left the royal courts, and for our sakes became poor that we through His poverty might be made rich. He says to us, "Follow Me." I have been instructed that we need to wake up and cut off every needless expense. Come right down to self-denial and self-sacrifice, that the work of God may be advanced, and places entered where people know nothing about the truth. The souls of those in darkness are just as precious as our souls, and they are to be won to God. [Cf: Australasian Union Conference Record 07-28-99 para. 05] p. 560, Para. 2, [1899MS].

We are to work in these lines. This is why light was given me that there should be a centre here, that we should have a school where men and women can be prepared to go as missionaries to different countries. One missionary is not to stay in the same place for years. He is to work as a laborer together with God, and when he has served for a time, let him leave that field. He is better prepared to tell those in the home field what is needed in the field he has left, and to educate workers for that field. [Cf: Australasian Union Conference Record 07-28-99 para. 06] p. 560, Para. 3, [1899MS].

We are to have at this school an office of publication. A printing press is to be established here; not one so fully equipped perhaps as the one in Melbourne. An education in printing is to be given here to those who shall come from the Islands and other places. They are to learn to print in their own languages, and to translate from the English into these languages. Then they are prepared to give valuable help. At the same time they can give instruction in the Island languages to those who are fitting themselves to go to the Islands. [Cf: Australasian Union Conference Record 07-28-99 para. 07] p. 560, Para. 4, [1899MS].

These things can be done, and they can be done right on this ground. God designs that they shall be done. The Lord wanted us to realize that we are under responsibility to reach the very highest standard in spirituality and usefulness. There is a world to be warned. This field has been presented to me in every case as a world by itself. We cannot always send to Battle Creek for our publications, or even to the *Echo* office; for we cannot get them soon enough. We must have a printing press here, where pamphlets and leaflets can be printed, and more especially that students may be educated in the art of printing. If there were two or three presses it would be none too many. I am talking of what I know. We need to wake up. The Third Angel's Message is to prepare a people to stand in the day of the Lord. [Cf: Australasian Union Conference Record 07-28-99 para. 08] p. 560, Para. 5, [1899MS].

In this school workers are to be educated to enter families after a camp meeting is over, and give Bible-readings. As these workers learn the meekness and lowliness of Christ, they can enter families and give a right impression. It is the after-work of camp-meetings, the house to house work, that gathers sheaves for the Master. It is then that opposing ministers come in with their objections; and workers need to be on the ground to meet these objections; for the truth is new to the people, and they must be taught line upon line, precept upon precept, here a little and there a little. In this work there is need of a great deal of prayer. There must be a taking hold of God. The people in the darkness of error can be reached only through God. [Cf: Australasian Union Conference Record 07-28-99 para. 09] p. 560, Para. 6, [1899MS].

Students are to be trained for this work. But if those here show foolishness, if they are not solid and sound when here on the ground, where the influence tends to press them right ahead, what good will it be to send them into new fields to work for unbelievers. [Cf: Australasian Union Conference Record 07-28-99 para. 10] p. 561, Para. 1, [1899MS].

God designs that every soul shall be tested, tried, and proved, to see if he is prepared to join the heavenly family, to see if he can endure

temptation, so that he will not do Satan's work. There is a great and grand work to be done. Some who are here may feel that they must go to China or other places to proclaim the message. These should first place themselves in the position of learners, and thus be tested and tried. God wants us above everything else to have a right hold on Him. Every teacher and student is to be linked together, and be determined to press the battle to the gates, refusing to allow the enemy to come on to this ground. This is holy ground. God's Spirit moves upon persons to come here, to make something of them. Those who have no appreciation of this work might better be one thousand miles away than to be in the school. We want students who will be subordinate to rule, who will learn in the school of Christ, who can be prepared for the higher school, so that God can say to them, Come up higher, I have lessons to teach you. In My higher school you shall learn throughout all eternity. [Cf: Australasian Union Conference Record 07-28-99 para. 11] p. 561, Para. 2, [1899MS].

God wants to do something for each one of us. This work is an individual work, a personal work. Students, do not depend on your teachers to form your character. For Christ's sake make your characters individually. Take hold of God, and do not think that you have to be always with your teachers in order to be solid workers. We are to represent God to the world, to show what the truth has done for us right on this ground. We want to see the moving of the Holy Spirit. You will remember that the Spirit so worked in the schools of the prophets that when Saul, when hunting for David, came in connection with one of these schools, the Spirit came upon him, and he prophesied. But we need something more lasting than Saul had. Take hold of God. You have little enough time in which to form characters fit for the future immortal life. [Cf: Australasian Union Conference Record 07-28-99 para. 12] p. 561, Para. 3, [1899MS].

To those who tie up their money in worldly enterprises, I would say, We want that money, that we may set the work of God in operation in places where the people are still in darkness. The towns from here to Queensland are to be worked, and yet there are regions beyond. There are those who, when the Spirit of God comes upon them, can go to Western Australia, where a great work is to be done. Get hold of God, and God will get hold of you. Reach the people through Christ; you cannot reach them through yourself. Reach them through the Spirit of God. God calls upon us to put on the armour. We do not want Saul's armour, but the whole armour of God. Then we can go forth to the work with hearts full of Christ-like tenderness, compassion, and love. [Cf: Australasian Union Conference Record 07-28-99 para. 13] p. 561, Para. 4, [1899MS].

[A question was asked regarding the connection of the health foods business and the school.] [Cf: Australasian Union Conference Record 07-28-99 para. 14] p. 561, Para. 5, [1899MS].

The light given me is that it will not be very long before we shall have to give up using any animal food. Even milk will have to be discarded. Disease is accumulating rapidly. The curse of God is upon the earth, because man has cursed it. The habits and practices of men have brought the earth into such a condition that some other food than animal food must be substituted for the human family. We do not need flesh food at all. God can give us something else. [Cf: Australasian

Union Conference Record 07-28-99 para. 15] p. 561, Para. 6, [1899MS].

When we were talking about this land, it was said, "Nothing can be raised here." "Nevertheless," I said, "the Lord can spread a table in the wilderness." Under His direction food will go a long way. When we place ourselves in right relation to Him, He will help us, and the food we eat in obedience to Him will satisfy us. We can subsist on very much less than we think we can, if God's blessing is on the food; and if it is for His glory, He can multiply it. [Cf: Australasian Union Conference Record 07-28-99 para. 16] p. 562, Para. 1, [1899MS].

We need to understand that God is in the health reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility. [Cf: Australasian Union Conference Record 07-28-99 para. 17] p. 562, Para. 2, [1899MS].

The health food business is to be connected with our school, and we should make provision for it. We are erecting buildings for the care of the sick, and food will be required for the patients. Wherever an interest is awakened, the people are to be taught the principles of health reform. If this line of work is brought in, it will be the entering wedge for the work of presenting truth. The health food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry, and send their children to school. But everything that is done should be done with the greatest simplicity. There is to be no extravagance in anything. Solid work is to be done, because unless the work is done solidly, a slipshod experience is the result. We need solid, well-developed workers in every line. The work must be solid. Just as soon as the helpers in this line of work are controlled by the Holy Spirit, the Lord will give them tact and intelligence in the manufacturing of foods, just as He gave the workers on the tabernacle understanding and ability. He will enable them to do the right kind of work in building up the tabernacle of the body. [Cf: Australasian Union Conference Record 07-28-99 para. 18] p. 562, Para. 3, [1899MS].

I would say to you--In all the work here keep out criticism and accusing. This will naturally creep in, but it is to be overcome. Get your hearts filled with the Spirit of God, and then you can be placed in positions of trust. Each one of us should seek to excel in the grace of Christ. I would warn you now against the spirit of criticism, that you may guard against it. Let us put the enemy out of the camp, and let each one of us try to do his best. First let us give ourselves to the Lord; then we can make our offerings to Him, and He will say, ye are laborers together with Me. [Cf: Australasian Union Conference Record 07-28-99 para. 19] p. 562, Para. 4, [1899MS].

Sister White: I feel very thankful that we have got the Word, and I have read this over and over again: "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." Now, what kind of a people would we be if we were to do that always? "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And, above all these things, put on charity, which is the bond of perfectness." Now, I thought if all this company here would just carry out these words that are here, why, we should be ready

for translation; we certainly would be ready for the work of God to go forward in the world. And now here is something that I want you to consider: "And let the peace of God rule in your hearts, to the which ye also are called in one body; and be ye thankful." What an influence you could carry if everyone would carry out these principles. But there is something more. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." Well, now, is not that very precious; I think it is very precious. Then we read in Ephesians, "And be not drunk with wine wherein is excess." Here is something you can be filled with; it will restore the moral image of God in man: "But be filled with the Spirit." Then we can be, that is a possibility. Then let us let it; let us let the Spirit of God dwell in our hearts, and give no place for the devil. Here it says again: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts." Do not you think that we should do this, and if we should sing more to the glory of God, and if we should be cheerful and not appear as if we were a band of mourners going to the cemetery; do you not think that if we lifted up our heads and rejoiced because our redemption draweth nigh there would be altogether a different atmosphere surrounding our souls? Now, I felt very thankful indeed that Brother Haskell came just at the time of the first term of our school, and we had a blessed school. Every soul that came to the school for that term was converted. The Bible was opened, and there seemed to be a treasure house that Brother Haskell could draw from and present it to the people, and it was of the greatest value to us. I thank the Lord to see this congregation here, a large company. I feel sorry we cannot have the labours of Brother Haskell here and have them in America, but we cannot have both, and the Lord will give us the strength if it is his duty to go there. I am very thankful to meet Brother Irwin. It has seemed like having a little piece of America here, and here we can speak and pray together, although I was ill for a week and could not get out. I thought I would have to take time to recover, but the Spirit of the Lord strengthened me and blessed me. Now I thank God I have the pleasure of saying these few words, and the Lord will bless every one of us that wants to be blessed. *Mrs. E. G. White*. [Cf: Australasian Union Conference Record 07-28-99 para. 1] p. 562, Para. 5, [1899MS].

Read by her at the Avondale Church, Sabbath Afternoon, July 22. I have words of counsel for our brethren regarding the disposition and use of the lands near our school and church. I have been learning of the great Teacher. Many particulars regarding the work at Cooranbong have not been opened before me until recently, and not until now have I felt at liberty to speak of them. And even now I do not feel free to reveal all things, because our people are not yet prepared to understand all that will be developed at Avondale in the providence of God. [Cf: Australasian Union Conference Record 07-31-99 para. 01] p. 563, Para. 1, [1899MS].

At the beginning of the Sabbath I fell asleep, and some things were clearly presented before me. There were persons selecting allotments of land on which they proposed to build houses and establish their homes. But one stood in our midst who said, You are making a great mistake, which you will have cause to regret. This land is not to be occupied with buildings, except to provide the facilities essential for the



teachers and students of the school. This land about the school is to be reserved as the school farm. It is to become a living parable to the students. The students are not to regard the school land as a common thing, but are to look upon it as a lesson book which the Lord would have them study. Its lessons will impart knowledge in the spiritual culture of the soul. [Cf: Australasian Union Conference Record 07-31-99 para. 02] p. 563, Para. 2, [1899MS].

If you should settle this land near the school with private houses, and then be driven to select for cultivation other land at a distance from the school, it would be a great mistake, and one always to be regretted. All the land near the building is to be considered the school farm, where the youth can be educated under well qualified superintendents. The youth that shall attend our school need all the land near by. They are to plant it with ornamental trees and fruit trees, and to cultivate garden produce. The school farm is to be regarded as a lesson book in nature, from which the teachers may draw their object lessons. Our students are to be taught that Christ, who created the world and all things that are therein, is the life and light of every living thing. The life of every child and youth who is willing to grasp the opportunities for receiving a proper education will be made thankful and happy while at school by the things which his eyes shall rest upon. [Cf: Australasian Union Conference Record 07-31-99 para. 03] p. 563, Para. 3, [1899MS].

The Work Before Us.--We need more teachers and more talent, to educate the students in various lines, that there may go forth from this place many persons willing and able to carry the knowledge which they have received to many others. Orphan boys and girls are to find a home here. Buildings should be erected for a hospital; boats should be provided to accommodate the school; and we should have wise, energetic, and active men to act as superintendents of the several enterprises, men who will use their whole and undivided talents in teaching the students how to work. A competent farm manager should be employed, that before the winter school shall open again the grounds around our school buildings may become a school farm. [Cf: Australasian Union Conference Record 07-31-99 para. 04] p. 563, Para. 4, [1899MS].

Lads are to come in from different localities, and nearly all will take the industrial course. This course should include the keeping of accounts, carpenter's work, and everything that is comprehended in farming. Preparation should also be made for the teaching of blacksmithing, painting, shoemaking, cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth equipped for the duties of practical life. [Cf: Australasian Union Conference Record 07-31-99 para. 05] p. 563, Para. 5, [1899MS].

Cottages and buildings essential to the school-work are to be erected by the students themselves. These buildings should not be crowded close together, or located near the school buildings proper. In the management of this work, small companies should be formed who should be taught to carry a full sense of their responsibility. All these things cannot be accomplished at once, but we are to begin to work in faith. [Cf: Australasian Union Conference Record 07-31-99 para. 06] p. 564, Para. 1, [1899MS].

The Land to be Reserved.--The Lord would have the grounds about the school dedicated to Him as His own school room. We are located where there is plenty of land, and the grounds near the church should not be occupied with private houses. Those who believe the truth for this time are not all transformed in character. They are not all proper object lessons, for they do not represent the character of Christ. There are many who would be pleased to get close to the church and the school who will not be helps, but hindrances. They feel that they should be helped and favoured. They do not appreciate the character and the situation of the work in which we are engaged. They do not understand how that all which has been done at Avondale has been accomplished with the hardest labour, and the use of money given with sacrifice, or which must be paid back again to those from whom it was borrowed. [Cf: Australasian Union Conference Record 07-31-99 para. 07] p. 564, Para. 2, [1899MS].

Among those who will desire to settle at Avondale, there will be some who are filled with importance and anxiety about their own reputation. They are sensitive and cautious. These need to be converted, for they are far from standing where they can receive the blessing of the Lord. Satan tempts them to ask favours which will only injure them if granted, and thus they bring anxiety to their brethren. The living principles of the Word of God need to be brought into the lives of many who now find no room for these principles. Those who are learning in the school of Christ will count every favour from God as too good for them. They will realize that they do not deserve all the good things which they receive, and they will count themselves happy. Their faces will express peace and rest in the Lord, for they have the Word of God that He cares for them. [Cf: Australasian Union Conference Record 07-31-99 para. 08] p. 564, Para. 3, [1899MS].

"Thus saith the Lord, the heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me? and where is the place of My rest? for all those things hath Mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is of a poor and a contrite spirit, and that trembleth at My word." During the last days of 1898 we had many experiences to teach us what these words mean. My heart was greatly burdened, and matters were opened before me then in regard to the evils to arise from disposing of the land near the school to be occupied with dwelling houses. We seemed to be in a counsel meeting, and there stood one in our midst who was expected to help us out of our difficulties. The words which he spoke were plain and decided: "This land, by the appointment of God, is for the benefit of the school." You have had evidences of the working of human nature, and what it will reveal under temptation. The more families that you settle around the school buildings, the more difficulties you throw in the way of teachers and students. The natural selfishness of the children of men is ready to spring into life if everything is not convenient for them. This land about the school is to be the school farm, and this farm is to occupy much more space than we have thought it would. Work in connection with study is to be done here according to the counsels given. Avondale is to be a philanthropic centre. God's people in Australasia are to be moved upon by the Spirit of the Lord to give sympathy and means to support and encourage many charitable and benevolent enterprises, which shall teach the poor, the helpless, and the ignorant how to help themselves. [Cf: Australasian Union Conference Record 07-31-99 para. 09] p. 564, Para. 4, [1899MS].

A Panorama.--On several occasions the light has come to me that Avondale is to be used as the Lord's farm. In a special sense there is to be connected with this farm, land that shall be highly cultivated. Spread out before me there was land planted with every kind of fruit trees that will bear fruit in this locality, also vegetable gardens, where seeds were sown and cultivated. [Cf: Australasian Union Conference Record 07-31-99 para. 10] p. 565, Para. 1, [1899MS].

If the managers of this farm and the teachers in the school will receive the Holy Spirit to work with them, they will have wisdom in their management, and God will bless their labours. The planting and the sowing, the gathering of the harvest, and the care of the trees, are to be wonderful lessons for all the students. The invisible links which connect the sowing and the reaping are to be studied, and the goodness of God is to be pointed out and appreciated. It is the Lord that gives the virtue and the power to the soil and to the seed. Were it not for His divine agency, combined with human tact and ability, the seed sown would be useless. There is an unseen power constantly at work as man's servant, to feed and to clothe him. The parable of the seed as studied in the daily experience of teacher and student is to reveal that God is at work in nature, and it is to make plain the things of the kingdom of heaven. [Cf: Australasian Union Conference Record 07-31-99 para. 11] p. 565, Para. 2, [1899MS].

God and Nature.--Next to the Bible, nature is to be our great lesson book. But there is no virtue in deifying nature, for this is exalting the thing made above the great Master Artist who designed the work, and who keeps it every hour operating according to His appointment. As we plant the seed, and cultivate the plant, we are to remember that God created the seed, and He gives it to the earth. By His divine power He cares for that seed. It is by His appointment that the seed in dying gives its life to the blade, which contains in itself other seeds to be treasured and again put into the earth to yield their harvest. We may also study how the co-operation of man acts a part. The human agent has his part to act, his work to do. This is one of the lessons which nature teaches, and we shall see in it a solemn, a beautiful work. [Cf: Australasian Union Conference Record 07-31-99 para. 12] p. 565, Para. 3, [1899MS].

There is much talk about the Lord in nature, as if God were bound by the laws of nature to be nature's servant. In this men do not know what they are talking about. Do they suppose that nature has a self-existing power without the continual agency of Jehovah? Many theories would lead minds to suppose that nature was a self-sustaining agency apart from Deity, having its own inherent power with which to work. The Lord does not exert His laws to supersede the laws of nature. He does His work through the laws and the properties of His instruments, and nature obeys a "Thus saith the Lord." [Cf: Australasian Union Conference Record 07-31-99 para. 13] p. 565, Para. 4, [1899MS].

"The God of nature is perpetually at work. His infinite power works unseen, but manifestations appear in the effects which the work produces. The same God who guides the planets works in the fruit orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things. It is through God's

immediate agency that every bud bursts into blossom. When He was in the world, in the form of humanity, Christ said, "My Father worketh hitherto, and I work." So, when the students employ their time and strength in agricultural work, in heaven it is said of them, "Ye are labourers together with God." [Cf: Australasian Union Conference Record 07-31-99 para. 14] p. 565, Para. 5, [1899MS].

Let the lands near the school and the church be retained. Those who come to settle in Cooranbong can, if they choose, find for themselves homes near by, or on portions of, the Avondale Estate. But the light given to me is that all that section of land from the school orchard to the Maitland road, and extending on both sides of the road from the meeting house to the school, should become a farm and a park, beautified with fragrant flowers and ornamental trees. There should be fruit orchards and every kind of produce cultivated that is adapted to this soil, that this place may become an object lesson to those living close by and afar off. [Cf: Australasian Union Conference Record 07-31-99 para. 15] p. 566, Para. 1, [1899MS].

Then let everything not essential to the work of the school be kept at a distance, and thus prevent any disturbance of the sacredness of the place through the proximity of families and buildings. Let the school stand alone. There must not be this one and that one claiming personal property near it. It will be better for private families, however devoted they may be in the service of the Lord, to be located at some distance from the school buildings. The school is the Lord's property, and the grounds about it are His farm, where the great Sower can make His garden a lesson book. The results of the labours will be seen, "first the blade, then the ear, then the full corn in the ear." The land will yield its treasures, bringing the joyousness of an abundant harvest, and the produce gathered through the blessing of God is to be used as nature's lesson book from which spiritual lessons can be made plain, and applied to the necessities of the soul. [Cf: Australasian Union Conference Record 07-31-99 para. 16] p. 566, Para. 2, [1899MS].

An Object Lesson.--There are great things before us which we see must be done, and as fast as we obtain the means with which to work, we shall go forward. There needs to be patient, painstaking effort made for the encouragement and uplifting of the surrounding communities, and for their education in industrial and sanitary lines. The school and everything connected with it should be object lessons, teaching the ways of improvement, and appealing to the people for reform, so that taste, industry, and refinement, may take the place of coarseness, uncleanness, disorder, ignorance, and sin. Even the poorest can improve their surroundings by early rising and putting forth diligent, painstaking effort. By our lives and example we can help others to discern that which is repulsive in their characters, or about their premises, and with Christian courtesy we may encourage improvement. [Cf: Australasian Union Conference Record 07-31-99 para. 17] p. 566, Para. 3, [1899MS].

The question will often arise, What can be done where poverty prevails, and is to be contented with at every step? Under these circumstances how can we impress minds with correct ideas of improvement? Certainly the work is difficult, and unless the teachers, the thinking men, and the men who have means, will exercise their talents, and will lift just as Christ would lift were He in their

places, an important work will be left undone. The necessary reformation will never be made unless men and women are helped by a power outside of themselves. Those who have entrusted talents and capabilities must use these gifts to bless their fellow men, labouring to place them upon a footing where they can help themselves. It is thus that the education gained at our schools must be put to the very best use. [Cf: Australasian Union Conference Record 07-31-99 para. 18] p. 566, Para. 4, [1899MS].

God's entrusted talents are not to be hid under a bed or under a bushel. "Ye are the light of the world," Christ said. As you see families living in hovels, with scant furniture and clothing, without tools, without books or anything indicative of refinement about their homes, will you become interested in them, and endeavour to teach them how to put to the very best use their vital forces, that there may be improvement, and that their work may move forward? It is by diligent labour, by putting to the wisest use every capability, by learning to waste no time, that they will become successful in improving their premises and cultivating their land. [Cf: Australasian Union Conference Record 07-31-99 para. 19] p. 566, Para. 5, [1899MS].

Physical effort, moral power, and intellectual achievements are to be united in our effort to regenerate and reform. We are to seek to gain knowledge both in temporal and spiritual lines, that we may diffuse it to others. We are to seek to live out the Gospel in all its bearings, that its temporal and spiritual blessings may be felt all around us. [Cf: Australasian Union Conference Record 07-31-99 para. 20] p. 567, Para. 1, [1899MS].

Missionary Effort The Highest Training.--The Lord will surely bless all who seek to bless others. The school is to be so conducted that teachers and students will be continually increasing in power through the faithful use of the talents given them. By faithfully putting to a practical use that which they have learned, they will constantly increase in wisdom and knowledge. We are to learn from the Book of books the principles upon which we are to live and labour. By consecrating all our God-given abilities to Him who has the first right to them, we may make precious everything that is worthy of our attention. [Cf: Australasian Union Conference Record 07-31-99 para. 21] p. 567, Para. 2, [1899MS].

When entered upon with this spirit, the missionary work becomes an elevating and uplifting work, both to the labourer and to the person helped. Let everyone who claims to be a child of the Heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in word, in spirit, and in works, he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the manners of the citizens of the kingdom of God. [Cf: Australasian Union Conference Record 07-31-99 para. 22] p. 567, Para. 3, [1899MS].

The students who will get the most good out of life are those who will live the Word of God in their connections and dealings with their fellow-men. Those who receive to give will feel the greatest satisfaction in this life. The members of the human family who live for

themselves are always in want, for they are never satisfied. There is no Christianity in shutting up our sympathies to our own selfish hearts. We are to bring the brightness and the blessing into the lives of others, thus doing a good and holy work. The Lord has ordained channels through which He lets flow His goodness, mercy, and truth; and we are to be co-workers with Jesus Christ in communicating to others practical wisdom and benevolence. [Cf: Australasian Union Conference Record 07-31-99 para. 23] p. 567, Para. 4, [1899MS].

If the Avondale school becomes what the Lord is seeking to make it, the missionary effort of teachers and students will bear fruit. Both in the school and outside there will be willing subjects brought to allegiance to God. The rebellion which took place in heaven under the power of a lie, and the deception which led Adam and Eve to disobey, opened the floodgates of woe upon our world, and all who believe in Christ may become sons and daughters of God, and labourers together with Him, that restoration may take place through the truth. The truth, peculiar in its working power, is adapted to the minds and hearts of the wandering sheep. Through its influence they may be brought back to the fold. [Cf: Australasian Union Conference Record 07-31-99 para. 24] p. 567, Para. 5, [1899MS].

Whatever may be the position or possessions of any individual who has the knowledge of the truth, the Word of God teaches him that all that he has he holds in trust. It is lent him to test his character. His worldly business in all its lines, his talents, his income, his opportunities, are all to be accounted for to Him to whom he belongs by creation and redemption. When he uses every precious talent in carrying forward God's great work of education, when he strives to obtain the very best knowledge of how to be useful, how to labour for the salvation of souls ready to perish, God's blessing will surely attend his efforts. God bestows His gifts upon us that we may minister to others, and thus become like Him. Those who receive His gifts that they may impart to others, become like Jesus Christ. It is in helping and uplifting others that we become ennobled and purified. This is the work that causes glory to flow back to God. We must become intelligent upon these points. Our souls must be purified of selfishness, for God desires to use His people as representatives of the heavenly kingdom. [Cf: Australasian Union Conference Record 07-31-99 para. 25] p. 567, Para. 6, [1899MS].

Our school must be conducted under the supervision of God. There is a work to be done for young men and young women that is not yet accomplished. There are much larger numbers of young people who need to have the advantages of our school. They need the manual training course, that will teach them how to lead an active, energetic life. All kinds of labour must be connected with our school. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted on the most thorough and systematic lines that long experience and wisdom can plan and execute. [Cf: Australasian Union Conference Record 07-31-99 para. 26] p. 568, Para. 1, [1899MS].

Let the teachers in our school wake up, and impart knowledge they have in agricultural lines, and in the industries that it is essential for the students to understand. Seek in every line of labour to reach the very best results. Let the science of the Word of God be brought into

the work, that the students may understand correct principles, and may reach the highest possible standard. Exert your God given abilities and bring all your energies into the development of the Lord's farm. Study and labour, that the best results and the greatest returns may come from the seed sowing, that there may be an abundant supply of food both temporal and spiritual, for the larger number of students that shall be gathered in to attend the school. *Mrs. E. G. White*. [Cf: Australasian Union Conference Record 07-31-99 para. 27] p. 568, Para. 2, [1899MS].

"Teachers and students are constantly at work weaving the net of their eternal destiny. Every time the shuttle passes, it draws after it a thread which is fastened to right principles and holy actions, or the opposite. Students may have fastened to their threads that which is not profitable for their future life."-- *Unpublished Testimony*. [Cf: Australasian Union Conference Record 09-01-99 para. 01] p. 568, Para. 3, [1899MS].

"With God go over the ocean. Without Him, not over the threshold."-- "The great crisis is just before us. God is now restraining the forces of evil that the last warning may be given to the world. Now is the time to work. Many workers ought to be in the field. There should be one hundred where now there is only one. Many who have not been ordained or licensed may work in their own neighbourhood and in the regions about them." [Cf: Australasian Union Conference Record 09-01-99 para. 01] p. 568, Para. 4, [1899MS].

"We need as workers men and women who are imbued with the Spirit of Christ, who realize that they are united in church capacity, that they may use their influence and moral powers to save those who are without God and without hope in the world. We call upon every church member in the name of Christ to deny self, take up the cross, and follow Jesus. . . Christ supplies the efficiency, and man becomes a power for good. In Christ's name and strength we may do what we will."-- *Extracts from a recent testimony, "An Appeal for Missions," by Mrs. E. G. White*. [Cf: Australasian Union Conference Record 09-01-99 para. 02] p. 568, Para. 5, [1899MS].

Useful physical labour is a part of the Gospel. The great Teacher, when enshrouded in the pillar of cloud, gave direction that every youth should learn a trade. Thus, the people would be enabled to earn their own bread. And knowing how hard it was to obtain money, they would not spend their means foolishly. [Cf: Australasian Union Conference Record 12-01-99 para. 01] p. 568, Para. 6, [1899MS].

Paul, the great apostle to the Gentiles, learned the trade of a tent-maker. There were higher and lower branches of tent-making. Paul had learned the higher branches, and he could also work at the common branches when circumstances demanded. Tent-making did not bring returns as quickly as some other lines of business, and at times it was only by the strictest economy that Paul could supply his necessities. [Cf: Australasian Union Conference Record 12-01-99 para. 02] p. 569, Para. 1, [1899MS].

Why did Paul connect mechanical labour with the preaching of the Gospel? Was not the labourer worthy of his hire? Why did he not spend all his time in preaching? Why waste time and strength in making tents? But Paul did not regard the time spent in making tents lost by any

means. While working at his trade he gave an example in diligence and thoroughness. He was "diligent in business, fervent in spirit, serving the Lord." [Cf: Australasian Union Conference Record 12-01-99 para. 03] p. 569, Para. 2, [1899MS].

Paul was an educator. He preached the Gospel with his voice, and by intelligent labour, he preached it with his hands. He taught others in the same way that he had been educated by one who was regarded as the wisest of human teachers. As Paul worked skillfully and rapidly with his hands, he related to his fellow-workers the specifications which Christ had given to Moses in regard to the building of the tabernacle, as recorded in Exodus, chapters 24-27. For his own encouragement, and for their benefit, he repeated to them many portions of the Holy Scriptures. He taught that supreme honour is to be given to God. He told them that the skill, genius, and wisdom brought into the work of building the tabernacle, were given by God, to be used for His glory. He repeated the communications from God to Moses found in Ex. 35: 20-35, and chap. 36: 1-7. He taught that in this the Most High was instructing men as to the manner in which the necessary work in our world should be done. [Cf: Australasian Union Conference Record 12-01-99 para. 04] p. 569, Para. 3, [1899MS].

After leaving Philippi, Paul went to Thessalonica, on the sea coast. The history of his work there is recorded in the first and second chapters of 1st Thessalonians. He laboured in the Gospel and worked also with his hands. "We were gentle among you," he writes, "even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God." He declares that if a man will not work, neither shall he eat, and by his own example he illustrates his teaching. He says: "Neither did we eat any man's bread for nought; but wrought with labour and travail day and night, that we might not be chargeable to any of you." [Cf: Australasian Union Conference Record 12-01-99 para. 05] p. 569, Para. 4, [1899MS].

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus." Here he remained three years and six months, "disputing and persuading the things concerning the kingdom of God." Here, also, he toiled at his craft. He writes to the Corinthians, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands, being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 4: 9-15. [Cf: Australasian Union Conference Record 12-01-99 para. 06] p. 569, Para. 5, [1899MS].

Lifting up his toil-worn hands, Paul makes his appeal, "Ye yourselves know how that these hands have ministered unto my necessity, and to them that were with me." Those hands speak to us with remarkable impressiveness. [Cf: Australasian Union Conference Record 12-01-99 para. 07] p. 570, Para. 1, [1899MS].

Why did Paul, an apostle of the highest rank, spend on mechanical



labour time which to all appearances might have been put to better account? Why did he not devote his time and strength to preaching the Word? By labouring with his hands Paul was preaching the word. Thus he set an example which spoke against the sentiment then gaining influence, that the preaching of the Gospel excused the minister from mechanical and physical labour. Paul knew that there were many who loved ease and indulgence much better than useful labour. He knew that if ministers neglected physical work, they would become enfeebled. He desired to teach young ministers that by working with their hands, they would become sturdy; their muscles and sinews would be strengthened. [Cf: Australasian Union Conference Record 12-01-99 para. 08] p. 570, Para. 2, [1899MS].

The Gospel of Christ is an educator. It teaches us not to pamper and indulge self and waste the means that should be employed to extend the triumphs of the cross of Christ. There are ministers now dead, whose lives would have been prolonged had they followed the example of Paul in uniting physical labour with the ministry of the Word. Many have yielded to the temptation to indulge appetite. When they should have eaten abstemiously, they were tempted to eat largely of rich foods, though they knew that what they were eating could not be assimilated by the system, but would only be an extra burden to their digestive organs. The unnecessary food taken into the system poisoned the blood, and produced evils that resulted in disease. [Cf: Australasian Union Conference Record 12-01-99 para. 09] p. 570, Para. 3, [1899MS].

The apostle states plainly that if a man does not work, if he does not use his physical powers, neither should he eat. The healthful and equal exercises of all the powers of the being is required to keep the living machinery in the best condition. He who would have a system that is vigorous and not enfeebled by disease, must use every part of the system harmoniously. The muscles are not to be allowed to become weak through inaction, while the brain carries too large a share of the work. Each part of the human structure is to bear its burden. [Cf: Australasian Union Conference Record 12-01-99 para. 10] p. 570, Para. 4, [1899MS].

Paul recognized physical work as composing a part of the education he was to give. He realized that his teaching would lack vitality if he did not keep all parts of the human machinery equally exercised. His labour to support himself and others should have been commended, rather than regarded as belittling to his position as a minister of the Gospel. E. G. White. [Cf: Australasian Union Conference Record 12-01-99 para. 11] p. 570, Para. 5, [1899MS].

Letters have come to me from several persons with the request that I should write in regard to the manner in which we should observe the Sabbath. We have the Bible plain and clear upon this subject. We should not leave the work of the six working days to be done on the Sabbath. Through Moses the Lord said to the children of Israel: "Tomorrow is the rest day of the holy Sabbath unto the Lord; bake that which ye will bake today, and seethe that ye will seethe; and that which is left lay up to be kept until morning." [Cf: Bible Echo & Signs of the Times 02-13-99 para. 01] p. 570, Para. 6, [1899MS].

The Preparation Day.--The manna was as coriander seed and the color of bdellium. And the people went about and gathered it, and ground it in

the mills or beat it in a mortar, and baked it in pans, and made cakes of it. Thus there was something to be done in the preparation even of the heaven-sent bread for the children of Israel. This was a test for them. God desired to see whether or not they would keep the Sabbath holy. The Lord told the children of Israel that this work must be done on the preparation day, Friday. On that day they were to bake that which they would bake, and seethe that they would seethe. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 02] p. 571, Para. 1, [1899MS].

The word of God comes down through the ages to this time. This direction from the lips of Jehovah is for our spiritual interest, or it would not have been spoken. God would have the Sabbath day kept as a day of rest and spiritual devotion; any careless inattention in reference to this is displeasing to Him. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 03] p. 571, Para. 2, [1899MS].

Keep holy the Sabbath day at whatever sacrifice to yourself. Never allow the holy day of the Lord to be disregarded by yourselves or by your children. All through the week keep the Lord's holy Sabbath in view; for that day is to be devoted to the service of God. It is a day when the hands are to rest from worldly employment, and when the soul needs to receive special attention. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 04] p. 571, Para. 3, [1899MS].

The Children.--From the very cradle the children are to be educated, and right impressions given to their mind. They are to be instructed in regard to the knowledge of God and His holy commandments. The first lessons impressed upon the child are never forgotten. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 05] p. 571, Para. 4, [1899MS].

Then search the Scriptures, parents. Be not only hearers, be doers of the word. Meet God's standard in the education of your children. Let them see that you are preparing for the Sabbath on the working days of the week. All preparations should be made, every stitch taken in the six working days; all cooking for the Sabbath should be done on the preparation day. It is possible to do this; and if you make it a rule you can do it. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 06] p. 571, Para. 5, [1899MS].

The command is, "Bake that ye will bake today, and seethe that ye will seethe; for tomorrow is the rest day of the holy Sabbath." That day is not to be given to the cooking of food, or pleasure seeking, or worldly employment. Explain your work and its purpose to your children, and let them help themselves and their parents in their preparation to keep the Sabbath according to the commandment. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 07] p. 571, Para. 6, [1899MS].

Lead your children to consider the Sabbath as a delight, the day of days, the holy of the Lord, honourable. Do not allow yourself to spend the precious hours of the Sabbath in your bed. The heads of the house should be astir early. On Friday the clothing of the children, looked after during the week, should be all laid out by their own hands under the direction of the mother, so that they can dress quietly, without any confusion, or rushing about, and hasty speeches. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 08] p. 571, Para. 7, [1899MS].

In the morning the family should gather about the table quietly; and it would be well if on the Sabbath there should ever be a simple, palatable meal, yet something that would be considered a treat, all prepared--something that they do not have every day of the week. Then either before or after the meal should come the family worship. This should be a service in which the children could all take a part. All should have their Bibles, each reading a verse or two. Then a simple hymn may be sung, followed, not by a long, wearisome prayer, but a simple petition, telling the Lord in the simplest manner their needs, and expressing their gratitude for God's mercies and blessings. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 09] p. 572, Para. 1, [1899MS].

On the Sabbath, parents should give all the time they can to their children, that they may make it a delight. I have seen many families where father, mother, and the older members of the household take themselves away from the younger children, and leave them to amuse themselves the best they can. After a while the children become weary and go out of doors, and engage in play or some kind of mischief. Thus the Sabbath has no sacred significance to them. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 10] p. 572, Para. 2, [1899MS].

Lessons from Nature.--In pleasant weather parents can take their children out for a walk in the fields and forest, and talk to them of the lofty trees, the shrubs, and the flowers, and teach them that God is the Maker of all these things. Then teach them the reason for the Sabbath,--that it is to commemorate God's creative works. After working six days, He rested the seventh, and blessed and hallowed the day of His rest. Thus the most profitable instruction can be given. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 11] p. 572, Para. 3, [1899MS].

The sweet story of Bethlehem can be repeated. Present before them Christ as the babe in Bethlehem, a child obedient to His father and mother, a youth industrious, helping to support the family. Thus you can teach your children that Christ was a child like themselves, and that He knows the trials and perplexities, the temptations, the weariness, the joys, and the happiness of youth. Read them the interesting stories in Bible history. Thus the day to them will be the best of the seven. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 12] p. 572, Para. 4, [1899MS].

If you would train your children to observe the Sabbath according to the commandment, you must do it by precept and example. The deep engraving of truth in the heart is never wholly effaced. The impressions made on the heart in early life are seen in after years. They may be buried, but they will seldom be obliterated. Teach your children that the commandments of God must become the rule of their life. Circumstances may occur to separate the children from their parents and from their home, but the lessons of instruction given in childhood and youth will be a blessing to them throughout their lifetime. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-13-99 para. 13] p. 572, Para. 5, [1899MS].

The incarnation of Christ, typified in the sacrificial service of Israel, and symbolized in all their devotions, is a glorious mystery. In His only begotten Son, God was made manifest to the world. The Son

of God laid aside His glory, and clothed Himself with humanity. He became the meek and lowly Jesus. For the sake of sinful men He became poor, that they through His poverty might be made rich. [Cf: Bible Echo & Signs of the Times 02-20-99 para. 01] p. 572, Para. 6, [1899MS].

Yet the men for whom Christ sacrificed so much, and for whom He laboured so earnestly, did not recognize Him. The enemy was at work upon human minds to keep light from the people of God. As Israel separated more and more from God, they failed to have a correct estimate of truth, and supplied its place with fanciful ideas and the imaginations of men. They doubted the mission of Christ, and although they had so long hoped and waited to Him to come, when He did come they would not receive Him. [Cf: Bible Echo & Signs of the Times 02-20-99 para. 02] p. 573, Para. 1, [1899MS].

The adversaries of Christ claimed to be just and holy men, but they regarded Christ with suspicion because His teaching did not harmonize with their preconceived ideas. The good works which testified that Christ was the light of the world, they would allow to have no weight with them. He bore with Him divine credentials, but their eyes were so blinded by prejudice that they could not discern the voice of the True Shepherd. [Cf: Bible Echo & Signs of the Times 02-20-99 para. 03] p. 573, Para. 2, [1899MS].

Christ was the living representation of the law. He knew that the Jews were eagerly watching Him, hoping to find something which they might question and use to bring about His death as a false teacher; but He could look on that nation of witnesses and say, "Which of you convinceth Me of sin?" Christ stood in moral integrity, conscious of the authority and power which He had with the Father. He was on a level with the eternal throne. The glory of God fell directly upon Him, and in the lustre of His own greatness was reflected back to the Father above. [Cf: Bible Echo & Signs of the Times 02-20-99 para. 04] p. 573, Para. 3, [1899MS].

The sin of the Jews was unbelief. The power of the destroyer had led Israel far astray. When they should have magnified God and talked of His goodness and power, they were found disbelieving and complaining. Every means which the deceiver could invent, he used to sow in their hearts seeds of envy, discord, and of hatred against God. Thus when Christ came to the earth, Satan had brought in a religion for the Jews which pleased himself. The nation had departed from God, and another leader was guiding them. [Cf: Bible Echo & Signs of the Times 02-20-99 para. 05] p. 573, Para. 4, [1899MS].

And Satan pressed the advantage he had gained, and made the leaders of the Jewish nation his allies. Because in their blindness they could not understand the mysteries of the incarnation; because Christ did not praise and glorify them as most exalted in knowledge and piety, the priests and rulers were offended, and they determined to counteract His influence, and make of none effect His teachings. They followed Him from place to place that they might misconstrue and misstate His words. As they listened to the teachings of Christ, they were convinced that the power of God was with Him, but they would not accept Him as the Messiah. And they worked to prevent the people from accepting the light. "Do not be in haste to receive new things," they said, "there is danger of your being deceived. Cannot you see that He differs from the

teaching we have been giving you? Do not commit yourselves to these new doctrines. If this is the Christ, He will give you some remarkable evidence of His divine character." Thus these men, who might have been a power for good on God's side of the question, became a power for evil. [Cf: Bible Echo & Signs of the Times 02-20-99 para. 06] p. 573, Para. 5, [1899MS].

When Christ healed the paralytic, He said to him. "Be of good cheer, thy sins are forgiven thee." But the Pharisees when they saw the miracle, and heard men praising God for the wonderful work, said within themselves, "Why doth He thus speak blasphemy? Who can forgive sins but God only? But Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee, or to say, Arise and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy), Arise, take up thy bed, and go unto thy house." Christ healed the man, both soul and body, showing that He had power to pardon sins, and bring peace and righteousness to the conscience-stricken soul. [Cf: Bible Echo & Signs of the Times 02-20-99 para. 07] p. 573, Para. 6, [1899MS].

Christ's conscious superiority, even as He descended step by step in the path of humiliation, gave His words an amazing power. What lessons of instruction He gave, and with what authority He rebuked the sins of men in high position! Truth was truth to Him, and it never suffered in His hands; for He was the author of truth. "To this end," He says, "was I born, and for this cause came I into the world, that I might bear witness to the truth." [Cf: Bible Echo & Signs of the Times 02-20-99 para. 08] p. 574, Para. 1, [1899MS].

But because men did not like to be told of their sins; because they did not wish to be reprov'd or corrected, they determined to resist Him. Jesus saw that which those who were blinded by the enemy could not see. He tried to convince them that everything opposed to the principles He was teaching was a delusion and a falsehood. "Every one that is of the truth," He said, "heareth My voice." He was the embodiment of truth and holiness. He who had stood in the councils of God; He who had dwelt in the innermost sanctuary of the eternal, was speaking that whereof He knew. He was presenting to them truth of the highest order, revealing to men the mind of the Infinite. But the men who claimed to stand high in knowledge and spiritual understanding, failed to comprehend His meaning; and that which had been evolved from eternity by the Father and the Son, they in their ignorance stood as critics to condemn. [Cf: Bible Echo & Signs of the Times 02-20-99 para. 09] p. 574, Para. 2, [1899MS].

Christ crucified is ever drawing souls to Him. On the other hand, Satan is drawing them away from Christ, that they may not walk in the light of His countenance; that they may not see Christ in His goodness and mercy, His infinite compassion and unsurpassed love. He intercepts Himself by presenting the attractions of worldly inducements that God in Christ may not be discerned. But Christ came that whosoever will believe in Him may be saved. As a flower turns to the sun that its bright rays may aid in perfecting its beauty and symmetry, so should Christ's followers turn to the Sun of Righteousness, that Heaven's light may shine upon them, perfecting their characters and giving them a deep and abiding experience in the things of God. It is beyond our

power to conceive the blessings that are brought within our reach through Christ, if we will but unite our human effort with divine grace. There is "an eternal weight of glory" beyond. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 02-20-99 para. 10] p. 574, Para. 3, [1899MS].

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "For there is one God, and one mediator between God and men, the man Christ Jesus." [Cf: Bible Echo & Signs of the Times 05-01-99 para. 01] p. 574, Para. 4, [1899MS].

Jesus is our advocate, our high priest, and our intercessor. We occupy a like position to that of the Israelites on the day of atonement. When the high priest entered the most holy place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding within, every heart was to be bowed in contrition before God, pleading for the pardon of their transgression. [Cf: Bible Echo & Signs of the Times 05-01-99 para. 02] p. 574, Para. 5, [1899MS].

Type met antitype in the death of Christ, the lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When He offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing His work in the most holy place. In His intercession as our advocate, Christ needs no man's virtue, no man's intercession. He is the only sin bearer, the only sin offering. Prayer and confession are to be offered only to Him who has entered once for all into the most holy place. He will save the uttermost all who come to Him in faith. He ever liveth to make intercession for us. [Cf: Bible Echo & Signs of the Times 05-01-99 para. 03] p. 574, Para. 6, [1899MS].

This makes of no avail the offering of the mass,--one of the falsehoods of Romanism! The incense that is now offered by men, the masses that are said for the deliverance of souls from purgatory, are not of the least value in God's sight. All the altars and sacrifices, the traditions and inventions, whereby men hope to earn salvation, are but fallacies. [Cf: Bible Echo & Signs of the Times 05-01-99 para. 04] p. 575, Para. 1, [1899MS].

Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour's attributes, and able to pardon sin. They are themselves sinners, and are only human. One day they will see that their deceptive doctrines have led to crime of every description and type. They are responsible for many terrible wrongs which men have perpetrated upon their fellowmen. Martyrs have been tortured and put to death by men instigated by Satan to perform wicked deeds. These things have been done under the rule of the man of sin, who has placed himself as God, sitting in the temple of God and taking upon himself the prerogatives of God, that he may carry out his own schemes. The Judge of the whole

earth will call those who have done these deeds to account. The case of every soul that has been imprisoned, every human being that has been tortured, has been noted by the recording angel. [Cf: Bible Echo & Signs of the Times 05-01-99 para. 05] p. 575, Para. 2, [1899MS].

The mightiest human being, whatever may be his claim, is not infinite. He cannot understand infinity. Christ plainly stated, "No man knoweth the Father but the Son." A teacher was once endeavouring to present the exaltation of God, when a voice was heard saying, "We cannot as yet understand who He is." The teacher nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God Himself would cease to be God." The mightiest created intellect cannot comprehend God; words from the most eloquent tongue fail to describe Him; in His presence silence is eloquence. [Cf: Bible Echo & Signs of the Times 05-01-99 para. 06] p. 575, Para. 3, [1899MS].

Christ represented the Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, "He that hath seen Me hath seen the Father." No man, "knoweth the Son but the Father, neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal Him." No priest, no religionist, can reveal the Father to any son or daughter of Adam. Men have only one advocate, one intercessor, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love that the Father has manifested in our behalf, the love that He has expressed for us. We cannot measure this love; for measurement there is none. Can we measure infinity? We can only point to Calvary, to the Lamb slain from the foundation of the world. [Cf: Bible Echo & Signs of the Times 05-01-99 para. 07] p. 575, Para. 4, [1899MS].

The great Intercessor presents His petition to the Father. No middle-man comes between the sinner and Christ. No dead prophet, no buried saint, is seen. Christ Himself is our advocate. All that the Father is to His Son, He is to those whom His Son in humanity represented. In every line of His work Christ acted as a representative of the Father. He lived as our substitute and surety. He laboured as He would have His followers labour, unselfishly appreciating the value of every human being for whom He suffered and died. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-01-99 para. 08] p. 575, Para. 5, [1899MS].

All heaven waited with eager earnestness for the end of the tarrying of the Son of God in a world all seared and marred with the curse. In proportion to Christ's humiliation and suffering was to be His exaltation. He became the Saviour, the Redeemer, only by first becoming the sacrifice. And having magnified the law and made it honourable, by accepting its condition, He hastened to heaven to perfect His work and accomplish His mission by sending the Holy Spirit to His disciples. Thus He would assure His believing ones that He had not forgotten them, though in the presence of God, where there is fulness of joy for evermore. [Cf: Bible Echo & Signs of the Times 05-22-99 para. 01] p. 576, Para. 1, [1899MS].

Christ came to the earth as God in the guise of humanity. He ascended to heaven as the King of saints. His ascension was worthy of His

exalted character. He ascended from the mount of Olives in a cloud of angels, who triumphantly escorted Him to the city of God. Not in His own interest did He go, but as the covenant-making Redeemer of His believing sons and daughters, who are made thus through faith in His name. He went as one mighty in battle, a conqueror leading captivity captive, amid acclamations of praise and celestial song. [Cf: Bible Echo & Signs of the Times 05-22-99 para. 02] p. 576, Para. 2, [1899MS].

As He ascended the challenge was given by the escorting angels "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." Joyfully the waiting sentinels make response, "Who is this King of glory?" This they say, not because they do not know who He is, but because they would hear His praises. The answer comes back, "The Lord strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors, and the King of glory shall come in." [Cf: Bible Echo & Signs of the Times 05-22-99 para. 03] p. 576, Para. 3, [1899MS].

Again the response is heard, "Who is this King of glory," for the angels never weary of hearing His name exalted. In strains of heavenly music the escorting angels make reply, "The Lord of hosts; He is the King of glory." Emmanuel, God with us, "is gone up with a shout; the Lord with the sound of a trumpet." [Cf: Bible Echo & Signs of the Times 05-22-99 para. 04] p. 576, Para. 4, [1899MS].

What a contrast between Christ's reception on His return to heaven and His reception on this earth. In heaven all was loyalty. There was no sorrow, no suffering, to meet Him at every turn. There were no scowling priests to exercise their ingenuity in finding some word of His which they could misinterpret, and thus gain opportunity to harass, abuse, insult, and deride Him. His entrance to the courts above was not begged; for all heaven was honoured by His presence. [Cf: Bible Echo & Signs of the Times 05-22-99 para. 05] p. 576, Para. 5, [1899MS].

As He enters Heaven, the angels hasten to do Him homage, but He waves them back, and going to His Father makes the plea, "Father, I will that they also whom thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world." What is the Father's answer?--"And let all the angels of God worship Him." The pledge made before the foundation of the world is renewed. Christ's relation to His Father embraces all who receive Him by faith as their personal Saviour. [Cf: Bible Echo & Signs of the Times 05-22-99 para. 06] p. 576, Para. 6, [1899MS].

The time had come for the universe of heaven to accept their King. Angels, cherubim and seraphim, would now stand in view of the cross. The Father bows His head in recognition of the One of whom the priests and rulers had said, "He trusted in God let Him deliver Him now, if He will have Him." The Father accepts His Son. No words could convey the rejoicing of heaven or God's expression of satisfaction and delight in His only begotten Son, as He saw the completion of the atonement. [Cf: Bible Echo & Signs of the Times 05-22-99 para. 07] p. 577, Para. 1, [1899MS].



Christ said to His disciples, "It is expedient for you that I go away; for if I go not away, the Comforter will not come to you, but if I depart, I will send Him unto you." This was the gift of gifts. The Holy Spirit was sent as the most priceless treasure man could receive. [Cf: Bible Echo & Signs of the Times 05-22-99 para. 08] p. 577, Para. 2, [1899MS].

The Holy Spirit was to descend on those who love Christ. By this they would be qualified, in and through the glorification of their Head, to receive every endowment necessary for the fulfilling of their mission. The Lifegiver held in His hand not only the keys of death, but a whole heaven of rich blessings. All power in heaven and earth was given to Him, and having taken His place in the heavenly courts, He could dispense these blessings to all who receive Him. The church was baptised with the Spirit's power. The disciples were fitted to go forth and proclaim Christ, first in Jerusalem, where the shameful work of dishonouring the rightful King had been done, and then to the uttermost parts of the earth. The evidence of the enthronement of Christ in His mediatorial kingdom was given. God testified to the great work of atonement in reconciling the world to Himself, by giving Christ's followers a true understanding of the kingdom which He was establishing upon the earth, the foundation of which His own hand had laid. [Cf: Bible Echo & Signs of the Times 05-22-99 para. 09] p. 577, Para. 3, [1899MS].

The Father gave all honour to His Son, seating Him at His right hand, far above all principalities and powers. He expressed His great joy and delight in receiving the Crucified One, and crowning Him with glory and honour. And all the favours He has shown to His Son in His acceptance of the great atonement are shown to His people. Those who have united their interests in love with Christ are accepted in the Beloved. They suffer with Christ, and His glorification is of great interest to them, because they are accepted in Him. God loves them as He loves His Son. Christ, Emmanuel, stands between God and the believer, revealing the glory of God to His chosen ones, and covering their defects and transgressions with the garments of His own spotless righteousness. The seal of Heaven has been affixed to Christ's atonement. His sacrifice is in every way satisfactory. In Him mercy and truth have met together; righteousness and peace have kissed each other. The Father embraced His Son, and in this included all who receive Him. "To them gave He power to become the sons of God." They are His chosen ones, joint-heirs with Christ in the great firm of heaven. They are to overcome even as He overcame. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-22-99 para. 10] p. 577, Para. 4, [1899MS].

Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, and His crucifixion? Who witnessed these scenes?--The heavenly universe, God the Father, Satan and his angels. Wonderful events took place in the betrayal of Christ. At His mock trial His accusers found nothing by which He could be proved guilty. Three times Pilate declared, "I find no fault in Him at all." Nevertheless he ordered Him to be scourged, and then delivered Him up to suffer the most cruel death that could be devised. [Cf: Bible Echo & Signs of the Times 05-29-99 para. 01] p. 577, Para. 5, [1899MS].

It pleased God to bruise His only begotten Son, to suffer temptation to come to Him, to permit Satan to develop his attributes and the

principles of his government. The enmity of the apostate against the Commander of all heaven must be seen. It must be shown that Satan's mercy is cruelty. What a battle was this between Christ and Satan? It was waged up to the very time of the resurrection, yea, up to the time of the ascension. Then it was transferred to Christ's followers, and today Satan wars against them. [Cf: Bible Echo & Signs of the Times 05-29-99 para. 02] p. 578, Para. 1, [1899MS].

During His lifetime Christ's spirit was grieved because His own nation looked upon Him as a root out of dry ground, having no form or comeliness that they should desire Him. He longed for care-worn, oppressed, weary human beings to come to Him, that He might give them the light and life and joy that are to be found only in Him. The veriest sinners were the objects of His deep, earnest interest, pity and love. But when in the greatest need of human sympathy, in the hour of His trial and temptation, even the most promising of His disciples forsook Him. He was indeed compelled to tread the winepress alone, and of the people there was none with Him. An atmosphere of apostasy surrounded Him. On every side could be heard sounds of mockery, taunting and blasphemy. Satanic agencies full of animosity strove to inspire the human family with deadly animosity against the law of Jehovah; and in his enmity the apostate was joined by the professed worshippers of God, for whom Christ had done so much. [Cf: Bible Echo & Signs of the Times 05-29-99 para. 03] p. 578, Para. 2, [1899MS].

The Lord of hosts suffered with His Son, but He did not abate one jot of the penalty. The world's Redeemer heard the people taking the oath of allegiance to a rival sovereign. He heard them divorcing themselves from God, refusing to obey His rule, saying, "We have no king but Caesar." As He hung on the cross, He heard them say tauntingly, "He trusted in God, let Him deliver Him now if He will have Him; for He said, I am the Son of God." [Cf: Bible Echo & Signs of the Times 05-29-99 para. 04] p. 578, Para. 3, [1899MS].

The Lord permits men to go to a certain length in sin, and then, as in the destruction of the old world, He will arise and punish the inhabitants of the earth for their iniquity. The earth will disclose her blood, and no more cover her slain. [Cf: Bible Echo & Signs of the Times 05-29-99 para. 05] p. 578, Para. 4, [1899MS].

Thus it was. The terrible scenes of the crucifixion revealed what humanity will do when under Satan's control. They revealed what the outcome would be if Satan was to control the world. Those who witnessed these scenes never lost the impressions made upon their minds. Many were converted, and told others of the awful scene they beheld. Many who heard the report of Christ's death were convicted, and commenced searching the Scriptures. Thus were fulfilled the words, "So shall He sprinkle many nations." [Cf: Bible Echo & Signs of the Times 05-29-99 para. 06] p. 578, Para. 5, [1899MS].

Christ was the Majesty of heaven, the Commander of the heavenly hosts. But He put off His crown, and divested Himself of His royal robe, to take upon Him human nature, that humanity might touch humanity. As the world's Redeemer He passed through all the experiences through which we must pass. He found Himself in fashion as a man. He humbled Himself to do the greatest work that could be done for the human race. A beam of righteousness from heaven shone amid the moral darkness of this earth,

to enlighten every man that cometh into the world. [Cf: Bible Echo & Signs of the Times 05-29-99 para. 07] p. 578, Para. 6, [1899MS].

Christ suffered in man's stead, giving His life for the life of the world. All who repent and turn to Him are His heritage. His death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question. Every voice in heaven and out of heaven will one day testify to the justice, mercy, and love of God. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 05-29-99 para. 08] p. 579, Para. 1, [1899MS].

"So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong; didst thou not agree with me for a penny? Take that is thine, and go thy way; I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil because I am good? So the last shall be first, and the first last; for many be called, but few chosen." Matt. 20:8-16. [Cf: Bible Echo & Signs of the Times 07-10-99 para. 01] p. 579, Para. 2, [1899MS].

In this parable Christ employed an illustration with which all were familiar. In Europe this custom still remains. Those desiring to find work wend their way to the market place, and there stand about, hoping to be employed. And those who are in need of workmen go also to the market place. [Cf: Bible Echo & Signs of the Times 07-10-99 para. 02] p. 579, Para. 3, [1899MS].

This lesson was called forth by the disputing of the disciples as to who should be greatest. It is a continuation of the lesson of the preceding chapter. Here we read that Peter said to Christ:- [Cf: Bible Echo & Signs of the Times 07-10-99 para. 03] p. 579, Para. 4, [1899MS].

"Behold, we have forsaken all, and followed Thee. What shall we have therefore?" And Jesus answered, "Verily, I say unto you, That ye, which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first." [Cf: Bible Echo & Signs of the Times 07-10-99 para. 04] p. 579, Para. 5, [1899MS].

Christ gave this lesson to reach down through the ages to our time. He saw that there would come into the church a spirit of self-righteousness, leading men to think that by their works they could earn heaven. In the parable those who were hired first represent those who

bring into their service an envious, self-righteous spirit. Because they had been first in the field, they claimed the preference. "Friend," answered the master, "I do thee no wrong. In giving thee a penny, I have kept my part of the agreement." [Cf: Bible Echo & Signs of the Times 07-10-99 para. 05] p. 579, Para. 6, [1899MS].

There are those who, whenever they make any advancement, take credit to themselves. If the Lord helps them, they are uplifted by pride, as though by their own goodness they had advanced. They are eager for flattery, and jealous if they are not placed first. They feel superior to all others. These fail to treat the poor and needy as they should. They act unjustly and unrighteously. Christ does not desire to have them in His service; for they are eager for reward, and think they should receive compensation for everything they do. [Cf: Bible Echo & Signs of the Times 07-10-99 para. 06] p. 579, Para. 7, [1899MS].

God sees not as man sees. Man judges by appearances; the Lord judges the motives. He knows whether sincerity and fidelity are brought into the work. Our Saviour repeatedly declared that the first should be last, and the last first. Unconsciously men act out their true character. Some work in an humble, lowly way, but they are imbued with the Spirit of God, and constantly they are doing little things to help others. They bring into their service a spirit of self-sacrifice and self-abasement. They long to do more for their Redeemer. These are the ones who will stand first. They think little of what they do, and are astonished to see that the Lord has noticed the kind word spoken to the disheartened, the gift bestowed to relieve the distressed. But the Lord measures the humble, childlike spirit of love and tenderness in which these acts were performed, and makes the reward proportionate. [Cf: Bible Echo & Signs of the Times 07-10-99 para. 07] p. 580, Para. 1, [1899MS].

We should all have respect unto the recompense of reward. But while we desire earnestly to receive blessing, we must have perfect confidence that Christ will reward all according to their works. Paul kept ever in view the crown of life which was to be given to him, and not to him only, but also to all those who love Christ's appearing. But it was victory through Jesus Christ that made the crown of life so desirable to him. Jesus would not have us ambitious to obtain reward, but ambitious to do God's will because it is His will, irrespective of the reward we are to receive. [Cf: Bible Echo & Signs of the Times 07-10-99 para. 08] p. 580, Para. 2, [1899MS].

In the account of the judgment scene, when the reward is given to the righteous, and sentence is passed on the wicked, the righteous are represented as wondering what they have done that they should receive such reward. But they cherished an abiding faith in Christ. They were imbued with His Spirit, and without conscious effort, they performed for Christ, in the person of His saints, those services that bring a sure reward. But their motive in working was not to receive compensation. They regarded it as the highest honour to be allowed to work as Christ worked. What they did was done from love to Christ and to their fellowmen, and He who has identified Himself with suffering humanity, accredited these acts of compassion and love as though done to Himself. [Cf: Bible Echo & Signs of the Times 07-10-99 para. 09] p. 580, Para. 3, [1899MS].

Unconsciously those on the left hand also act out their proud, selfish spirit. In their lifetime they did not cherish the attributes of sympathy and love. Self was exalted, and the fatherless and widow, in their sorrow and poverty, received only inattention and neglect at their hands. Yet in the parable they are represented as asking, "Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" The answer comes, "Verily, I say unto you, Inasmuch as ye did it not unto one of the least of these, ye did it not to Me." [Cf: Bible Echo & Signs of the Times 07-10-99 para. 10] p. 580, Para. 4, [1899MS].

"Many are called," Christ said, "but few are chosen." If we would remember that we are on test and trial before the heavenly universe, that God is proving us, to see what spirit we are of, there would be more serious contemplation, more earnest prayer. Those who work in simplicity realize that of himself man can do no good thing. They are full of gratitude and thanksgiving for the privilege of holding communion with God. Interwoven with their service is a principle that makes their gifts and offerings wholly fragrant. They have the same confidence and trust in God that a child has in its earthly father. [Cf: Bible Echo & Signs of the Times 07-10-99 para. 11] p. 580, Para. 5, [1899MS].

It is not so much for our activity and zeal that we are rewarded, but for the tenderness, the graciousness, the love that we have mingled with our work for the weak, the oppressed, the afflicted. Those who see the necessities of others, and yet pass by on the other side, too busy to minister to the purchase of Christ's blood, who are so eager to do great things, that they forget the little things, will find themselves last and least when in the judgment the settlement is made. Salvation is wholly of grace. Love and humility are the traits of character that give the possessor the first place in the kingdom of God. Actions, which express this love, and humility call forth from Christ the words, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 07-10-99 para. 12] p. 581, Para. 1, [1899MS].

Christ employed the things of nature to illustrate divine truth. He bade them speak, that man might heed the voice of God. He used as object lessons the flowers He had created, and the things of the animal world. Under His teaching, nature utters her voice to declare the wonderful works of God, and to reprove man's unbelief and his forgetfulness of his constant dependence upon the Creator. [Cf: Bible Echo & Signs of the Times 08-07-99 para. 01] p. 581, Para. 2, [1899MS].

"Take no thought for your life," Christ said, "what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Father feedeth them. Are ye not much better than they?" Consider the ravens. They neither sow nor reap; but they act the part God designed them to act, and He takes care of them. And will not that God who has given man all that he has, keep him in health and strength as he complies with the conditions by obedience to the laws of his being? [Cf: Bible Echo & Signs of the Times 08-07-99 para. 02] p. 581, Para. 3, [1899MS].

"Which of you by taking thought can add one cubit unto his stature," Christ asked. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Let the lily, beautifully tinted and gracefully formed by the great Master Artist, surpassing in its loveliness the artificial adorning of Solomon, teach us the lesson of simplicity and faith. [Cf: Bible Echo & Signs of the Times 08-07-99 para. 03] p. 581, Para. 4, [1899MS].

The lesson book of nature is open to all. When men and women cease trying to counter-work the purposes of Divinity; when they place themselves under the discipline of grace, they will see that they have a work to do in becoming conversant with plant and animal life. If less time were devoted to the preparation of elaborate meals for the gratification of appetite, and more time spent in the contemplation of God's works in nature, men and women would be better fitted to serve their Creator. [Cf: Bible Echo & Signs of the Times 08-07-99 para. 04] p. 581, Para. 5, [1899MS].

God has entrusted human beings with talents. He has given men and women intellect, that they may study His dealings with them. All have the privilege of knowing the only true God, whom to know aright is life eternal. Shall we, then, follow our own inclinations, and indulge our inherited and cultivated tendencies to wrong, without reference to God's word? The birds of the air, guided by instinct, are obedient to the laws that govern their life. But the beings formed in God's image fail to honour Him by obeying His laws. By disregarding the laws which govern the human organism, they disqualify themselves for serving God. God sends them warnings to beware of how they dishonour Him by breaking the laws which govern their bodies; but habit is strong, and they will not heed. [Cf: Bible Echo & Signs of the Times 08-07-99 para. 05] p. 581, Para. 6, [1899MS].

The swallows and the cranes observe the changes of the season. To find a suitable clime, they migrate from one country to another, as God designed they should. But men and women sacrifice life and health in seeking to gratify appetite. In their desire to accumulate earthly treasure, they forget the Giver of all their blessings. They abuse their health, and use their powers to carry out their unsanctified, ambitious projects. Their days are filled with pain of body and disquietude of mind because they are determined to follow wrong habits and practices. They will not reason from cause to effect, but sacrifice health, peace, and happiness to their ignorance. [Cf: Bible Echo & Signs of the Times 08-07-99 para. 06] p. 582, Para. 1, [1899MS].

The wise man addresses the indolent in these words: "Go to the ant, thou sluggard; consider her ways, and be wise; which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her fruit in the harvest." [Cf: Bible Echo & Signs of the Times 08-07-99 para. 07] p. 582, Para. 2, [1899MS].

The habitations which the ants build for themselves show wonderful skill and perseverance. Only one little grain at a time can they handle, but by diligence and perseverance they accomplish wonders. Solomon points to their industry as a reproach to those who waste their

hours in sinful idleness, or in practices which corrupt soul and body. The ant prepares for future seasons. This lesson is, by many gifted with reasoning powers, entirely disregarded. They fail entirely to prepare for that future life which God has secured for those of the fallen race who are obedient to Him. [Cf: Bible Echo & Signs of the Times 08-07-99 para. 08] p. 582, Para. 3, [1899MS].

Stones have frequently been used as memorials of God's dealing with His people. Joshua, knowing that the time of his service as the visible leader of the children of Israel was about to end, gathered the people together, and caused them to renew their covenant with their Maker. Then he "wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak that was by the sanctuary of the Lord. "Behold," he said, "this stone shall be a witness unto us; for it hath heard all the words of the Lord, which He spake unto us. It shall be therefore a witness unto you, lest ye deny your God." [Cf: Bible Echo & Signs of the Times 08-07-99 para. 09] p. 582, Para. 4, [1899MS].

None have an excuse for misusing their powers. Such misuse robs God of the service He demands. By creation and by redemption man is the Lord's. The qualities with which he has been endowed shows how high an estimate the Lord places on human beings. He has given every man his work. Every youth, every child, has a work to do in accordance with the Lord's revealed will. No one can waste his opportunities and privileges without robbing God. How can we ignore the responsibilities which rest upon us? The sun, the moon, the stars, the rocks, the flowing stream, the broad restless ocean, all teach lessons that we would do well to heed. Shall we not learn from God's great book of nature that He bestows His love, mercy, and grace on us every moment of our lives, that in turn we may serve Him and our fellowmen? By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-07-99 para. 10] p. 582, Para. 5, [1899MS].

Characteristics of the True Teacher--Sanctified Ears--The Power of Language.--God desires us to give attention to the words of truth. We are to hear and practise them; for the truth is a message of Heaven to those who take heed. The oft-repeated charge of the Lord is, "He that hath ears to hear, let him hear." Of the Israelites the apostle says, "The word preached did not profit them, not being mixed with faith in them that heard it." This opens before us the reason why so little is accomplished by the many discourses given. The words may be indited by the Holy Spirit, but if those who hear do not hear with a desire to be benefited, the words spoken do not profit them. [Cf: Bible Echo & Signs of the Times 08-14-99 para. 01] p. 582, Para. 6, [1899MS].

It makes every difference whether the word spoken is received into good and honest hearts. The Israelites had the word spoken to them by Christ from the pillar of cloud, but like many who today hear the glad tidings of truth and righteousness, they did not hear with consecrated ears. They brought guilt upon themselves by failing to hear by faith, and practise the word spoken. Selfishness and pride, murmuring and unbelief, compassed them about as a garment. [Cf: Bible Echo & Signs of the Times 08-14-99 para. 02] p. 583, Para. 1, [1899MS].

It was faith that men lacked in the days of Noah, and it was this lack that brought destruction upon them. How different would have been the

result had they heeded Noah's appeals as the voice of God's speaking through him. But they were unwilling to hear and receive the word which would have saved them. [Cf: Bible Echo & Signs of the Times 08-14-99 para. 03] p. 583, Para. 2, [1899MS].

The teacher of truth is to take heed how he presents the truth. He is to speak every word plainly and distinctly, with that earnest conviction which carries conviction to hearts. If the words spoken are crowded upon each other, the impression that should be made is lost. The talent of speech needs to be cultivated, that the truth shall not be spoken in an excited, spasmodic style, but slowly and distinctly, that not a syllable may be lost. [Cf: Bible Echo & Signs of the Times 08-14-99 para. 04] p. 583, Para. 3, [1899MS].

Rapidity of speech can and should be corrected. The teacher must learn daily in the school of Christ, that he may speak in such a way as to make the best and most lasting impression upon his hearers. The appointed guardian of truth, he must conscientiously guard the sacred treasures. He is not to gather only a limited number of surface truths, but is to purchase the field, that he may possess the treasure it contains. He is to seek to improve in methods of labour, and make the every best use of the organs of speech. If the words of truth are of sufficient importance to be spoken before an audience, they are of sufficient importance to be spoken distinctly. The guidance of the Spirit never leads to indistinctness of speech. The Spirit takes the things of God, and presents them through the human instrument to the people. Then let them come from our lips in the most perfect manner possible. [Cf: Bible Echo & Signs of the Times 08-14-99 para. 05] p. 583, Para. 4, [1899MS].

When the pure gospel of Christ is cherished and appreciated, the jewels of truth will be presented as precious pearls. Every teacher in our Schools, every minister in our Conferences, is to make an earnest effort to obtain knowledge from the Source of all knowledge. All are to have a daily increasing appreciation of the wisdom which is eternal life to the receiver. The teacher of truth needs to learn daily of Christ. He is not to be satisfied with human acquirements; for they are narrow and insufficient. He is to hunger for a deeper knowledge of Christ. "This is life eternal," the Saviour said, "that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." [Cf: Bible Echo & Signs of the Times 08-14-99 para. 06] p. 583, Para. 5, [1899MS].

God would have us realize that, as His delegated messengers, we are to grow in grace and in the knowledge of Christ, until we perfect a character that is in entire conformity to His will. His attributes have been presented to us that we may cherish them, and thus learn to use the treasures of truth in such a way as to draw souls to Him. [Cf: Bible Echo & Signs of the Times 08-14-99 para. 07] p. 583, Para. 6, [1899MS].

Christ says to us, "A new heart also will I give you." You shall act on new, strong principles. By believing and obeying, we are brought into fellowship with Christ, and we partake of the glory revealed by Him. The willing, obedient soul will continue to advance, following the Lord Jesus step by step, until he is complete in Him. God loves those who are one in Christ, even as He loves His only begotten Son. [Cf:



Bible Echo & Signs of the Times 08-14-99 para. 08] p. 584, Para. 1, [1899MS].

Earnest and sincere is the Author of our redemption. He humbled Himself that He might uplift the perishing and give them a knowledge of the true God. He desires His followers to represent Him by showing a faith that works by love and purifies the soul, by telling others of the love that has done so much for them. He has made the plan of redemption so definite and complete that the attention of all who are led to look to Him will be attracted. [Cf: Bible Echo & Signs of the Times 08-14-99 para. 09] p. 584, Para. 2, [1899MS].

The words of the true Christian are a power for good; for they are the living echo of the Scriptures. When the teachers of truth learn from Christ as they should, those who listen to their words will not say with indifference, "I have heard that discourse a number of times. It is only a repetition." If the Lord's ambassador is what he should be, an earnest seeker for the hidden treasure, he will have a daily filled treasure house, from which he can draw things new and old; and if his hearers take heed how they hear, they will go from the service fully prepared to testify, Did not our hearts burn within us, while He walked with us, and opened to us the Scriptures? [Cf: Bible Echo & Signs of the Times 08-14-99 para. 10] p. 584, Para. 3, [1899MS].

Many religious teachers have opposed the precious light sent them from heaven. They have refused to obey the words, "Take heed how ye hear." They think that they complete their work and secure their conquests by a continual repetition of fables and traditions, and by shouting, "Victory." But their efforts are the essence of feebleness, though put forth with an authority which misleads those who do not search the Scriptures for themselves. [Cf: Bible Echo & Signs of the Times 08-14-99 para. 11] p. 584, Para. 4, [1899MS].

Through His Holy Spirit the Lord is seeking to teach men humility. Those who are privileged to hear truth need to listen with receptive minds, appreciating the precious words spoken. Those who are trusted with the presentation of the sacred oracles need to feel the necessity of being taught by the great Teacher. They must remember that instruction is often sent through their fellow-labourers and through laymen, whom the Lord has set apart to teach the truth. [Cf: Bible Echo & Signs of the Times 08-14-99 para. 12] p. 584, Para. 5, [1899MS].

Let every teacher be a constant worker; then the Lord will educate and train the soul, moulding and fashioning it after the divine similitude. Teachers may learn in many ways. They are to gather every ray of light from those whom they have reason to know have a living experience in the things of God. They are to accept abundantly from the great Teacher, that they may give abundantly. They are not to depend on old discourses which they have had for years, but they are to go on progressing, digging for the precious jewels of truth, that they may present them to their hearers. [Cf: Bible Echo & Signs of the Times 08-14-99 para. 13] p. 584, Para. 6, [1899MS].

The teacher must be willing to surrender his will to the will of God. Preparation for the gospel ministry can be obtained only by searching the Scriptures, and seeking the Lord with full purpose of heart. At the altar of God, by self-renunciation, the soul is educated to believe and

receive and impart. Those who receive this education realize their own insufficiency, and the wonderful power of God. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-14-99 para. 14] p. 585, Para. 1, [1899MS].

Daniel Before the King--The Secret of His Wisdom--Physical and Intellectual Training--Goodness and Greatness.--Daniel was closely connected with the Source of all wisdom, and this was to him more precious than the gold of Ophir. He kept his religious training on an equality with the advantages which were given him for becoming a wise and learned man. He used his entrusted capital aright. He was aroused by the situation in which he found himself in the king's court. He cooperated with God in the use of every power which had been given him, and we read, "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." Daniel was connected with God, and the secrets of the Most High were opened to him; for God is with those that fear Him. "And the king communed with them, and among all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Continual growth in religious wisdom and intelligence did not in any way disqualify these youth for the faithful discharge of the important duties assigned them in the kingdom of Babylon. God gave them His wisdom and knowledge for the perfecting of a thorough education. [Cf: Bible Echo & Signs of the Times 08-21-99 para. 01] p. 585, Para. 2, [1899MS].

Let children and youth be given true education. Teach them to give God their entire devotion; for they are wholly dependent on Him in this life and for the future, immortal life. The knowledge of truth is the nutrition that the soul needs in order to be prepared to act as wise a part as did Daniel and his associates. Every time the conscience is violated, sin is committed, for which the wrongdoer must suffer the sure result. The penalty of sin is death. With persevering effort and patient forbearance, children must be taught that the fear of the Lord is the beginning of wisdom. When very young they may be taught the statutes and commands of God. The thoughts and sentiments of His law are to be interwoven with their knowledge of the sciences. A true knowledge of the word of God is the only true scientific education, and this education brings the highest good. [Cf: Bible Echo & Signs of the Times 08-21-99 para. 02] p. 585, Para. 3, [1899MS].

We cannot afford to separate spiritual from intellectual training. Well may parents dread intellectual greatness for their children unless it is balanced by a knowledge of God and His ways. It is of great importance that the youth take with them from school an intelligent love for God and His truth. This lies at the foundation of all true knowledge. We are in a world subject to disease and death. He who during his lifetime serves God faithfully, has the assurance that he will come forth at last to a glorious immortality. Of such a one it may indeed be said, "It is well with his soul." In every school in our land the Lord God of Israel should be exalted, revered, and honoured. In the place of unsanctified rivalry for earthly honour, the highest ambition of students should be to go forth as missionaries for God, educators who can teach what they have learned. [Cf: Bible Echo & Signs of the Times 08-21-99 para. 03] p. 585, Para. 4, [1899MS].

Goodness alone is true greatness. With persevering faith, teachers are to hold to the Infinite One, saying, as did Jacob, "I will not let Thee go, except Thou bless me." Education is not perfect unless the body, the mind, and the heart are equally educated. Students who go from school with this education will draw to Christ, not only men and women, but children and youth. These need to learn to discipline self, to take up the duties nearest them, and then, however unpleasant the work may seem, to advance steadily. When they learn what constitutes the true children of God, a work will be done that Satan himself cannot undo or make of none effect. He who opens his heart to receive true education receives power from God to impart the light to others. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-21-99 para. 04] p. 586, Para. 1, [1899MS].

A Divine Institution--Rejoicing with Those That do Rejoice--Adultery and Crime--The Family of Heaven.--Adam was appointed by God to be monarch of the world, under the supervision of the Creator. "God said, Let us make man in our image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in His own image, in the image of God created He him." [Cf: Bible Echo & Signs of the Times 08-28-99 para. 01] p. 586, Para. 2, [1899MS].

"The Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. . . . And the Lord God said, It is not good that the man should be alone: I will make him an help meet for him. . . . And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs, and closed up the flesh instead thereof, and the rib which the Lord God had taken from man made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." [Cf: Bible Echo & Signs of the Times 08-28-99 para. 02] p. 586, Para. 3, [1899MS].

He who gave Eve to Adam as a help meet performed His first miracle at a marriage festival. In the festal hall, where friends and relatives rejoiced together, Christ commenced His public ministry. [Cf: Bible Echo & Signs of the Times 08-28-99 para. 03] p. 586, Para. 4, [1899MS].

By His presence at this gathering our Saviour sanctioned marriage, recognizing it as an institution He Himself had established. In the beginning when the Sabbath law was given, the marriage law was also given. It was then that God bestowed on man His two great gifts,--the Sabbath as a day of rest, and woman as a help meet. [Cf: Bible Echo & Signs of the Times 08-28-99 para. 04] p. 586, Para. 5, [1899MS].

Marriage has received Christ's blessing, and it is to be regarded as a sacred institution. True religion does not counterwork the Lord's plans. God ordained that man and woman should be united in holy wedlock, to raise up families that, crowned with honour, would be symbols of the family in heaven. And at the beginning of His public ministry Christ gave His decided sanction to the institution that had

been sanctioned in Eden. Thus He declared to all that He will not refuse His presence on marriage occasions, and that marriage, when joined with purity and holiness, truth and righteousness, is one of the greatest blessings ever given to the human family. Priests and popes have made laws forbidding people to marry, and secluding them in monasteries. These laws and restrictions were devised by Satan to place men and women in unnatural positions. Thus Satan has tempted human beings to disregard the law of marriage as a thing unholy, but at the same time he has opened the door for the indulgence of human passion. Thus have come into existence some of the greatest evils which curse our world,--adultery, fornication, and the murder of innocent children born out of wedlock. [Cf: Bible Echo & Signs of the Times 08-28-99 para. 05] p. 586, Para. 6, [1899MS].

Jesus came to our world to correct mistakes, to restore the moral image of God in man. Wrong sentiments in regard to marriage had found a place in the minds of the teachers in Israel. They were making of none effect this institution. Man was becoming so hardhearted that for the most trivial excuse he would separate from his wife, or, if he chose, he would separate her from her children. This was considered a great disgrace, and was often accompanied by the most acute suffering on the part of the discarded one. Christ came to correct these evils, and His first miracle was wrought on the occasion of a marriage. [Cf: Bible Echo & Signs of the Times 08-28-99 para. 06] p. 587, Para. 1, [1899MS].

The Scripture states that both Jesus and His disciples were called to this marriage feast. Christ has given Christians no sanction for saying when invited to a marriage, "We ought not to be present on so joyous an occasion." By attending this feast, Christ taught us that He would have us rejoice with those who rejoice, in the observance of His statutes. He never discouraged the festivities of mankind when they were carried on in accordance with the laws of Heaven. A gathering that Christ honoured by His presence it is right that His followers should attend. After attending this feast, Christ attended many others, sanctifying them by His presence and instruction. [Cf: Bible Echo & Signs of the Times 08-28-99 para. 07] p. 587, Para. 2, [1899MS].

The feast was in progress, and an important point in the ceremony had been reached, when it was discovered that the supply of wine had failed. Mary went at once to Jesus, saying, "They have no wine." She had an interest in this gathering, and Christ had ever been to her a wise counsellor. The answer was, "Woman, what have I to do with thee?" This should have been translated, "What hast thou to do with Me?" This answer was not in any sense disrespectful. Christ was ever respectful, kind, and courteous to all, and He was especially so to His mother. But He was engaged in His Father's work, and He was to follow the dictation of no one but God. [Cf: Bible Echo & Signs of the Times 08-28-99 para. 08] p. 587, Para. 3, [1899MS].

Mary understood His words as encouragement, not rebuke, and she said to the servants, "Whatsoever He saith unto you, do it." [Cf: Bible Echo & Signs of the Times 08-28-99 para. 09] p. 587, Para. 4, [1899MS].

"And there were set there six water pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece." In those days the Jewish religion was largely made up of forms and

ceremonies. A certain amount of washing was required by the law, but the people carried this matter to an extreme, prescribing certain forms never required by God, and making a tedious process of that which was intended to cleanse and refresh. Seeing the stone jars standing there, Christ bade the servants fill them to the brim. This was done, and then He said, "Draw out now, and bear unto the governor of the feast. And they bare it." [Cf: Bible Echo & Signs of the Times 08-28-99 para. 10] p. 587, Para. 5, [1899MS].

"When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (but the servants which drew the water knew), the governor of the feast called the bridegroom, and said unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 08-28-99 para. 11] p. 587, Para. 6, [1899MS].

Death in the Cup--Wine Pure and Impure--Human and Divine Love--The Marriage Holy--Sharing Burdens--The Family of Earth and Heaven.--The wine created by Christ at the marriage feast in Galilee was the best wine that those present had ever tasted. But it was entirely free from all fermentation. Christ Himself had forbidden the use of fermented drink, saying, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between clean and unclean, and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." [Cf: Bible Echo & Signs of the Times 09-04-99 para. 01] p. 588, Para. 1, [1899MS].

Fermented liquor confuses the senses and perverts the powers of the being. God is dishonoured when men have not sufficient respect for themselves to practice strict temperance. Fermented wine is not a natural production. The Lord never made it, and with its production He has nothing to do. Paul advised Timothy to take a little wine for his stomach's sake and oft infirmities, but he meant the unfermented juice of the grape. He did not advise Timothy to take what the Lord had prohibited. [Cf: Bible Echo & Signs of the Times 09-04-99 para. 02] p. 588, Para. 2, [1899MS].

The use of fermented wine caused Nadab and Abihu to confuse the sacred and the common, and death was their penalty. After this, severe restrictions were placed on those connected with the sacred service. They were prohibited, when they came before the Lord, from touching wine or using grapes in any way, that they might avoid the result of becoming familiar with fermented liquor. When food or drink which bewilders the brain is placed in the mouth, the destroyer sees his opportunity to enter and dethrone the reason. [Cf: Bible Echo & Signs of the Times 09-04-99 para. 03] p. 588, Para. 3, [1899MS].

Some who claim to be Christians feel at liberty to use intoxicating drink, and in this particular they claim to be in harmony with Christ. But Christ did not set the example they claim to imitate. Be assured that He did not make intoxicating wine on the occasion of His first miracle. He gave to those present a drink which it is safe to give to all humanity--the pure juice of the grape. Christ never placed a glass

of fermented liquor to His lips or to the lips of His disciples. Drunkenness was rare in Palestine, but Christ looked down the ages, and saw in every generation what the use of wine would do for the users, therefore at this feast He set a right example. [Cf: Bible Echo & Signs of the Times 09-04-99 para. 04] p. 588, Para. 4, [1899MS].

Christ did not give publicity to His action, and at first only a few knew of the embarrassment of the governor. But after the new wine was brought in, great astonishment was expressed by the guests regarding its superiority over the wine first placed before them. The miracle became known, and the very work Christ desired to see done was accomplished. The faith of the disciples was confirmed. This miracle was to them a convincing testimony that their Master was the world's Redeemer. [Cf: Bible Echo & Signs of the Times 09-04-99 para. 05] p. 588, Para. 5, [1899MS].

Jesus did not touch the water in the jars. He simply looked upon it, and at once it became like wine fresh from the cluster. Only a few days before, Christ had refused to work a miracle to satisfy His hunger. He was weak and emaciated; for He had been without food for forty days and forty nights; but He would not command the stones to become bread to satisfy His appetite. To the suggestion of the enemy He answered, "It is written, That man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Neither would He accept a challenge to imperil His life by casting Himself down from the pinnacle of the temple to prove that He was the Son of God. In answer to the challenge, He said, "It is written, Thou shalt not tempt the Lord thy God." But on the occasion of the wedding feast He performed a miracle to show that marriage is not forbidden by God. [Cf: Bible Echo & Signs of the Times 09-04-99 para. 06] p. 588, Para. 6, [1899MS].

The divine love emanating from Christ never destroys human love, but includes it. By it human love is refined and purified, elevated and ennobled. Human love can never bear its precious fruit until it is united with the Divine nature, and trained to grow heavenward. Jesus wants to see happy marriages, happy firesides. The warmth of true friendship and the love that binds the hearts of husband and wife are a foretaste of heaven. [Cf: Bible Echo & Signs of the Times 09-04-99 para. 07] p. 589, Para. 1, [1899MS].

God has ordained that there should be perfect love and harmony between those who enter into the marriage relation. Let bride and bridegroom, in the presence of the heavenly universe, pledge themselves to love each other as God has ordained they should. Let no draught of unkindness chill the atmosphere of love which should surround them. The wife is to respect and reverence her husband, and the husband is to love and cherish his wife. As the priest of the household, the husband and father should bind his wife and children to his heart. The wife should feel that the large affections of her husband sustain her before her children are born, and after their birth he should cooperate with her in the management of the little ones, who should be wisely, tenderly, and lovingly educated. [Cf: Bible Echo & Signs of the Times 09-04-99 para. 08] p. 589, Para. 2, [1899MS].

The family relationship should be sanctifying in its influence. Christian homes, established and conducted in accordance with God's plan, are a wonderful help in forming Christian character. Families

here should be a symbol of the great family above. Parents and children should unite in offering loving service to Him who alone can keep human love pure and noble. [Cf: Bible Echo & Signs of the Times 09-04-99 para. 09] p. 589, Para. 3, [1899MS].

"Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth it and cherisheth it; even as the Lord the church. For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery." [Cf: Bible Echo & Signs of the Times 09-04-99 para. 10] p. 589, Para. 4, [1899MS].

If this instruction had been heeded by those who enter into the marriage relation, the home life would be pure and elevated, garrisoned by holy love. God made from man a woman, to be a companion and helpmeet for him, to be one with him, to cheer, encourage, and bless him. And he, in his turn, is to be her strong helper. [Cf: Bible Echo & Signs of the Times 09-04-99 para. 11] p. 589, Para. 5, [1899MS].

All who enter the matrimonial life with a holy purpose, the husband to obtain the pure affections of a woman's heart, the wife to soften and improve her husband's character, and give it completeness, fulfil God's purpose for them. Christ came not to destroy the law, but to fulfil its every specification. He came to pull down and destroy the works of oppression that the enemy had raised up everywhere. It was in perfect harmony with His character and work to make known the fact that marriage is a holy institution. He came not to destroy this institution, but to restore it to its original sanctity. He came to restore the moral image of God in man, and He began His work by sanctioning the marriage relation. Thus He who made the first holy pair, and who created for them a paradise, put His seal upon the institution first celebrated in Eden, when the morning stars sang together, and all the sons of God shouted for joy. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-04-99 para. 12] p. 589, Para. 6, [1899MS].

The following communication from Sister White, addressed to the shareholders' meeting was read by Elder A. T. Robinson:-- [Cf: Bible Echo & Signs of the Times 09-18-99 para. 01] p. 590, Para. 1, [1899MS].

"Sunnyside," Cooranbong, August 17, 1899.--Dear Brethren and Sisters,--I would be pleased to be with you, if this were the will of the Lord; but I cannot leave my work. We are praying for you; for we feel just as great an interest in the work you are trying to do in Melbourne as in the work we are trying to do in this part of the Lord's vineyard. The Lord's angels are round about you in North Fitzroy as we know they are

round about the workers in Cooranbong. I wish to reveal to the people, for their encouragement, the light which the Lord has been pleased to impart. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 02] p. 590, Para. 2, [1899MS].

Angels Supervising the Work.--The publishing house is a centre. It is a representative of the truth we claim to believe, and the churches in Melbourne should feel that they are honoured in having in their midst this printing office, to give character to the message that comes from the press in publications to go into the highways and byways. This institution is God's instrumentality to send forth the messages of truth to the people in clear lines. The workers in the publishing house are highly honoured in having a place in it, and if they are daily learners in the school of Christ, the Lord will give these apprentices wisdom to discern the good and choose the blessings which it is their privilege to enjoy in connection with the work. All may realize that faith without works is dead, being alone. When the workers in connection with the Echo Office combine faith and works, they will send forth precious rays of light into the moral darkness of the world. Those who are engaged in any branch of the work, are acting a noble part in doing service for God. They are to stand loyal and true at their post of duty, appreciating the privilege of so close a connection with heavenly instrumentalities. Angels are supervising the work, and you are cooperating with the ministry of the delegates of heaven. In all your work you may truly say, The Lord is here. Let your silent prayers go up to God in acknowledgement of His blessings. Be thankful, and the Lord will give you wisdom and understanding. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 03] p. 590, Para. 3, [1899MS].

Pray for the Echo Publishing House.--I would speak especially to the believers in Melbourne. Pray every morning and evening that the Echo Publishing House may have God's richest blessing upon it. This institution may be one of the most successful educating schools in business and spiritual lines. We do not half appreciate the mercies and blessings of God. Let no murmurs or complaints come from your lips; for angels hear these words. The Lord will be pleased if you in Victoria, and we in New South Wales, will take hold heartily and sustain the publishing institution with our prayers and our means, and encourage the hearts of those who carry the heavy burdens. Do not encourage criticism and complaining; for this is the most detrimental commodity you can deal in. It is Satan's goods, and you need not pass it round. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 04] p. 590, Para. 4, [1899MS].

Faithful Canvassers Needed.--A grand work is being done by those who handle the press. The sheets that come from the groaning press to be prepared as tracts and bound up in books, are to go forth to visit all the places of the earth. There should be canvassers who will do faithful service in this work. When the Lord's voice calls, "Whom shall we send? and who will go for us," the divine Spirit puts it into the hearts of men and women to answer, "Here am I; send me." But bear in mind that the live coal from the altar must first touch your lips and cleanse you from all impurity. Then the words you speak will be wise and holy words. The Lord would have many take a part in this grand work who are consecrated, whose hearts are humble, and who are willing to engage in any line of work that demands their service. All are not to be canvassers, for then there would be no printers, editors, or



managers. And if all were printers, there would be no canvassers. God will fit every one for the work who will seek to follow Him. If those who take up the canvassing work are thoroughly converted, they will reflect light, and do honour to God by speaking a word in season to those who are willing to hear. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 05] p. 590, Para. 5, [1899MS].

The Lord will cooperate with all who are in earnest in the work, as He cooperated with Daniel and his three companions. Of these youth we read, "As for these four children, God gave them knowledge and skill in all learning and wisdom". . . and the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king; and in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." When the Lord cooperates with the human agent and the human agent cooperates with God, marked advancement is made in all learning in business lines and in spiritual knowledge, for the Lord opens the understanding, that His faithful children who honour Him may continually advance. Church members in Victoria should consider it a privilege to have their children connected with the publishing house. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 06] p. 591, Para. 1, [1899MS].

Labourers Together with God.--We unite with you heartily with our prayers, our energies, and our sympathies. As you enlarge your work of bookmaking, you will increase your school of apprentices, and those who are educating these youth should realize that they are doing God's work. Each youth should learn some part of the business, and then climb higher to learn in advanced lines, until he is complete in all parts of the work, and is prepared in his turn to become an educator. It is the privilege of the instructors to cultivate tenderness, kindness, true courtesy, by manifesting these graces to every student in the Office. Every youth is the Lord's property, to be watched over, cared for, loved, and treated courteously. When youth are determined to have their own way, let not the parents of these youth receive the testimony of their children, but go directly to those at the head of the institution, and learn the truth. Parents, teach your children to respect and honour the men whom God honours and respects by placing them in positions of trust. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 07] p. 591, Para. 2, [1899MS].

The divine Spirit puts the desire to engage in the work into the heart of the man whom He can qualify for that place. Some are fitted for one branch of the work and some for another. Some as sons of consolation are to carry the message to the sorrowing, the disappointed, and the brokenhearted; and angels of God will be with these workers. But those who are prepared to do God's service in any line will not seek the easiest place. Said Christ, "He that will come after Me, let him deny himself, and take up his cross, and follow Me." There is a special work to be done in ministering to the most hopeless cases. The workers can possess a science of simplicity and eloquence that will search out and help the most needy, the class for which the sermonizers feel no special burden. Was not Christ the greatest teacher the world ever knew? Was He not the Son of the infinite God? and yet He said, "I do nothing of Myself." "Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of

Myself, but My Father which dwelleth in Me, He doeth the work." [Cf: Bible Echo & Signs of the Times 09-18-99 para. 08] p. 591, Para. 3, [1899MS].

The true worker should ever bear in mind that he is doing service for God. Missionary work does not consist merely of preaching. It includes personal labour for those who have abused their health, and have placed themselves where they have not moral power to control their appetites and passions. These souls are to be laboured for as those more favourably situated. Our world is full of suffering ones. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 09] p. 591, Para. 4, [1899MS].

God has written His law upon every nerve and muscle, every fibre and function of the human body. The indulgence of unnatural appetite, whether for tea, coffee, tobacco, or liquor, is intemperance, and is at war with the laws of life and health. By using these forbidden articles, a condition of things is created in the system which the Creator never designed. This indulgence in any of the members of the human family is sin. But how much more sinful is it in those who profess to be Christians, who say they are Abraham's children. They are not, because they do not practice the works of the Lord. If they were following Jesus, they would deny unnatural appetite. Every gratification of unnatural appetite produces disease in the physical system. The eating of food that does not make good blood is working against the laws of our physical organism, and is a violation of the law of God. The cause produces the effect. Suffering, disease, and death are the sure penalty of indulgence. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 10] p. 592, Para. 1, [1899MS].

Addressed to the Shareholders--"Sunnyside," Cooranbong, August 14, 1899.--Dear Brethren and Sisters,--The danger that threatens our churches is that new and strange things will be brought in, things that confuse the minds of the people, and give them no strength, at the very time when they most need strength in spiritual things. Clear discernment is needed, that things new and strange shall not be laid alongside of truth as a part of the burden of the message to be given at this time. The very messages we have been giving to the world are to be made prominent. The books containing the light God has given must be brought before the people. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 01] p. 592, Para. 2, [1899MS].

Importance of the Canvassing Work.--Canvassers should have the fact impressed upon them that the canvassing work is the very work the Lord would have them do. The work of the canvasser is to bring before the world as fast as possible the light that God has given. The publications will do a far greater work than can be accomplished even by the ministry of the word, because the canvassers reach a class that ministers who teach in word and doctrine cannot reach. From the light given me, I know that where there is one canvasser in the field there should be one hundred. Persons should be encouraged to take hold of the work, not to handle the little story books, but to bring before the world the books so essential at this time. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 02] p. 592, Para. 3, [1899MS].

Watchmen.--The Lord will be with steadfast, consecrated workers. The

time has come when a large work should be done by the canvassers. As watchmen they are ringing the warning-bell to awake the sleepers to a sense of their danger. The work to be done is great; the world is asleep, and the churches know not the time of their visitation. How can they best learn the truth? Through the efforts of the canvasser. Thus the reading is brought before those who otherwise would never hear the truth. Those who go forth in the name of the Lord are his messengers to give to the world the glad tidings of salvation through Christ in obeying the law of God. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 03] p. 592, Para. 4, [1899MS].

To Every Man His Work.--The multitudes are in darkness, in error, and the Lord would have the light of truth shine forth to the world. To every man is given his work. Here is a work that man can lay hold of and do. All who will consecrate themselves to God to work as canvassers are giving the last message of warning to the world. They will be drawn out to speak the truth, and will have opportunities to explain the word of God. In doing this itinerant work they are flashing rays of light upon the pathway of those who are in the darkness of error. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 04] p. 592, Para. 5, [1899MS].

Preparation for the Ministry.--Those who are fitting for the ministry can engage in no other work which will give them so large an experience as will the canvassing work. All who want an opportunity for true ministry, and who will give themselves unreservedly to the Lord, will find in the canvassing work opportunities to speak upon many things that pertain to the future immortal life. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 05] p. 593, Para. 1, [1899MS].

Copy the Pattern.--Doctrinal points should not be forced upon the people by the canvassers; but if the people lead out by asking questions, give them "the reason of the hope that is in you with meekness and fear." What fear? Fear lest your words should savor of self-importance, lest unadvised words should be spoken. The words and the manners are to be after Christ's likeness. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 06] p. 593, Para. 2, [1899MS].

Angels Cooperate.--Pray and work. More will be accomplished by the Christlike humble prayer than by many words without prayer. Work in simplicity, and the Lord will work with the canvasser. The Holy Spirit will impress minds just as he impresses the minds of those who listen to the words of God's delegated ministers, who preach His word. The same ministry of holy angels attends the one who gives himself to canvassing for books for the educating of the people as to what is truth. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 07] p. 593, Para. 3, [1899MS].

No Time to Lose.--Men and women can work in lines effectually if they feel in their hearts that they are doing the work of the Lord in ministering to the souls who know not the truth for this time. They are sounding the note of warning in the byways and highways to prepare a people for the great day of God which is about to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? Let them read the sixth chapter of Isaiah, and take its lesson home to their hearts. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 08] p. 593, Para. 4, [1899MS].

"Here Am I; Send Me."--"Then," said I, "Woe is me! for I am undone; because I am a man of unclean lips; and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then, said I, Here am I; send me." [Cf: Bible Echo & Signs of the Times 09-18-99 para. 09] p. 593, Para. 5, [1899MS].

Messages of Peace and Comfort.--This representation will be acted over and over again if the canvassers are pressing close to the side of Christ, wearing His yoke, and daily learning of Him how to carry messages of peace and comfort to the sorrowing, disappointed ones, the sad and brokenhearted. By imbuing them with His own Spirit, Christ the great teacher is fitting them to do a good and important work. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 10] p. 593, Para. 6, [1899MS].

Revival of the Spirit of Former Days Needed.--This work has not of late had the spirit and the life infused into it by the leading agents that once made it a specialty. Painstaking effort is required; instruction must be given; a sense of the importance of the work must be kept before the workers; all must cherish the spirit of self-denial and self-sacrifice that has been exemplified in the life of our Redeemer. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 11] p. 594, Para. 1, [1899MS].

The Unseen Helper.--The Lord Jesus, standing by the side of the canvassers, walking with them, is the chief worker. The Holy Guest by their side makes impressions in just the lines needed, if the worker recognizes Christ as the one who is with him to prepare the way. Thus the worker can move forward representing the sacred truth he is handling, in the books he is finding a home for in families. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 12] p. 594, Para. 2, [1899MS].

Just as the truth presented in the books becomes woven into his own experience and developed in his character, will be his strength, his courage, his life. The experience gained will be more benefit to him than all the advantages he might otherwise obtain in fitting for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares the workers, both men and women, to become pastors unto the flock of God. As they cherish the thought that Christ is their companion, a holy awe, a sacred joy will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will be educated in patience, kindness, affability, helpfulness, wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ their companion will not approve of any harsh, unkind words, or feelings. Their words need to be purified. The power of speech should be regarded as a precious talent, granted them to do a high, a holy work. The human agent is to represent the divine companion with whom he is associated. To that unseen, holy companion he is to show respect and reverence, because he is wearing the yoke of Christ, and is learning His pure, holy ways and manners.

[Cf: Bible Echo & Signs of the Times 09-18-99 para. 13] p. 594, Para. 3, [1899MS].

Those who have faith and confidence in this divine attendant will develop. They will be gifted with power to clothe the message of truth with a divine, sacred beauty. In all the self-denial and self-sacrifice required, amid all the unpleasant things that occur, they are ever to consider that they are yoked with Christ, partakers with Him of His spirit of patience, forbearance, kindness, self-denial, and self-sacrifice. This spirit will make them a place and give them success in the work, because Christ is their recommendation to the families. They will not be easily repulsed, for they know that the household needs the instruction these books contain. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 14] p. 594, Para. 4, [1899MS].

Mission of the Silent Messengers.--Some will lay them on the parlour table, and seldom look into them, until some sorrow comes. Perhaps sickness enters their home. Then they will look for those books, and the stricken ones will find peace and rest, and fall asleep in Jesus, resting in His love because He has forgiven their sins and is precious to their souls. This has been the testimony of many. The Lord cooperates with the self-denying human workers. His own mind, His own Spirit, is communicated to them. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 15] p. 594, Para. 5, [1899MS].

Who Will Respond?--God has His workmen in every age. The call of the hour is answered by the human agencies. Thus it will be when the divine voice cries, "Whom shall I send? and who will go for us?" The response will come, "Here am I, send me." The Lord imparts a fitness for the work to every man and woman who will cooperate with divine power. A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer clear and distinct, "Here am I; send me." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 16] p. 595, Para. 1, [1899MS].

Lift the standard higher and still higher. There is a great work to be done, and there is no time to be lost. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. Our young men and young women, may do a good work in canvassing if they will obey the words, "Take heed to thyself and to the doctrine." Self must be disciplined. The young men and young women who give evidence that they are truly converted and who take up the canvassing work may consider that this work is the very best preparation for the ministry. The canvassing work involves the performance of the highest moral duties. In this work there will be many temptations which will test whatever integrity and strength of religious principles and habits young men have in their experience acquired. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 01] p. 595, Para. 2, [1899MS].

The whole period of life is a brief season of trial. Those who take hold of a work so important as the canvassing work must constantly guard self, lest Satan shall obtain the advantage. A multitude of petty temptations will assail the one the Lord is testing, and if he stands

firm as a rock to principle, it is because he makes the Lord God his trust every moment. "Put on the Lord Jesus Christ, and make no provision for the flesh to fulfil the lusts thereof." Let the sincere cry from the soul be, "Speak, Lord, for thy servant heareth." [Cf: Bible Echo & Signs of the Times 09-18-99 para. 02] p. 595, Para. 3, [1899MS].

True workers are not careful to make special conditions whereby they may secure favours and have a very pleasant time in self-serving. But many canvassers go into a hotel and obtain their meals there, when they should make self-denying, self-sacrificing efforts to obtain accommodations in a humble cottage. But whether you go to a cottage or to a more stately mansion, let it be known that you are Christians, that you love the service of Christ, that you love missionary work, that you are carrying a class of books of the highest value. Obtain entrance if you can, and if possible sell helps enough to give you a bed and something to eat. If you can, obtain the privilege of conversing with the family. Ask them if you may have the privilege of uniting with them in their morning and evening worship. Thus doing, you have committed yourself as a follower of Jesus Christ, and no one will be more in need than you of stirring up the gift that is in them. Show that you realize that you are in a useful line of duty and honourable employment, that you are doing missionary work. If there is water to be brought, modestly ask the privilege of doing this. The numerous kind acts you may do, though small, will win for you respect, and an order, it may be, for a book. You can find friends if you ever show yourself friendly. And you may feel every day, that you are in an educating school. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 03] p. 595, Para. 4, [1899MS].

More Book-making.--Much more bookmaking needs to be done in the Echo Office. This institution has not been favoured with donations as have the printing establishments in America, and there are not here workmen who are thoroughly and understandingly connected with the work. Those who bear the heaviest responsibilities have not been strengthened and sustained by the churches in their prayers, and in realizing that the prosperity and success of the work is largely due to the attitude of the churches. If the churches do not feel that the work done in the Echo Office is a most important work, and that the workers need their sympathy and hearty, intelligent cooperation, this deficiency will be a drawback to the work. Complaints will be made in regard to the men who carry a heavy load. Discouragements come upon these men because of the unconsecrated elements in the churches, who love to talk, and say, "Report, and we will report it." They are making more work for the men who are already over-burdened. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 04] p. 596, Para. 1, [1899MS].

All who daily consecrate themselves to God to hold up the hands of those who bear responsibilities, God will bless. We are engaged in a great work, and Satan will use all his power to win to his side the men and women who could cooperate with God in doing a precious work if they were sanctified, cleansed, and worked by the Holy Spirit, if they had warm, true hearts of tender love, and give due respect to those whom God has appointed to carry a great and important work. The men engaged in this work have been and will again be wounded by those who think and speak evil and create feelings of distrust and jealousy, which should not be tolerated or kept alive by unsanctified tongues. [Cf: Bible Echo

& Signs of the Times 09-18-99 para. 05] p. 596, Para. 2, [1899MS].

The publishing house is the Lord's house, and it is not to be desecrated by those connected with it. Every worker employed there should put to the stretch nerve, brain, bone, muscle, and sinew to make the publishing house all that God designs it to be. The Lord's blessing will rest upon the managers and the workers if they will learn lessons in the school of Christ, wearing Christ's yoke, and working in Christ's lines, as every believer should. When they are doing this, God says of them, Ye are labourers together with God. Christ is to be honoured and glorified by every soul who connects with the work. The false tongue, the suspicious remark, the evil surmising, and jealousy, have done great harm to the work and workers in the Office. The Lord has been dishonoured, and His work retarded because the sacred fire has not always been used. The common fire, in feelings, devisings, and speech, has had its influence, and has brought discouragement, weakening the hands God designed should be strengthened and upheld. The Lord has opened ways and means, and given evidence that this work is His, and that He will bless those who will work interestedly in connection with it. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 06] p. 596, Para. 3, [1899MS].

There have been those, and unless constant watchfulness is exercised, there will ever be those, who are not true and faithful, men and women who are not able to discern the sacredness of the work given them to do. Seeing, they see not, and hearing, they hear not, neither do they understand. Their will is not on the side of the will of God. They do not love the truth, and it has not a sanctifying, refining influence upon them. The time will come when the sensual, the proud, the careless in heart, those who are opposed to the truth, will have to be separated from the Office. Darkness will close about them, and soon, very soon the cry will come from unfeigned lips, "The harvest is past, the summer is ended, and my soul is not saved." They are gathering in bundles with the tares, to be consumed by the fires of the last day. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 07] p. 596, Para. 4, [1899MS].

The Lord would have a company of youth brought into the Echo Publishing House, and there tested and tried. If under the instruction they receive they do not improve, but show that their hearts are gross, that they do not care to be converted from the error of their ways, all the light shining about them becomes darkness to them. They call good evil, and evil good. Their testimony is not reliable. They dishonour the Office by remaining in it, and should be separated from it. Those who will be worked by the Holy Spirit, the Lord will qualify by His grace. He will let the light of His countenance shine into their hearts, giving them clearness of thought and knowledge such as He gave to Daniel. He will fit them to do His work. These workers will exert a right influence, and their very countenances will reveal their pure, correct, temperate habits. Unbelievers will take knowledge of them that they are superior in their ways, their speech, their demeanor; for like Daniel and his associates, they carry their credentials with them. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 08] p. 597, Para. 1, [1899MS].

The Lord would have the Echo Office stand high in the estimation of all who believe the truth. He would have the believers in the truth sustain this institution, and give tangible proof of their confidence

in it. Thus they will honour God; for the Lord has made the Echo Office an instrument of His appointment. It is to be conducted on high and holy principles, making manifest that the seal of heaven is upon it. The Lord has His eyes upon it, and angels will work with the workers. Not a mean transaction in any business dealing is to be done, in behalf of believers or unbelievers. The Lord would have the publishing house stand as a faithful sentinel to advocate the truth. Rays of light are to go forth from it, to penetrate the moral darkness which covers the earth. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 09] p. 597, Para. 2, [1899MS].

Let our brethren and sisters have words of encouragement and confidence to speak of this the Lord's instrumentality. God calls upon them to encourage the workers who have to carry the burdens; for He is working with them. He calls upon His people to recognize the sustaining power in this instrumentality. It is God's work. Honour the Lord, then, by doing to the utmost of your power to give it the influence it should have. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 09-18-99 para. 10] p. 597, Para. 3, [1899MS].

Notes of a Campmeeting Address, Given by Mrs. E. G. White.--The glory of God is praise and thanksgiving. When tempted to fret and scold, remember there is no time for that. [Cf: Bible Echo & Signs of the Times 11-06-99 para. 01] p. 597, Para. 4, [1899MS].

It was the whole sacrifice that our Redeemer made for us, so it must be a whole sacrifice that we make for Him. God will not accept a divided heart. [Cf: Bible Echo & Signs of the Times 11-06-99 para. 02] p. 597, Para. 5, [1899MS].

The Son of God died on the shameful cross that we might be complete in Him. We must look away from ourselves. I entreat of you to keep in view the praise and thanksgiving to God. [Cf: Bible Echo & Signs of the Times 11-06-99 para. 03] p. 597, Para. 6, [1899MS].

It is the will of the Lord that the heart shall be tried. He would see whether it will turn to the Stronghold for strength and sympathy. We need to cultivate faith, hope, and courage. Let our tongues be educated to speak forth His praise at all times. [Cf: Bible Echo & Signs of the Times 11-06-99 para. 04] p. 597, Para. 7, [1899MS].

We need to frame the promises to God, and hang them up in the chambers of the mind, then we can communicate to others the comfort wherewith we are comforted. Here we are to learn the language of heaven, whose inhabitants will be our companions through eternity. [Cf: Bible Echo & Signs of the Times 11-06-99 para. 05] p. 598, Para. 1, [1899MS].

Our cold hearts may be warmed by the companionship of Christ, our Redeemer. We are not to talk of the power of Satan to overcome, but we are to talk of the power of Christ to save. [Cf: Bible Echo & Signs of the Times 11-06-99 para. 06] p. 598, Para. 2, [1899MS].

I want you to conduct yourself on the boats, on the cars, or wherever you go, as a child of God--an heir of heaven. He would have us honour ourselves by a circumspect life. God desires that when you appear among the guests in heaven, you may appear to His honour and glory. [Cf: Bible Echo & Signs of the Times 11-06-99 para. 07] p. 598, Para. 3,



[1899MS].

Two powers are struggling most earnestly for victory in your soul, and the issue of the conflict is to us of tremendous consequence. We are fighting for an immortal inheritance. He who is mighty in council, and to whom all power in heaven is given, has declared that He will help His people if they are not faithless. [Cf: Bible Echo & Signs of the Times 11-06-99 para. 08] p. 598, Para. 4, [1899MS].

Christ takes away from us our idols so that our minds may be taken away from things of minor importance. It is our privilege to act our part, and not to watch Christ lest He should not do His part. We want to be converted out of self into Christ. Every day we need the converting power of God to rest upon us. [Cf: Bible Echo & Signs of the Times 11-06-99 para. 09] p. 598, Para. 5, [1899MS].

God's Gift--A Changeless Law--Conviction or Conversion--The Divine Testing--Infinity Beyond.--God will save no man while he continues in transgression after the light has come. The great sacrifice of the Son of God was made that it might be possible for man to become obedient through faith. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The atonement in the offering of Christ for the sin of the world is the great argument that the law of God is binding upon every human being. "I came not," said Christ, "to destroy the law or the prophets, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." [Cf: Bible Echo & Signs of the Times 11-20-99 para. 01] p. 598, Para. 6, [1899MS].

The same evidence that was given by God to prove His divine authority gave a representation of His character when there was no power to save, when no arm brought salvation. In the depths of omnipotent wisdom and mercy the Father took the work of salvation into His own hand. He sent His only begotten Son into the world to live the law of Jehovah. The law, revealed in the character of Christ, was a perfect manifestation of the Father. And by His perfect obedience and the sacrifice of Himself, which He through the eternal Spirit once offered up unto God, He has fully satisfied the justice of the Father, and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven for all those whom the Father has given Him. [Cf: Bible Echo & Signs of the Times 11-20-99 para. 02] p. 598, Para. 7, [1899MS].

The everlasting inheritance is purchased only for the elect. Says the apostle Peter:-- [Cf: Bible Echo & Signs of the Times 11-20-99 para. 03] p. 599, Para. 1, [1899MS].

"According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: Bible Echo & Signs of the Times 11-20-99 para. 04] p. 599, Para.

2, [1899MS].

Christ is everything to us. We cannot even repent unless divine impressions are made upon the heart. While Christ pardons none but the penitent, those whom He pardons are first made repentant. Those who have that faith which works by love and purifies the soul, have direct testimony in the word of the grace bestowed by an ever-living Saviour. Without the saving grace of God, man cannot endure the test of temptation. He is fit for no good work. Did the wonderful miracles wrought by Christ bring the Jewish nation to repentance?--No; the Jews who witnessed these miracles wickedly charged Him with performing them through Beelzebub, the prince of the devils. Bethsaida and Chorazin, though they witnessed miracles of sufficient power to have convinced the cities of Sodom and Gomorrah, did not submit to the evidence of truth. [Cf: Bible Echo & Signs of the Times 11-20-99 para. 05] p. 599, Para. 3, [1899MS].

These wonderful manifestations of the power of God produced the same effect upon the Jews as the power the gospel now exerts upon the multitude. They are convicted, but not converted. They are determined not to yield their will to the will of God. The danger of resisting the heavenly manifestations is presented before them, but they frame excuses for not yielding. Many are deceiving their own souls. They do not love Jesus, nor accept the terms of salvation. They act out the same spirit as did the disciples who turned from Christ because they did not immediately comprehend His words--"Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." The Holy Spirit's power is working upon mind and heart, the understanding is convinced, the conscience is aroused, and yet Christ says of them, "Ye will not come unto Me, that ye might have life." [Cf: Bible Echo & Signs of the Times 11-20-99 para. 06] p. 599, Para. 4, [1899MS].

A test will come to every soul. The natural faults of character, if not determinedly overcome for Christ's sake, will completely master the human soul. Daily there is a battle to be fought which will cost mortification. It may cost reputation; but Jesus risked all this and a hundredfold more that He might bring salvation within the reach of every soul. All the humiliation that man could bring He endured, that through His amazing condescension man might become the sure steppingstone to his fellowman, so sinful, so weak in moral power. Why, then, should fallen man be unwilling for Christ's dear sake to become a partaker of shame and reproach? [Cf: Bible Echo & Signs of the Times 11-20-99 para. 07] p. 599, Para. 5, [1899MS].

When the grace of God works upon the heart, a fervent zeal, a heavenly spirit, a melting, overflowing sympathy for souls that are impenitent, is seen in the life. The humble follower of Christ delights to contemplate His wondrous, surpassing beauty. He has discovered that the "Word was made flesh, and dwelt among us," and he loves to think of the beauty and matchless charms of Christ's character. Day by day a transforming power is at work upon his life and character, and is filling his soul with an inexpressible love. He finds that the Saviour is willing to be his guide in this life, and his portion to all eternity. His heart is won, his choice is made. He yokes up with Christ, and has a compelling power in winning souls to the Saviour. He cannot change the heart, but he may convince souls of the truth, which defines their duty, and convicts of sin. [Cf: Bible Echo & Signs of the

Times 11-20-99 para. 08] p. 599, Para. 6, [1899MS].

This subject is but dimly comprehended. It will bear searching, and the patient, persevering, diligent seeker for truth will be rewarded. Every spiritual muscle is to be put to the stretch to comprehend the word. And after long continued taxation of intellect, of patience, of the whole man, he will find an infinity beyond. The prayer of the great apostle, whose heart was burning to know and understand these things, should be our prayer:-- [Cf: Bible Echo & Signs of the Times 11-20-99 para. 09] p. 600, Para. 1, [1899MS].

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 11-20-99 para. 10] p. 600, Para. 2, [1899MS].

The most difficult and humiliating lesson that man has to learn, if he is kept by the power of God, is his own inefficiency, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, so that, of himself, man can not interpret nature without placing it above God. He is in the same position as were the Athenians who erected their altars for the worship of nature, upon which they might well inscribe, "To the unknown God." Nature is not God, and never was God. The voice of nature testifies of God, declaring his glory; but nature itself is not God. As God's created work, it but bears a testimony of his power. [Cf: The Christian Educator 04-01-99 para. 01] p. 600, Para. 3, [1899MS].

The ancient philosophers prided themselves upon their superior knowledge, but God has said of them: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." In their human wisdom, the wise men of the world, knowing not God, foolishly deify nature and the laws of nature. Those who have not a knowledge of God by their acceptance of the revelation God has made of himself in Christ, will obtain only an imperfect knowledge of God in nature. Those who think they can obtain a perfect knowledge of God, aside from the Representative whom the Word declares is the "express image of his person," will need to become fools in their own estimation before they can be wise. This knowledge, so far from giving elevated conceptions of God, so far from elevating the mind, the soul, the heart, and bringing the whole being into conformity to the will of God, will make men idolaters. [Cf: The Christian Educator 04-01-99 para. 02] p. 600, Para. 4, [1899MS].

Though it is impossible to gain a perfect knowledge of God from imperfect nature; yet the things of nature, marred though they be, inculcate truths regarding the skillful Master Artist. One omnipotent in power, great in goodness, in mercy, and love, has created the earth; and even in its blighted state, much that is beautiful remains. Nature's voice speaks, saying that there is a God, the Creator of

nature. Nature in its imperfections can not fully represent God; it can not reveal the character of God in his moral perfection. [Cf: The Christian Educator 04-01-99 para. 03] p. 600, Para. 5, [1899MS].

Those who have a true knowledge of God will not become so infatuated with the laws of matter and the operations of nature as to overlook or to refuse to acknowledge the continual working of God in nature. Deity is the author of nature. The natural world has in itself no inherent power but that which God supplies. How strange, then, that so many make a deity of nature! God furnishes the matter and the properties with which to carry out his plans. Nature is but his agency. [Cf: The Christian Educator 04-01-99 para. 04] p. 601, Para. 1, [1899MS].

The hand of God is continually guiding the globe in its continuous march around the sun. The same hand which holds the mountains, and balances them in position, guides and keeps in order the respective planets. All the wonderful glories in the heavens are but doing their appointed work. Vegetation flourishes because of the agencies employed by the great and mighty God. He sends the dew and the rain and the sunshine that verdure may spring forth, and spread its green carpet over the earth; that the shrubs and the fruit-trees may bud and blossom and bring forth fruit. It is not to be supposed that a law is set in operation for the seed to work of itself,--that the leaf appears because it must do so of itself. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every green leaf grows, every flower blooms, through the working power of God. [Cf: The Christian Educator 04-01-99 para. 05] p. 601, Para. 2, [1899MS].

Idolatry of nature is a farce; it is the invention of men who know not God, and who are trying to keep out of sight a knowledge of the true God. The words of Holy Writ say nothing of the independent laws of nature. They teach us that God is the superintendent as well as the Creator of all things. The divine Being is engaged in upholding the things which he has created. God has laws which he has instituted; but they are only his servants, through which he effects results. It is God who calls everything into order, and keeps all things in motion. [Cf: The Christian Educator 04-01-99 para. 06] p. 601, Para. 3, [1899MS].

We may look up, through nature, to nature's God. The beautiful things of nature have been given us for our pleasure. Then let us not turn our blessings into a curse by being led away from God in the worship of the creature rather than the Creator. Let nature's beautiful ministers of love answer the purpose of God, drawing our hearts to him to adore his goodness, his compassion, his inexpressible love, and to be filled with the [Cf: The Christian Educator 04-01-99 para. 07] p. 601, Para. 4, [1899MS].

"A grave mistake has been made in allowing engrossing business matters to burden the ministers who are handling sacred things." [Cf: General Conference Bulletin 03-16-99 para. 01] p. 601, Para. 5, [1899MS].

"So that their sense of the sacred becomes dim, and mingled with the common, crushing out godliness from the soul." [Cf: General Conference Bulletin 03-16-99 para. 02] p. 601, Para. 6, [1899MS].

For the joy that was set before him, Christ endured the cross,

despising the shame, and is forever set down at the right hand of God. He died on the cross as a sacrifice for the world, and through this sacrifice comes the greatest blessing that God could bestow,--the gift of the Holy Spirit. This blessing is for all who will receive Christ. The fallen world is the battlefield for the greatest conflict the heavenly universe and earthly powers have ever witnessed. It was appointed as the theater on which would be fought out the grand struggle between good and evil, between heaven and hell. Every human being acts a part in this conflict. No one can stand on neutral ground. Men must either accept or reject the world's Redeemer. All are witnesses, either for or against Christ. Christ calls upon those who stand under his banner to engage in the conflict with him as faithful soldiers, that they may inherit the crown of life. They have been adopted as sons and daughters of God. Christ has left them his assured promise that great will be the reward in the kingdom of heaven of those who partake of his humiliation and suffering for the truth's sake. [Cf: General Conference Bulletin 04-01-99 para. 01] p. 601, Para. 7, [1899MS].

The cross of Calvary challenges, and will finally vanquish, every earthly and hellish power. In the cross all influence centers, and from it all influence goes forth. It is the great center of attraction, for on it Christ gave up his life for the human race. This sacrifice was offered for the purpose of restoring man to his original perfection; yea, more. It was offered to give him an entire transformation of character, making him more than a conqueror. Those who in the strength of Christ overcome the great enemy of God and man, will occupy a position in the heavenly courts above angels who have never fallen. [Cf: General Conference Bulletin 04-01-99 para. 02] p. 602, Para. 1, [1899MS].

Christ declares, "I, if I be lifted up, . . . will draw all men unto me." If the cross does not find an influence in its favor, it creates an influence. Through generation succeeding generation, the truth for this time is revealed as present truth. Christ on the cross was the medium whereby mercy and truth met together, and righteousness and peace kissed each other. This is the means that is to move the world. [Cf: General Conference Bulletin 04-01-99 para. 03] p. 602, Para. 2, [1899MS].

In the plan of God, all the riches of heaven are to be drawn upon by men. Nothing in the treasury of divine resources is deemed too costly to accompany the great gift of the only begotten Son of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Christ was empowered to breathe into fallen humanity the breath of life. Those who receive him will never hunger, never thirst; for greater joy than that found in Christ there can not be. [Cf: General Conference Bulletin 04-01-99 para. 04] p. 602, Para. 3, [1899MS].

Study the words spoken by the Saviour from the mount of blessing. How the divine nature shone through his humanity as his lips uttered the benedictions upon those who were the objects of his mercy and love. He blessed them with a fulness that showed that he was drawing from the inexhaustible store of the richest treasures. The treasures of eternity were at his command. The Father committed the riches of heaven to him, and in the disposal of them he knew no bound. Those who accept him as

their Saviour, their Redeemer, the Prince of Life, he acknowledges before the heavenly host, before the worlds unfallen, and before the fallen world, as his peculiar treasure. [Cf: General Conference Bulletin 04-01-99 para. 05] p. 602, Para. 4, [1899MS].

The Lord Jesus has summoned the world to hear. "He that hath ears to hear, let him hear." Let all listen with submissive, reverent attention. He repeats the words given him by the One who said. "This is my beloved Son; . . . hear ye him." Who is listening to the words which are light and life to all who receive them? Will men and women consider how God regards the creatures he has made? He formed man's mind. We do not think one noble thought that does not come from him. He knows all the mysterious workings of the human mind; for did he not make it? God sees that sin has debased and degraded man, but he looks upon him with pity and compassion; for he sees that Satan has him in his power. The demon of appetite in the intoxicating cup has robbed thousands of their reason. Still the Lord draws, draws, draws. Who will draw with God, seeking to set in operation a restoring power that will obtain the mastery over sin? Those who will not fail nor become discouraged in this work, who will venture to take hold of the wretchedness they see around them, cooperate with their Redeemer. Thus we may show our gratitude to God. Our sympathies are wrought upon by the Holy Spirit; and in the heart of the one who is helped gratitude springs up, and he gathers hope to lay hold upon the hand of divinity, and to realize that God is seeking to save him from sin and degradation. [Cf: General Conference Bulletin 04-01-99 para. 06] p. 602, Para. 5, [1899MS].

The knowledge of God has been lost from a large number of minds, not alone from the minds of those who have debased themselves to the lowest depths, but from the minds of kings, princes, and emperors, from men of high estate the world over. God called one man a fool because of this forgetfulness. This man had been blessed with great treasure, so that he had no place in which to store it. He thought he must be better than the generality of men, or he would not have been thus favored. He consulted his own soul, and did not consult God at all. He did not take the Lord into his heart. The Giver of all his treasure was the last one to be thought of. But he talked with his soul as though it were his God, declaring, "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." His blessings had received his worship. A love for gain had become all-absorbing, and had obtained the ascendancy over him. His mind was thus brought into bondage. The poor and needy, the widow and orphan, did not so much as enter his mind. The Lord saw this. He read the heart of the one who had been so greatly favored, and he said to him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" [Cf: General Conference Bulletin 04-01-99 para. 07] p. 603, Para. 1, [1899MS].

This man is represented as one no longer fit to live in the world, as a fruitless tree which should be cut down. He was not worthy to be recognized among men blessed with life and capable of seeking for immortality and securing eternal life. His separation from God was complete. His life could benefit no one. [Cf: General Conference Bulletin 04-01-99 para. 08] p. 603, Para. 2, [1899MS].

Christ recognizes no caste, no nationality. He holds it as his prerogative, divine and incommunicable, to work after his own might and

pleasure. The compassionate Redeemer, he labored among all classes. When the paralytic was let down through the roof at his feet, he saw at a glance the trouble of the sufferer, and he immediately exercised his power as a sin-pardoning Saviour. "Be of good cheer;" he said, "thy sins be forgiven thee." At this, some of the scribes said within themselves, "Why doth this man thus speak blasphemies? who can forgive sins but God only?" How astonished they were to have their unspoken thoughts opened before them. "Why reason ye these things in your hearts?" Jesus said. "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of Man hath power on earth to forgive sins, (he saith, that the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house." [Cf: General Conference Bulletin 04-01-99 para. 09] p. 603, Para. 3, [1899MS].

Christ changed the relation of the sinner toward God, taking the guilt from the inmost soul. The rich fool died in his bloated wealth; but the helpless sinner was brought to Christ, and manifesting his belief that Christ could heal him, he was not disappointed. His diseased mind was first cured, and then the Great Physician cured his bodily infirmities. [Cf: General Conference Bulletin 04-01-99 para. 10] p. 603, Para. 4, [1899MS].

Thus Christ drew the people to him. He was unfolding truths of the highest order. The knowledge he came to impart was the gospel in all its richness and power. The sin bearer, he is alive to all the horrors which sin brings upon the soul; and he came to this world with a message of deliverance. [Cf: General Conference Bulletin 04-01-99 para. 11] p. 603, Para. 5, [1899MS].

What is Christianity?--God's instrumentality for the conversion of the sinner. Jesus will call to account every one who is not brought under his control, who does not demonstrate in his life the influence of the cross of Calvary. Christ should be uplifted by those whom he has redeemed by dying on the cross a death of shame. He who has felt the power of the grace of Christ has a story to tell. He seeks to put in operation methods of work which will diffuse the gospel of Christ. Humanity, drawing its efficiency from the great source of wisdom, is made the instrumentality, the working agency, through which the gospel exercises its transforming power on mind and heart. [Cf: General Conference Bulletin 04-01-99 para. 12] p. 604, Para. 1, [1899MS].

Under the inspiration of the Spirit, the apostle Paul represents Christians as those who have purified their souls in obeying the truth. Just in accordance with the faith and love we bring into our work will be the power brought into it. No man can create faith. The Spirit operating upon and enlightening the human mind, creates faith in God. In the Scriptures faith is stated to be the gift of God, powerful unto salvation, enlightening the hearts of those who search for truth as for hidden treasure. The Spirit of God impresses the truth on the heart. The gospel is called the power of God unto salvation, because God alone can make the truth a power which sanctifies the soul. He alone can render the cross of Christ triumphant. [Cf: General Conference Bulletin 04-01-99 para. 13] p. 604, Para. 2, [1899MS].

Everything that Satan can devise to divert the mind of man from its

accountability to God he will devise. Look at the many amusements and pleasures he has set in operation to keep men from thinking. How is it with my soul? He leads men to wish to forget the law of God. There must be some agency to call this law to their remembrance. The talent of speech was given to convey the truth to the ear. By this talent God designs to impart the knowledge that the soul needs. By his words Christ communicated knowledge of the very highest order, telling men what they must do to be saved. Every minister is first to receive grace from God, and then to administer grace to his hearers. In the pulpit and out of the pulpit he is to minister. His speech is always to be seasoned with grace, in harmony with sacred truth. Wherever the believer is, he has the word of God which contain spiritual life; and it is his duty to learn the way of communicating truth so that it will have a convincing power. Man has an important part to act in the work of saving the souls who are in need of being converted without delay, or Satan will control them as his property. [Cf: General Conference Bulletin 04-01-99 para. 14] p. 604, Para. 3, [1899MS].

To every man God has given his work. Every soul has been given his post of duty, his sphere of action. It is for his present and eternal interest to find out his work by inquiring, Lord, what wilt thou have me to do? Each person forms a link in the chain of responsibility which binds man to his fellow man. In their service men are to be linked with one another and with God. Each man is to act his part in the program of life. Each is to exert an influence for good. All are to work together to make a complete whole. [Cf: General Conference Bulletin 04-01-99 para. 15] p. 604, Para. 4, [1899MS].

All our powers are to be used for Christ. This is the debt we each owe to God. In forming a relationship with Christ, the renewed man is but coming back to his appointed relationship with God. He is a representative of Christ, and he is ever to pray and watch unto prayer. His duties lie around him, nigh and afar off. His first duty is to his children and his nearest relatives. Nothing can excuse him from neglecting the inner circle for the larger circle outside. In the day of final reckoning fathers and mothers will be required to answer in regard to their children. Parents will be asked what they did and said to secure the salvation of the souls they took upon themselves the responsibility of bringing into the world. Did they neglect their lambs, leaving them to the care of strangers? Fathers and mothers, are you allowing your children to grow up in impurity and sin? A great good done for others will not cancel the debt you owe to God to care for your children. The spiritual welfare of your family comes first. Take them with you to the cross of Calvary, laboring for them as those that must give an account. [Cf: General Conference Bulletin 04-01-99 para. 16] p. 604, Para. 5, [1899MS].

Parents should seek to gain the cooperation of their children. Thus children can become laborers together with God. Some households have a little church in the home. Mutual love binds heart to heart, and the unity that exists among the members of the family preaches the most effectual sermon that could be preached on practical godliness. As parents faithfully do their duty in the family, restraining, correcting, advising, counseling, guiding,--the father as a priest of the household, the mother as a home missionary,--they are filling the sphere God would have them fill. By faithfully doing their duty in the home, they are multiplying agencies for doing good outside the home.



They are becoming better fitted to labor in the church. By training their little flock discreetly, binding their children to themselves and to God, fathers and mothers become laborers together with God. The cross is erected in their home. The members of the family become members of the royal family above, children of the heavenly King. [Cf: General Conference Bulletin 04-01-99 para. 17] p. 605, Para. 1, [1899MS].

The tenderness of Christ is to be brought into the daily life of his followers. His character is to be reproduced in them. The disinterested benevolence shown by him is to be shown by them. His love for souls should be cultivated by practise. Humble, wrestling prayer will soften and subdue hearts. Christ's servants can and should be able to meet and overcome every temptation. They should say, "I am not my own; I have been bought with a price. By the infinite sacrifice Christ has made for me, he has put it out of my power to give him more than he demands. All is his. He has purchased me, body, soul, and spirit. He calls for all my time, all my capabilities." Thus we may show that we are abiding in Christ and that Christ is abiding in us. Christ accepts no divided service. His followers are to shine as lights in the world. "Come out of the world, and be ye separate," is the message which comes sounding down along the line to our time. Love not the world, neither the things of the world. Set your affections on things above, and not on things below. Those who heed this message will find that Christ's yoke is easy and his burden light. Mrs. E. G. White. [Cf: General Conference Bulletin 04-01-99 para. 18] p. 605, Para. 2, [1899MS].

"Sunnyside," Cooranbong, N. S. W., Australia, April 26, 1899. *Dear Brethren in America* : We feel deeply grateful to our heavenly Father that the Holy Spirit has moved your hearts to action in regard to the work in Australia. The school work here is advancing. The first term of this year is now closing, the second term commencing. We humbly acknowledge the Lord as the first great cause, standing behind the work which has been going on in Battle Creek. The Lord is the source of all power, all strength, all sufficiency. [Cf: General Conference Bulletin 04-01-99 para. 01] p. 605, Para. 3, [1899MS].

We see a great work to be done. We find no place where we can sit down and fold our hands. There are many places to be worked. Every town or village on the railway is to have the message the Lord has given us. We can not stop to rejoice over a few victories. We must press the battle to the very gate. The Lord has never left himself without a witness. The truth must be presented in the different suburbs of Newcastle. At times we may have to speak in the open air. I have done this on two Sunday afternoons, with good results. Last Sabbath I spoke to a goodly number under the tent at Newcastle. The Lord gave me much freedom. On Sunday I spoke in Wallsend, a suburb ten miles from Newcastle. Notice had been given that I would speak there. A goodly number were present, and the Lord gave me a message for them. The people seemed to rejoice that they could feed upon the word. This suburb has eight thousand inhabitants. Newcastle has only begun to be worked. We have not sufficient workers to take hold of the work. We are hoping and praying and waiting for earnest, devoted men and women. The work has been going forward in Hamilton and Newcastle, and most marked reformatations have taken place. We are now planning to begin work in a different part of Newcastle. God will help us by raising up laborers for this field. [Cf: General Conference Bulletin 04-01-99 para. 02] p. 605, Para. 4,

[1899MS].

Our brethren desired me to go to Newcastle last week to make a beginning in Wallsend. It was a question whether to commence the work there; but the people are intensely interested, and have been saying, "We want meetings held at Wallsend." This place is nearer Cooranbong by ten miles, and although the road is a mountainous one, we can reach it best with our horses and carriage. [Cf: General Conference Bulletin 04-01-99 para. 03] p. 606, Para. 1, [1899MS].

Then there is Auburn, a place eight miles from Cooranbong, where they have secured a church in which I am to speak as soon as I can find time, which will be next Sunday, or one week from Sunday. If they had not given us permission to speak in the church, we should have held a meeting in the open air. Then there is Toronto, a pleasure resort. These places are all within ten or twenty miles of Cooranbong, and must be entered as soon as we can find consecrated families whom we can locate there to hold the interest awakened. All these fields are white for the harvest; but we can do nothing without devoted workers, who can enter, and arouse and hold an interest. [Cf: General Conference Bulletin 04-01-99 para. 04] p. 606, Para. 2, [1899MS].

We look to God to lead us on. We need to feel a sense of dependence which will drive us to prayer. We shall then have the experience that the Lord is the rewarder of all them that diligently seek him. [Cf: General Conference Bulletin 04-01-99 para. 05] p. 606, Para. 3, [1899MS].

When this ground was first brought to our notice, I was shown that there was a large work to be done in and around Cooranbong. Repeatedly companies had been presented to me, reaching forth their hands in supplication, and saying, "We are as sheep without a shepherd; come and open to us the word of God." This means much to us. God, and Jesus Christ, whom he hath sent, are to be kept before the people. The Lord designs that a new revelation shall come to them in the opening of his word, showing his dealings with the world and with individuals in the working out of his great plan. He would have them realize man's accountability and responsibility in view of the future judgment. Then our Redeemer and Advocate will be our Judge. We have a great work before us, and men and women must be prepared to communicate the knowledge they have of the infinite wisdom, love, and power of God. He who died to make it possible for the world to be cleansed from sin, and keep the commandments of God, would have believers meet and work harmoniously,--one in the unity of faith, bound up with God, one with Christ as he is one with the Father. [Cf: General Conference Bulletin 04-01-99 para. 06] p. 606, Para. 4, [1899MS].

We must work our way very carefully in order to remove the prejudice we find in every place. We must have places in which the people can meet to worship God. Wherever a company is raised up, a chapel must be erected. Many of the people are quite poor. The indolent, the tobacco devotees, and liquor drinkers are many. But the truth must go to them. It has worked wonders in this very place, and will still do great things. Our faith in the Lord. Jesus Christ and in present truth must not abide alone with those who receive Christ. Christ died to save the world, and we are to work more zealously in acting our part. We are to look upon fallen humanity as our field. God cares for them. They have

been bought with a price. They are his special property, and upon every true believer in Christ rests the solemn responsibility of being a laborer together with God, of speaking the truth as it is in Jesus. All are to become messengers to proclaim the truth. Through the power and work of Satan, the world has mistaken and forgotten God, and is living in sin. Man's influence works against God. His knowledge of God and his word is perverted. His understanding is darkened. But the Lord speaks through his delegated servants. Not one soul is to be left in darkness. The Lord is not careless in regard to his work. He will not look upon the peril of men, and remain silent. He sends his warnings, and we must voice his words, "Prepare ye the way of the Lord, make his paths straight." [Cf: General Conference Bulletin 04-01-99 para. 07] p. 606, Para. 5, [1899MS].

In this new world we feel intensely. We thank God every day for the increasing light. As we follow on to know the Lord, we shall know that his goings forth are prepared as the morning. The world is hearing its last message of mercy. This is a solemn thought. All must be willing now to take their place in the vineyard, and cultivate every neglected corner. All our consecrated influence is needed. Every soul is to stand in his appointed place. There are to be no idlers. God calls for workers, for means, for men and women who will give the word of life to those who are starving for food. The knowledge of God has long been perverted, and there must be no limit to our labor. There is nothing that will bring vitality into the church like the earnest work of those in the church. Those whose duty calls them to tarry by the home, to be home missionaries, revealing the truth in the character, are doing faithful work, and will be rewarded by God. But there is to be a much wider influence go forth from every true believer, who is a representative of the faith, and therefore a representative of Christ. He is to do the work that Christ did when he was in the world. Every self-sacrificing worker will have the witness in himself that there is a God, and that God is his God, his Father, his Helper, his Friend. [Cf: General Conference Bulletin 04-01-99 para. 08] p. 607, Para. 1, [1899MS].

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The Spirit of God within me draws my heart out in praise and thanksgiving because of the help we expect from America. We hope it will not be diverted into other channels. We must have the sanitarium here erected. This will give character to the work. We are working toward this. There is nothing that converts the people like the medical missionary work. This work makes the path straight before us, and bears the impress that it is of God. Jesus is in the work, and he can not be hidden. Mrs. E. G. White. [Cf: General Conference Bulletin 04-01-99 para. 09] p. 607, Para. 2, [1899MS].

I feel very grateful to my Lord for his great goodness. For some days, yes, for some weeks, we have been so crowded with responsibilities that we have not known which way to turn, or how to take up those things which needed to be done first. The great dearth of means has been a great hindrance to our advance; but last week on Wednesday, we received encouraging letters from Dr. J. H. Kellogg, and the next day came the Bulletin with account of donations for this field. [Cf: General Conference Bulletin 04-01-99 para. 01] p. 607, Para. 3, [1899MS].

The news came none too soon. Elder A. G. Daniells had left Cooranbong to go out among the churches to obtain the money pledged to the school. There has been much praying and seeking the Lord most earnestly to understand what we must do. The word had been, "Go forward," and yet not a thing could be done to hire money from the banks, or to raise it in any other way. Some who had loaned money to the publishing house in Melbourne were calling for their loan. Everything seemed to hedge us in. We looked to the Lord to help us, and prayed most earnestly. The particulars I have not time to write now; but we are greatly relieved. [Cf: General Conference Bulletin 04-01-99 para. 02] p. 607, Para. 4, [1899MS].

Last Sabbath a portion of the special Bulletin was read in the church, and Brother E. R. Palmer gave a little history of our difficulties and struggles for the past few months. In the afternoon there was a service of praise to the Lord. [Cf: General Conference Bulletin 04-01-99 para. 03] p. 607, Para. 5, [1899MS].

At the morning meeting I spoke for a short time, giving some items of our past history in the establishment of the work in different lines; what experiences we had in the commencement of the work in Battle Creek and California. Now we are going over the ground in Australia. The different chapters in the history of these Christian missions, the efforts made in lifting and planting the standard of truth in regions beyond, are similar in nearly all parts of the Lord's great missionary vineyard. [Cf: General Conference Bulletin 04-01-99 para. 04] p. 608, Para. 1, [1899MS].

The spiritual wants in this country have been brought to light, and pressed upon our souls. We have felt that the time has now come to work. The opening fields have been brought before us much faster than we with our present force of workers and our limited means could supply them. We are very thankful for that which has been done, but the prospect before us in the fields of labor yet untouched, is without a limit. To raise the standard and plant it firmly means work, activity. [Cf: General Conference Bulletin 04-01-99 para. 05] p. 608, Para. 2, [1899MS].

In some places where we have been brought into a pressure, those not of our faith have all unexpectedly come forward with their gifts of money. This has been the case in Brisbane, Queensland. We thank the Lord for this. A meetinghouse, which was a positive necessity, has been erected there. Elder S. N. Haskell has labored hard in Brisbane, and souls still continue to embrace the truth in that portion of the Lord's vineyard. [Cf: General Conference Bulletin 04-01-99 para. 06] p. 608, Para. 3, [1899MS].

Every year there must be more than one or two neglected fields occupied and developed. We need more consecrated laborers to be set to work in these fields. The churches need care and encouragement, yet our work must largely be to lift the standard in new fields, where the truth has not yet come to the people. The most promising fields we have found have been those which we supposed would be the most difficult to work. [Cf: General Conference Bulletin 04-01-99 para. 07] p. 608, Para. 4, [1899MS].

All who present the truth in the love of it have all the zeal that

they can endure. They feel such love for the souls whom they see in ignorance of the truth, that often they are carried beyond their power of endurance. We have constantly to remind them that they are mortal, and must care for their bodies. In their great interest to draw souls to Christ, opening to them the treasures of the word of God, they themselves catch the inspiration of his Holy Spirit, and they endure taxation and labor in a way that is surprising. Thus it has been with Elder Haskell. Thus it was with Elder Wilson, who died at his post of duty, and thus it has been and is with other faithful workers. [Cf: General Conference Bulletin 04-01-99 para. 08] p. 608, Para. 5, [1899MS].

As soon as a field is entered, the educational work begins, line upon line, precept upon precept, here a little, and there a little. It is not the preaching that is the most taxing; it is the labor from house to house, reasoning from the word, explaining the word. It is the earnest travail of souls that will not yield to obstacles nor be discouraged. Over and over again the same things must be repeated, and the dependence of the worker must be wholly upon God. And what rich experiences the teacher obtains in educating those in the darkness of error! He is a learner, and sees wonderful things in the word of God. Ever and ever, as he attempts to explain the Scriptures, the Holy Spirit is working with his own mind and in his own heart. He is receiving the holy oil from the two olive branches, which through the two golden pipes empty the golden oil out of themselves. These olive branches are the two anointed ones, who stand by the Lord of the whole earth. All who engage in the work of winning souls will themselves be constantly educated by the Holy Spirit to a clearer understanding of the word, as they communicate to others the light God has given them. The gracious utterances of the word are the holy golden oil, emptied from the two olive branches into the hearts of all who are prepared as vessels, cleansed to receive the heavenly treasure. There is infinite consolation for all who are laborers together with God. The requirements of the word impose most weighty obligations upon every steward entrusted with light and knowledge. The Bible teaches the whole will of God concerning us, and the Bible is to be not only read, but is constantly to be our rule of life, the foundation of our faith and practise. [Cf: General Conference Bulletin 04-01-99 para. 09] p. 608, Para. 6, [1899MS].

We need truly converted workers, those who are converted every day. Every worker must be supplied with the golden oil. We may have it, we must have it, and then there will be success in the work. [Cf: General Conference Bulletin 04-01-99 para. 10] p. 609, Para. 1, [1899MS].

We see so many places to be worked, and in the name of the Lord we call for workers, earnest workers, for this field. We do not ask for men who are wedded to their own ways, but for those who are wedded to Christ and his ways. We pray that there will be men and women who will be stirred by the Spirit of the Lord to come to this country to settle in different places, and work, and have a holding influence. We need you, O so much we need you. In every place opened there should be families, true missionaries, settled, those who will use their knowledge and experience to serve others. As they communicate, God will communicate to them. We can not draw from the treasury to support these families in this new field. There is so much of the field unworked that all the means we can command will be required. We see no limit. [Cf:

General Conference Bulletin 04-01-99 para. 11] p. 609, Para. 2, [1899MS].

The words of Christ are very impressive. He said, "My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." [Cf: General Conference Bulletin 04-01-99 para. 12] p. 609, Para. 3, [1899MS].

I have a request to make: Let all that love the Lord who gave his life for them, make returns to Him who has bought them with a price. Through your own self-denial and self-sacrifice return to God your offerings, to be used in opening new fields and planting the standard of truth in places that have never been worked. First give yourselves to the Lord as a consecrated offering, and then in your practise heed the words of Christ, "if any man will come after me, let him deny himself, and take up his cross, and follow me." [Cf: General Conference Bulletin 04-01-99 para. 13] p. 609, Para. 4, [1899MS].

The word comes to every believer, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." Economize in your expenditure of means upon yourself. The first step of self-denial is generally the most difficult, but begin without delay. Your self-denying offerings shall be used in this field to supply workers to give the last message of mercy to a fallen world. There will be in your hearts such a sacred kindling of love for God and zeal for the truth that you will realize indeed the truth of the words, "We are laborers together with God." [Cf: General Conference Bulletin 04-01-99 para. 14] p. 609, Para. 5, [1899MS].

From the light given me of God, I make this call to young and old, men and women and children. God calls upon you to do your best. Practise self-denial in order to bring the truth before thousands who have never heard it. [Cf: General Conference Bulletin 04-01-99 para. 15] p. 609, Para. 6, [1899MS].

The missionary spirit needs to be revived in our churches. We want you to show your active zeal in doing something, and doing it now. Let there be planning of sacrifices for God in order to advance the work in the very places where it is most needed. [Cf: General Conference Bulletin 04-01-99 para. 16] p. 609, Para. 7, [1899MS].

There is a great work to be done in England. The light radiating from London should beam forth in clear, distinct rays to regions beyond. God has wrought in England, but his English-speaking world has been terribly neglected. You that have the cause of God at heart, bear in mind the great work to be done in London and all through the cities of England. [Cf: General Conference Bulletin 04-01-99 para. 17] p. 610, Para. 1, [1899MS].

We want to push the triumphs of the cross in Australia, right where we are. New fields are opening, and the work must not be hindered. Maitland and Singleton and other towns and cities must be warned. The Lord is coming. Prepare to meet thy God. Every place not entered, not

worked, has its own claims. The anticipation, the prospect of working these fields, must give place to the grave, decided, self-sacrificing reality of hard work itself. Anticipate all you please in regard to regions beyond, but go to work now. Every Christian is bound to be a Bible worker, to do something in imparting to others the great present truth for this time. Communicate what you do know. Tell it, sing it, pray it. Work while it is day; for the night cometh, in which no man can work. God help you, is my most earnest prayer. Mrs. E. G. White. April 11, 1899. [Cf: General Conference Bulletin 04-01-99 para. 18] p. 610, Para. 2, [1899MS].

"While it is called today, if you will hear his voice, harden not your hearts. *It may be you will never hear the invitation again.* A mere answer in the affirmative is not sufficient. We are to repent and forsake every sin, and work the works of righteousness." [Cf: General Conference Bulletin 10-01-99 para. 01] p. 610, Para. 3, [1899MS].

God saw that the world was destitute of true knowledge, and he sent Christ into the world to live the law and represent him. This was the revelation of God in Jesus Christ. The knowledge of God was the chief treasure Christ brought to man. It was his prerogative to impart this knowledge, and he gave it to his disciples to be given to the world. Christ gave lessons that men might be impressed with his justice, condescension, and love. To the just and the unjust he gives a distinct representation of the divine goodness God has manifested in their behalf. He leads men abroad into the open field of nature, and touching the eyes of their senses he shows them the hand that sustains the world, the power ever working in behalf of human beings, good and evil. He spreads before them the beautiful flowers, the lily of the valley, the fragrant pinks and roses, delicately tinted by the great Master Artist, and he declares: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. . . . Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; [Cf: General Conference Bulletin 10-01-99 para. 01] p. 610, Para. 4, [1899MS].

Jesus gave his life to make it possible for men and women to secure eternal life. The Father appreciates every soul whom his Son has purchased by the gift of his life. Every provision has been made for us to receive divine power, which will enable us to overcome temptations. Through obedience to all God's requirements the soul is preserved unto eternal life. [Cf: General Conference Bulletin 10-01-99 para. 02] p. 610, Para. 5, [1899MS].

The dumb animals have no souls, yet God cares for them. "Are ye not much better than they?" Christ asks. "Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things

do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [Cf: General Conference Bulletin 10-01-99 para. 03] p. 610, Para. 6, [1899MS].

This lesson is given to all who love God and keep his commandments. The One who gave his life that we should not perish is the divine Teacher, and he appeals to every blessing of the natural world, the showers that fall upon the earth, the dew, the glorious sunlight, given alike to thankful and unthankful. The bounties of God's providence speak to every soul, confirming Christ's testimony to the supreme goodness of his Father. The Lord would have his people realize that the blessings bestowed upon any object of creation are proportionate to the place that object occupies in the scale of creation. If even the wants of dumb animals are supplied, can we appreciate the blessings which God will bestow upon the beings formed in his image? [Cf: General Conference Bulletin 10-01-99 para. 04] p. 611, Para. 1, [1899MS].

Christ would elevate and refine man's mind, purifying it from all dross, that he may appreciate the love that is without a parallel. He leads them up to the higher grade, unfolding before them the treasures of eternity. He opens before them the volume of his providence, and bids them, as far as possible, take in the whole revelation. He tells them that in this book is written the name of every individual, that in the page assigned each individual is written every particular of his history, even to the numbering of the hairs of the head. He leads the human agent to think of the love of God manifested by giving his only begotten Son to die for the world. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus God showed his love for man. With Christ he gave all heaven, that the moral image of God might be restored in man. Our part is to appreciate the means provided, and in harmony with the divine mind work out our salvation. God could do no more to express his love. His gift could not be greater; for it embraces infinity. His grace in all its vastness is provided for all. There is no excuse for any to retain selfishness. In the hearts of all who receive him, Christ will be formed, the hope of glory. The Saviour says to every one for whom he has died, You must receive the Holy Spirit, the Spirit of adoption. You must become so united with God that you will impart the grace you have received. Thus you become a living channel, by which God can communicate his light to the world. [Cf: General Conference Bulletin 10-01-99 para. 05] p. 611, Para. 2, [1899MS].

God can not approve our work while it has in it one thread of selfishness. It was apparently a small transgression that closed the gates of paradise against Adam and Eve. But ever since then sin has been increasing in volume and prevalence, and it is still increasing. But notwithstanding this, the divine benevolence has not been cut off. God's love and care still flow earthward. [Cf: General Conference Bulletin 10-01-99 para. 06] p. 611, Para. 3, [1899MS].

This should make man afraid of his littleness, of his sin-loving propensities. God calls upon us to receive and impart the love which passeth knowledge. He is looking upon his prostrate law, upon his Sabbath trampled under foot by a race of rebellious subjects. He could



have come forth out of his place to punish the inhabitants of the world for their iniquity. He could have swept them away by a flood, as he did in Noah's day. But he did not do this. He has spared them because of the covenant made with Noah. The Lord God is full of compassion, mercy, and love. When his servants, the stewards of his business misrepresent him, and act contrary to his arrangements, they greatly dishonor him. History will testify against them. Those who are in the service of God, who profess to believe the truth, should closely examine themselves, to see whether they are in the faith, whether they are using sacred or common fire. At the death of Nadab and Abihu, Moses declared to Aaron, "This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified." Let all who name the name of Christ depart from iniquity. [Cf: General Conference Bulletin 10-01-99 para. 07] p. 611, Para. 4, [1899MS].

The Lord Jesus Christ, when in human flesh, successfully resisted every temptation of the enemy. His efforts of superhuman love, made to save the race, were successful. From him men and women may receive power to overcome, if they will consent to cease from sin. Christ gave every son and daughter of Adam unmistakable evidence that through the provisions God has made they may overcome. Each one must rely on the merits of a crucified and risen Saviour. He takes every repenting soul into covenant relation with himself. [Cf: General Conference Bulletin 10-01-99 para. 08] p. 612, Para. 1, [1899MS].

Christ regarded the enemies of the human race as his enemies. In our behalf he overcame Satan, gaining an everlasting victory for all who will receive him. He engaged in the warfare, and did not give up, but resisted even unto death; and in dying he gained the victory for which he came to our world. Before he died he cried out, "It is finished." "Father, into thy hands I commend my spirit." To his disciples he said, "Be of good cheer; I have overcome the world." Christ has left us a perfect, sinless example. His followers are to walk in his footsteps. If they are not transformed in character, they can never dwell with him in his kingdom. Christ died to elevate and ennoble them, and those who retain hereditary tendencies to wrong can not dwell with him. He suffered all that it is possible for human flesh to suffer and endure, that we might pass triumphantly through all the temptations Satan may invent to destroy our faith. [Cf: General Conference Bulletin 10-01-99 para. 09] p. 612, Para. 2, [1899MS].

In Christ is our only hope. God has daily victories for his people to gain. After his resurrection Christ said to his disciples: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." [Cf: General Conference Bulletin 10-01-99 para. 10] p. 612, Para. 3, [1899MS].

The very ones who had rejected Christ were to hear his message. Those who had lived in close alliance with the leaders of rebellion were to bear to them a message of pardon and forgiveness. Some who had been united with those who had planned and compassed Christ's death, who had said, "This is the heir; come, let us kill him," were to be reclaimed from disobedience and apostasy. "Ye have not chosen me," Christ said,

"but I have chosen you." The Lord forgave them; for they had not known what they were doing; and he sent them forth to proclaim a risen and ascended Saviour. They published the truth that Jesus of Nazareth was the Messiah. [Cf: General Conference Bulletin 10-01-99 para. 11] p. 612, Para. 4, [1899MS].

By his heavenly gifts the Lord has made ample provision for his people. An earthly parent can not give his child a sanctified character. He can not transfer his character to his child. God alone can transform us. Christ breathed on his disciples, and said, "Receive ye the Holy Ghost." This is the great gift of heaven. Christ imparted to them through the Spirit his own sanctification. He imbued them with his power, that they might win souls to the gospel. Henceforth Christ would live through their faculties, and speak through their words. They were privileged to know that hereafter he and they were to be one. They must cherish his principles and be controlled by his Spirit. They were no longer to follow their own way, to speak their own words. The words they spoke were to proceed from a sanctified heart, and fall from sanctified lips. No longer were they to live their own selfish life; Christ was to live in them and speak through them. He would give to them the glory that he had with the Father, that he and they might be one in God. [Cf: General Conference Bulletin 10-01-99 para. 12] p. 612, Para. 5, [1899MS].

The Lord Jesus is our great High Priest, our Advocate in the courts of heaven. The solemn position in which we stand to him as worshipers, is not appreciated. For our present and eternal good we need to understand this relation. If we are his children we are bound together in the bonds of Christian brotherhood, loving one another as he has loved us, united in the sacred relation of those washed in the blood of the Lamb. Bound up with Christ in God, we are to love as brethren. [Cf: General Conference Bulletin 10-01-99 para. 13] p. 613, Para. 1, [1899MS].

Thank God that we have a great High Priest, who has passed into the heavens, Jesus the Son of God. Christ has not entered into the holy place made with hands, but into heaven itself, now to appear in the presence of God for us. By virtue of his own blood he entered in once for all into the holy place above, having obtained eternal redemption for us. [Cf: General Conference Bulletin 10-01-99 para. 14] p. 613, Para. 2, [1899MS].

Now is the time for us to make sure work for eternity. Christ is pleading in our behalf. Shall we offer ourselves as a free, acceptable sacrifice? Shall we cover up our sins, or shall we confess them, that we may find mercy and grace to help in every time of need? While Christ is pleading in our behalf, shall we not put away and loathe the sins that caused the Son of God such great suffering and death? While Jesus is showing compassion for us, shall we not have compassion for ourselves? Shall we not pour out our souls in repentance and contrition, and receive the promise of a new heart? God says, "As far as the east is from the west, so far hath he removed our transgressions from us." [Cf: General Conference Bulletin 10-01-99 para. 15] p. 613, Para. 3, [1899MS].

If you are violating the law in the least, you stand under the wrath of an offended God. You may have the mercy of God. If you plead for it, you will obtain it. Cast yourself just as you are upon his mercy and

compassion. Lay hold of him by faith. Put away all selfishness, all covetousness. By faith in the blood of Jesus cleanse your soul from moral defilement. Full and free salvation is offered to every one who will fall on the Rock and be broken. There are many who are saying, Lord, Lord, but they trust to their own self-righteousness. Every day they are practising sin. They are no honor to God; for wherever they go they are like evil leaven. [Cf: General Conference Bulletin 10-01-99 para. 16] p. 613, Para. 4, [1899MS].

Why do you not cease from sin? You may overcome if you will cooperate with God. Christ's promise is sure. He pledges himself to fill the office of personal Intercessor, saying, "I will pray the Father." He who could not see human beings exposed to destruction without pouring out his soul unto death to save them from eternal ruin, will look with pity and compassion upon every soul who realizes that he can not save himself. He will see no trembling suppliant without raising him up. He who through his own atonement provided for them an infinite fund of moral power, will not fail to employ this power in their behalf. He will impute to them his own righteousness. [Cf: General Conference Bulletin 10-01-99 para. 17] p. 613, Para. 5, [1899MS].

Christ accepts the surrender of the soul. He has pledged himself to be our substitute and surety, and he neglects no one. There is an inexhaustible fund of perfect obedience accruing from his obedience. How is it that such an infinite treasure is not appreciated? In heaven the merits of Christ, his self-denial and self-sacrifice, are treasured up as incense, to be offered up with the prayers of his people. As sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of his life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged himself to intercede in our behalf, and the Father always hears his Son. Pray then; pray without ceasing; an answer is sure to come. But let me speak in warning. If any man regard iniquity in his heart, the Lord will not hear him. [Cf: General Conference Bulletin 10-01-99 para. 18] p. 613, Para. 6, [1899MS].

It is our privilege to avail ourselves of Christ's mediatorial influence. Let us then increase in wisdom and knowledge by praying much, being instant in prayer at all times, looking unto Jesus, the Author and Finisher of our faith. The name of Jesus must be in our hearts and fall from our lips. The eye of faith must behold the Lamb of God, which taketh away the sin of the world. [Cf: General Conference Bulletin 10-01-99 para. 19] p. 614, Para. 1, [1899MS].

According to justice and retribution God might have placed in the hands of his angelic ministers the vials of his wrath, to be poured out upon a rebellious world, to punish the inhabitants for their treatment of the Prince of heaven. But he did not do this. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." Isaiah tells us who and what our Redeemer is: "Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Christ had two natures, the nature of a man and the nature of God. In him divinity and humanity were combined. Upon his mediatorial work hangs the hope of the perishing world. No one but Christ has ever succeeded in living a perfect life, in living a pure,

spotless character. He exhibited a perfect humanity, combined with deity; and by preserving each nature distinct, he has given to the world a representation of the character of God and the character of a perfect man. He shows us what God is, and what man may become--godlike in character. [Cf: General Conference Bulletin 10-01-99 para. 20] p. 614, Para. 2, [1899MS].

Christ is our example. He placed himself at the head of the human family to accomplish a work the importance of which men do not comprehend because they do not realize the privileges and possibilities before them as members of the human family of God. We may understand the subject of the work of Christ. His object was to reconcile the prerogatives of justice and mercy, and let each stand separate in its dignity, yet united. His mercy was not weakness, but a terrible power to punish sin because it is sin; yet a power to draw to it the love of humanity. Through Christ Justice is enabled to forgive without sacrificing one jot of its exalted holiness. [Cf: General Conference Bulletin 10-01-99 para. 21] p. 614, Para. 3, [1899MS].

Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed his divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted his cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough. [Cf: General Conference Bulletin 10-01-99 para. 22] p. 614, Para. 4, [1899MS].

By the offering made in our behalf we are placed on vantage-ground. The sinner, drawn by the power of Christ from the confederacy of sin, approaches the uplifted cross, and prostrates himself before it. Then there is a new creature in Christ Jesus. The sinner is cleansed and purified. A new heart is given to him. Holiness finds that it has nothing more to require. [Cf: General Conference Bulletin 10-01-99 para. 23] p. 614, Para. 5, [1899MS].

The work of redemption involved consequences of which it is difficult for man to have any conception. There was to be imparted to the human being striving for conformity to the divine image an outlay of heaven's treasures, an excellency of power, which would place him higher than the angels who had not fallen. The battle has been fought, the victory won. The controversy between sin and righteousness exalted the Lord of heaven, and established before the saved human family, before the unfallen worlds, before all the host of evil workers, from the greatest to the least, God's holiness, mercy, goodness, and wisdom. Christ's sacrifice exalted the law, proving that it was from the beginning, and would be through all eternity, from everlasting to everlasting. [Cf: General Conference Bulletin 10-01-99 para. 24] p. 615, Para. 1, [1899MS].

Satan, the first apostate, looked upon the fruit of his apostasy in the vast army under his banner, and his mind was made to comprehend the meaning of warfare against God and his Son. He saw how many he had by his subtlety led away from God, from happiness and holiness. The truth

of his position and his efforts to overthrow God and assume his place, when he took with him vast numbers of angels who might have been a happy family in heaven, flashed over him. Never had the archdeceiver such an appreciation of God and his throne, his holiness, his justice, his goodness, his amazing love, as when Christ hung on the cross. Mercy and Truth had met together; Righteousness and Peace had embraced each other. Mrs. E. G. White. [Cf: General Conference Bulletin 10-01-99 para. 25] p. 615, Para. 2, [1899MS].

"It should be the aim of our schools to provide the best instruction and training for Bible workers. Our conferences should see that the schools are provided with teachers who are thorough Bible teachers, and who have a deep Christian experience. The best ministerial talent should be brought into our schools, and the salaries of these teachers should be paid from the tithe." [Cf: General Conference Daily Bulletin 02-17-99 para. 01] p. 615, Para. 3, [1899MS].

"At the same time the churches have a part to act. They should see that those who ought to receive its benefits attend the school. They should assist worthy persons who have not the means to obtain an education." [Cf: General Conference Daily Bulletin 02-17-99 para. 02] p. 615, Para. 4, [1899MS].

"If education had been carried on in accordance with the mind and will of God, the dark shadow of heavy debt would not today be hanging over our institutions." "Shun the incurring of debt as you would shun leprosy." "Owe no man anything." [Cf: General Conference Daily Bulletin 02-17-99 para. 01] p. 615, Para. 5, [1899MS].

"The conviction is gaining ground that Seventh-day Adventists are giving the trumpet an uncertain sound; that they are following in the path of worldlings." [Cf: General Conference Daily Bulletin 02-20-99 para. 01] p. 615, Para. 6, [1899MS].

"The proclamation of the third angel's message--the commandments of God and the testimony of Jesus--is the burden of our work." [Cf: General Conference Daily Bulletin 02-20-99 para. 02] p. 615, Para. 7, [1899MS].

"The mustard-seed has grown to a great tree." [Cf: General Conference Daily Bulletin 02-20-99 para. 03] p. 615, Para. 8, [1899MS].

"There must be a well-balanced, symmetrical development of the work in all its parts." [Cf: General Conference Daily Bulletin 02-20-99 para. 04] p. 616, Para. 1, [1899MS].

"What is the secret of our prosperity?--We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard-seed has grown to a great tree. The system of organization has proved a grand success." [Cf: General Conference Daily Bulletin 02-20-99 para. 05] p. 616, Para. 2, [1899MS].

"An army in battle would become confused and weakened unless all worked in concord." [Cf: General Conference Daily Bulletin 02-20-99 para. 06] p. 616, Para. 3, [1899MS].

"If soldiers should act out their own impulsive ideas, without reference to each other's position and work, they could not do the work of an organized body. So the soldiers of Christ must act in harmony." [Cf: General Conference Daily Bulletin 02-20-99 para. 07] p. 616, Para. 4, [1899MS].

"They must not stand apart. A spirit to act independently and alone must not be cherished. If they do this, the Lord's people, in the place of being in perfect harmony, of one mind, one purpose, and consecrated to one grand object, will find their efforts fruitless, their time and capabilities wasted. Union is strength. A few converted souls acting in harmony, acting for one grand purpose, under one head, will achieve victories at every encounter." [Cf: General Conference Daily Bulletin 02-20-99 para. 08] p. 616, Para. 5, [1899MS].

"I am very sorrowful when I see things that I can not indorse, and I feel pained over the matter. I begin to be afraid. Some have entertained ideas, and without waiting to bring these before a council of brethren, have agitated strange theories. They have brought before some of the people, ideas in regard to organization that ought never to have had expression. I supposed that the question of organization was settled forever with those who believed the Testimonies. Now if they believe these matters, why do they work contrary to them? [Cf: General Conference Daily Bulletin 02-20-99 para. 09] p. 616, Para. 6, [1899MS].

Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, and will proclaim as new and wonderful things; while in some respects the message is truth, yet it will be mingled with men's inventions, and will teach for doctrine the commandments of men. If there ever was a time when we should watch and pray in real earnest, it is now. There may be supposable things that appear as good things, and yet they need to be carefully considered with much prayer; for they are specious devices of the enemy, to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from the path which leads to holiness and heaven. But the eye of faith may discern that it is diverging from the right path, though almost imperceptibly. At first it may be thought positively right, but after a little while it is seen to be widely divergent from the path of safety,--from the path that leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way." [Cf: General Conference Daily Bulletin 02-20-99 para. 10] p. 616, Para. 7, [1899MS].

"We sought the Lord with earnest prayer, that we might understand his will, and light was given by his Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth." [Cf: General Conference Daily Bulletin 02-20-99 para. 11] p. 617, Para. 1, [1899MS].

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let

none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of." [Cf: General Conference Daily Bulletin 02-20-99 para. 12] p. 617, Para. 2, [1899MS].

"In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God's command, 'Go forward,' we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success." [Cf: General Conference Daily Bulletin 02-20-99 para. 13] p. 617, Para. 3, [1899MS].

"You must never, never seek to lift one pin, remove one landmark, that the Lord has given to his people as truth." [Cf: General Conference Daily Bulletin 02-20-99 para. 14] p. 617, Para. 4, [1899MS].

"There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could do more work." [Cf: General Conference Daily Bulletin 02-20-99 para. 15] p. 617, Para. 5, [1899MS].

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage he has entrusted to us to beautify the truth of holiness of character, and to send the message of warning and of comfort, of hope and of love, to those who are in the darkness of error and sin." [Cf: General Conference Daily Bulletin 02-20-99 para. 16] p. 617, Para. 6, [1899MS].

"I have been deeply stirred during the night season. I was in a meeting where were present men to whom had been entrusted large responsibilities. I can not now write as fully as I would like to, because I have not the strength, but I have words to say that I dare not leave unsaid. One stood in our midst, and said: "There is a large work to be done, in lines that the Lord has laid out before you,--a work that has yet scarcely been touched. I have sent my message to you; and what have you done for the Southern field,--for the colored people? What have you done with the means solicited for that field? You have robbed this destitute field of the means that God designed should come into it.'" [Cf: General Conference Daily Bulletin 02-23-99 para. 01] p. 617, Para. 7, [1899MS].

"The money brought in in response to the appeals made in behalf of the Southern field was just as much set apart for that work as is the tithe for the support of the ministers." [Cf: General Conference Daily Bulletin 02-23-99 para. 02] p. 618, Para. 1, [1899MS].

"Mismanagement, wrong methods, ill-advised, movements have brought a reproach upon the work and cause of God, and these matters need to be adjusted. The book work needs to be cleansed of every artful intrigue. Those who have stood at the head of this unjust dealing will never be clean in the sight of God until they restore that which they have taken away. They are held responsible for the work that might have been done, but is not." [Cf: General Conference Daily Bulletin 02-23-99 para. 03] p. 618, Para. 2, [1899MS].

"The use of means in lines that will make a good showing is right, but not until you have done the work the Lord has appointed you to do in the field that has been so manifestly neglected. The Lord says, Their suffering, their poverty, their degradation, has come up before me. I have heard their cries. I have seen their neglect. I have called your attention to the field. But the means you should have used to advance the work there, you have appropriated to more pleasing work, to more promising fields,--fields that have not such necessities and will reveal no better results." [Cf: General Conference Daily Bulletin 02-23-99 para. 04] p. 618, Para. 3, [1899MS].

"There need be no dearth of means to-day for the advancement of the work, but the Lord has no pleasure in his people, because pride and selfishness have expelled mercy, and the love of God and for their fellow-men from their hearts. Wrong actions are clothed with a pretense of righteousness,--that which the Lord calls dissembling, false weights, unjust balances, and fraud." [Cf: General Conference Daily Bulletin 02-23-99 para. 05] p. 618, Para. 4, [1899MS].

"There have been dishonesty, fraud, the turning away of a man from his rights, and disregarding the principles of the commandments of God. You have had men, schemes, and devising of plans with the idea that you could as a board have power to do anything that would serve the conference, and bring in a revenue. But it was more grievous in the sight of God, because you there were covering the dishonest practises, saying The temple of the Lord, the temple of the Lord, the temple of the Lord are we. Yes; but that temple was just as much in need of cleansing as the temple courts in the days when Christ was upon the earth. The Lord hates the mixture he saw in the earthly temple. Unholy bartering in the temple courts brought forth the righteous indignation of an insulted God." [Cf: General Conference Daily Bulletin 02-23-99 para. 06] p. 618, Para. 5, [1899MS].

"Wrong actions are clothed with a pretense of righteousness and fraud. This is the iniquity of the people of God. They have not restored the pledge, or brought back that which they have taken away. Truth has fallen in the street, and equity can not enter. The deepest humility should be felt by those who have the privilege of enlightenment and education in missionary lines." [Cf: General Conference Daily Bulletin 02-23-99 para. 07] p. 618, Para. 6, [1899MS].

"The Lord God of heaven, by whom all actions are weighed in the golden balances of the sanctuary, looks upon the thousands of colored people, our neighbors, who, in their destitution, are spreading their cases before the Giver of all mercies and blessings. These people are perishing in their sins. As a people they are ignorant, many knowing nothing of purity and godliness and elevation. But among them are men



and women of quick perceptions, excellent talents, and these will be revealed when once the Spirit of God shall turn their attention to the Word." [Cf: General Conference Daily Bulletin 02-23-99 para. 08] p. 618, Para. 7, [1899MS].

"This condition of things has been created in our conferences and churches. [Cf: General Conference Daily Bulletin 02-24-99 para. 01] p. 619, Para. 1, [1899MS].

"The evil is not with one man, or with two; it is the whole that needs the cleansing and setting in order." [Cf: General Conference Daily Bulletin 02-24-99 para. 02] p. 619, Para. 2, [1899MS].

"It has been some years since I have considered the General Conference as the voice of God." [Cf: General Conference Daily Bulletin 02-24-99 para. 03] p. 619, Para. 3, [1899MS].

"In order to save money, camp-meetings have been held over and over in the same place. They should have been held in new places, that the standard of truth might be lifted, and the message proclaimed, The Lord is coming, and the end of all things is at hand. But unconsecrated hearts and unsanctified counsel have used the means necessary to do this, in other directions, to gratify selfish ambitions. God is not pleased. There is a dearth of means, and there will be a dearth of means just as surely as those who are connected with the work of God neglect to humble their hearts before God. They must fall on the Rock, and be broken, or that Rock will fall on them, and grind them to powder." . . . . [Cf: General Conference Daily Bulletin 02-24-99 para. 04] p. 619, Para. 4, [1899MS].

"This evil has been done in united action. Men do not well to try to shield themselves, and fasten their guilt upon one or two. Their hearts must change." [Cf: General Conference Daily Bulletin 02-24-99 para. 05] p. 619, Para. 5, [1899MS].

"Every page of that dark history is written in the books of heaven, to react upon every soul who has engaged in these schemes, unless they shall repent with that repentance that needeth not to be repented of. The Lord can not tolerate any such transactions as those that have been professedly done in his name. He abhors all such satanic principles. What shall be done in the future? That is the question now. [Cf: General Conference Daily Bulletin 02-24-99 para. 06] p. 619, Para. 6, [1899MS].

"What shall be done in the future? Lest you offend God, place no responsibility upon any man who has become leavened by connection with this work, unless he shows that he has a sense of the evil practises, and separates them from the institution,--unless he condemns all that savors of injustice, overbearing, or lording it over God's heritage. There has been a betrayal of sacred trusts. The work of God has been abused, and covered up with men's unsanctified attributes, and God says, 'Shall I not judge for these things?' It is for such working as these that Christ says, 'I came not to send peace, but a sword.' May God grant that never again shall this policy exist in our institutions; that no events, or combination of events, shall lead men to repeat the past. There is a work to be done that has not yet been done. The temple courts are not yet cleaned as they must be before the work which Christ

did after the cleaning of the temple can be done. Then all the sick were brought to him, and he laid his hands upon them, and healed them all." [Cf: General Conference Daily Bulletin 02-24-99 para. 07] p. 619, Para. 7, [1899MS].

"The opinion of those handling sacred things has been that God did not expect them to be too liberal in business deal. The income must be brought into the work and the cause of God; therefore scheming and artful presentation and false representation have been made." [Cf: General Conference Daily Bulletin 02-24-99 para. 08] p. 619, Para. 8, [1899MS].

"And if it is never revealed in this time of probation, the future will show accounts standing in the books of heaven that reveal dishonesty, sharpness in business deal." [Cf: General Conference Daily Bulletin 02-24-99 para. 09] p. 620, Para. 1, [1899MS].

"These can never be washed away by the blood of the Lamb, until full repentance and restitution show a conversion of the soul from the sinful practises to righteousness." [Cf: General Conference Daily Bulletin 02-24-99 para. 10] p. 620, Para. 2, [1899MS].

"As the Lord's workman, you are to open your plans to one another. These plans must be carefully and prayerfully considered, because those who do not this the Lord will leave to stumble in their own supposed wisdom and superior greatness." [Cf: General Conference Daily Bulletin 02-27-99 para. 01] p. 620, Para. 3, [1899MS].

"He has brought before some of the people ideas in regard to organization that ought never to have had expression. I supposed that the question of organization was settled forever with those who believed the Testimonies given through Sister White. Now if they believe these matters, why do they work contrary to them? Why should not my brethren be prudent enough to place these matters before me, or at least to inquire if I had any light upon these subjects? . . . O, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential.-- MS., Jan. 14, 1894. [Cf: General Conference Daily Bulletin 02-27-99 para. 02] p. 620, Para. 4, [1899MS].

"I learn that it is proposed by some of our brethren to do away with the organization of some at least of the branches of our work. No doubt what has led them to propose this step is that in some of our organizations the machinery has been made so complicated as really to hinder the work. This, however, is not an argument against organization, but against the perversion of it."-- *Unpublished Testimony*. [Cf: General Conference Daily Bulletin 02-27-99 para. 03] p. 620, Para. 5, [1899MS].

"Now as never before we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God." [Cf: General Conference Daily Bulletin 02-28-99 para. 01] p. 620, Para. 6, [1899MS].

"The work that lies next to our church-members is to become interested in our youth." [Cf: General Conference Daily Bulletin 02-28-99 para. 02] p. 620, Para. 7, [1899MS].

"Through a vital connection with God, men and women may quickly gain a knowledge of that great text-book, the word of God, and go forth to impart what they have received." [Cf: General Conference Daily Bulletin 02-28-99 para. 03] p. 620, Para. 8, [1899MS].

"Let workers enter the field without going through many preliminaries. Teach them that they are to walk humbly with God, and to begin labor just where they see it is needed. Thus our working force may be greatly increased." "A great work is being done in medical missionary lines, and its necessities are constantly being felt; but this work need not absorb the funds required in other lines. The medical missionary work, if rightly managed, may be made largely self-sustaining. Let our conferences and churches see that our youth are educated in the Scriptures; for the gospel is the power of God unto salvation." [Cf: General Conference Daily Bulletin 02-28-99 para. 04] p. 620, Para. 9, [1899MS].

"Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to work for God." [Cf: General Conference Daily Bulletin 02-28-99 para. 05] p. 621, Para. 1, [1899MS].

"Think of the necessities of our mission fields throughout the field. The London mission is in distress and need of help. There is a most solemn and important work to be done in that vast city. We have able workmen there, but God designs that they shall have advantages to do the same work that Christ did when he was a minister to this world. So in Scandinavia and in the Central European fields. Means are required to advance the work in its different lines. There is altogether too much spasmodic work. In India and in many other countries, much hard labor is required, in order for the people to understand the minister, or the minister to understand the people. In those countries where there are the fewest impediments, where the people speak our own language, be sure that the needed facilities are provided. In England and Australia the truth can be carried by those who speak English. Then let these countries have educational advantages, and means to advance the work, and train the workers to carry the truth into darker heathen nations. God requires that every institution in America shall assist in providing these facilities." [Cf: General Conference Daily Bulletin 03-02-99 para. 01] p. 621, Para. 2, [1899MS].

"By building up the institutions in the English-speaking countries, they will have several plants constantly increasing in usefulness and facilities. Thus the work may be done far more rapidly. The Lord has sent to these places his servants who have had experience, and who can carry forward their several branches of the work. To withhold means from them is to neglect the Lord's direct requirements. Not one hundredth part of the work has been done that would have been accomplished if the workers in America had imparted to others of their great mercies." [Cf: General Conference Daily Bulletin 03-02-99 para. 02] p. 621, Para. 3, [1899MS].

"They would have seen prosperity in England; they would have sympathized with the workers who are struggling with difficulties there, and would have had the heart to say, 'All ye are brethren.' The strengthening of the work in English-speaking countries would have

placed them where they would have had twenty-fold more influence than they have had to plant the standard of truth in many places." [Cf: General Conference Daily Bulletin 03-02-99 para. 03] p. 621, Para. 4, [1899MS].

"God requires things to be set in order. He calls for men of decided fidelity. He has no use in an emergency for two-sided men. He wants men who will lay their hand upon a work, and say, This is not according to the will of God. It is this miserable thing in dealing with wrongs that God has condemned. The work that will meet the mind of the Spirit of God has not yet begun in Battle Creek. When the work of seeking God with all the heart commences, there will be many confessions made that are now buried. I do not at present feel it my duty to confess for those who ought to make, not a general, but a plain, definite confession, and so cleanse the Lord's institutions from the defilement that has come upon them. [Cf: General Conference Daily Bulletin 03-02-99 para. 04] p. 621, Para. 5, [1899MS].

. . Unless there is a thorough reformation and turning unto the Lord, he will surely turn his face from his institution, the publishing house." [Cf: General Conference Daily Bulletin 03-02-99 para. 05] p. 621, Para. 6, [1899MS].

"It is these things that turned the face of God from the Review and Herald Office." [Cf: General Conference Daily Bulletin 03-02-99 para. 06] p. 622, Para. 1, [1899MS].

"Unless there is a thorough reformation and turning unto the Lord, he will surely turn his face from his institution, the publishing house." [Cf: General Conference Daily Bulletin 03-02-99 para. 07] p. 622, Para. 2, [1899MS].

"It is these things that turned the face of God from the Review and Herald Office." [Cf: General Conference Daily Bulletin 03-02-99 para. 08] p. 622, Para. 3, [1899MS].

"Take no false panacea for wounds and bruises. Go to Jesus. Tell him that you must be cleansed and restored. There is not one beyond hope if you will come just as you are. You may put on counterfeit garments of righteousness. You may smile, and say that all these little difficulties are made up of little or nothing. But God says to you in Battle Creek, 'Except ye repent, ye shall all likewise perish.'" [Cf: General Conference Daily Bulletin 03-02-99 para. 09] p. 622, Para. 4, [1899MS].

"Reformation has not yet begun in Battle Creek. Changes in places and positions have been made, but the hearts of those who have not been molded after the divine similitude, are not changed. They see not, nor understand, over what they have stumbled. God would have the office of publication kept pure and clean by righteous principles." "Then he will advance his work through consecrated workers." [Cf: General Conference Daily Bulletin 03-02-99 para. 10] p. 622, Para. 5, [1899MS].

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. The last great conflict will be short, but terrible. Old controversies will be revived. New controversies will arise. The last warnings must be given to the world. There is a special

power in the presentation of the truth at the present time; but how long will it continue?--Only a little while. If ever there was a crisis, it is now. [Cf: General Conference Daily Bulletin 03-02-99 para. 01] p. 622, Para. 6, [1899MS].

Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance. The truth is to be proclaimed to the world, that they may see the light. [Cf: General Conference Daily Bulletin 03-02-99 para. 02] p. 622, Para. 7, [1899MS].

This is our work. The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. All in regard to this matter is not yet understood, and will not be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord's command to his servants is, "Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." [Cf: General Conference Daily Bulletin 03-02-99 para. 03] p. 622, Para. 8, [1899MS].

There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of our faith that has made us what we are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defence of our principles, in full view of the world. [Cf: General Conference Daily Bulletin 03-02-99 para. 04] p. 622, Para. 9, [1899MS].

It is essential that men be raised up to open the living oracles of God to all nations, tongues, and peoples. Men of all ranks and capacities, with various gifts, are to stand in their God-given armor, to co-operate harmoniously for a common result. They are to unite in the work of bringing the truth to all nations and peoples, each worker fulfilling his own special appointment. [Cf: General Conference Daily Bulletin 03-02-99 para. 05] p. 623, Para. 1, [1899MS].

There is a wide field of action, and in their plans and devising, all need to consider the result. Everything is to move according to the divine plan. The whole body must be fitly joined together, that each member may promote the designs of Him who gave his life for the life of the world. [Cf: General Conference Daily Bulletin 03-02-99 para. 06] p. 623, Para. 2, [1899MS].

As the work advances, dangers arise that need to be guarded against. As new enterprises are entered upon, there is a tendency to make some one line all-absorbing; that which should have the first place becomes a secondary consideration. The church needs fresh power and vitality; but there is great danger of taking on new lines of work that will waste their energies instead of bringing life into the church. [Cf: General Conference Daily Bulletin 03-02-99 para. 07] p. 623, Para. 3, [1899MS].

*The Work for the Outcasts.* Of late a great interest has been aroused for the poor and outcast classes; a great work has been entered upon for the uplifting of the fallen and degraded. This in itself is a good work. We should ever have the spirit of Christ, and we are to do the same class of work that he did for suffering humanity. The Lord has a work to be done for the outcasts. There is no question but that it is the duty of some to labor among them, and try to save the souls that are perishing. This will have its place in connection with the proclamation of the third angel's message and the reception of Bible truth. But there is danger of loading down every one with this class of work, because of the intensity with which it is carried on. There is danger of leading men to center their energies in this line, when God has called them to another work. [Cf: General Conference Daily Bulletin 03-02-99 para. 08] p. 623, Para. 4, [1899MS].

The great question of our duty to humanity is a serious one, and much of the grace of God is needed in deciding how to work so as to accomplish the greatest amount of good. Not all are called to begin their work by laboring among the lowest classes. God does not require his workmen to obtain their education and training in order to devote themselves exclusively to these classes. [Cf: General Conference Daily Bulletin 03-02-99 para. 09] p. 623, Para. 5, [1899MS].

The working of God is manifest in a way which will establish confidence that the work is of his devising, and that sound principles underlie every action. But I have had instruction from God that there is danger of planning for the outcasts in a way which will lead to spasmodic and excitable movements. These will produce no real beneficial results. A class will be encouraged to do a kind of work which will amount to the least in strengthening all parts of the work by harmonious action. [Cf: General Conference Daily Bulletin 03-02-99 para. 10] p. 623, Para. 6, [1899MS].

The gospel invitation is to be given to the rich and the poor, the high and the low, and we must devise means for carrying the truth into new places, and to all classes of people. The Lord bids us: Go out into the highways and hedges, and compel them to come in, that my house may be filled. He says: Begin in the highways; thoroughly work the highways; prepare a company who in unity with you can go forth to do the very work that Christ did in seeking and saving the lost. [Cf: General Conference Daily Bulletin 03-02-99 para. 11] p. 623, Para. 7, [1899MS].

Christ preached the gospel to the poor; but he did not confine his labors to this class. He worked for all who would hear his word,--not only the publican and the outcast, but the rich and cultivated Pharisee, the Jewish nobleman, the centurion, and the Roman ruler. This is the kind of work I have ever seen should be done. We are not to strain every spiritual sinew and nerve to work for the lowest classes, and make that work the all in all. There are others whom we must bring to the Master, souls who need the truth, who are bearing responsibilities, and who will work with all their sanctified ability for the high places as well as for the low places. [Cf: General Conference Daily Bulletin 03-02-99 para. 12] p. 624, Para. 1, [1899MS].

The work for the poorer classes has no limit. It can never be got

through with, and it must be treated as a part of the great whole. To give our first attention to this work, while there are vast portions of the Lord's vineyard open to culture and yet untouched, is to begin in the wrong place. As the right arm is to the body, so is the medical missionary work to the third angel's message. But the right arm is not to become the whole body. The work of seeking the outcasts is important, but it is not to become the great burden of our mission. [Cf: General Conference Daily Bulletin 03-02-99 para. 13] p. 624, Para. 2, [1899MS].

*The Gospel Wagon.* In our efforts to reach the people, there is danger of adopting methods that will not produce the best results. Plans may be followed which seem to excite much interest for the time; but the effect proves that the work is not abiding. The use of the gospel wagon may accomplish some good; but in most cases the after-results will be disappointing. People will be attracted by the music, and will listen to the addresses and appeals that are made. But the workers pass rapidly from place to place, and there is not time for persons to become established in the faith. The impressions made are soon effaced. Little seed has been sown that springs up and bears fruit. When the season is ended, there will be few sheaves to be gathered. Experience will show that the results are not proportionate to the expenditure. The work is too much like that of carrying a torch through a district in the night. The places where the torch-bearer goes are light; but not many tapers are kindled from his torch, and when he has gone his way, the darkness is almost as great as before. [Cf: General Conference Daily Bulletin 03-02-99 para. 14] p. 624, Para. 3, [1899MS].

In this manner of working there is danger of depending too much on outward display to attract the people. The mission of Christ was not conducted in this way. Outward display is not to characterize our work. We must not give the impression that we link amusement with the solemn work for this time. If the workers have a real love for souls, they may find more effective methods of labor. Other plans could be devised which would be less expensive, and would have a much better after-influence. [Cf: General Conference Daily Bulletin 03-02-99 para. 15] p. 624, Para. 4, [1899MS].

And this method of working will not have the best effect upon the workers themselves. Outward attraction and display encourage sensational ideas by which some of the workers may be spoiled for any effective service. [Cf: General Conference Daily Bulletin 03-02-99 para. 16] p. 624, Para. 5, [1899MS].

In this manner of life they are likely to obtain a shifting, changeable experience. Plans should be followed by which each working force may know what kind of work it is doing, and may be able to gather up the sheaves. Expend your money in a work in which each worker may be able to see something of the results, and know that God was with him. We want to have daily an individual experience in the things of God. And each laborer should be learning to build up the work, so that it shall be solid and abiding. [Cf: General Conference Daily Bulletin 03-02-99 para. 17] p. 624, Para. 6, [1899MS].

*Camp-Meetings.* In contrast with the use of the gospel wagon, another work has been presented to my sight. Tents were being taken to different places during suitable seasons of the year. Camp-meetings

were being held in many localities. These were conducted by able, God-fearing men, assisted by suitable helpers. Children's meetings were held, and revival meetings, to bring the people to take their stand for the truth. [Cf: General Conference Daily Bulletin 03-02-99 para. 18] p. 625, Para. 1, [1899MS].

In many places it is next to impossible to find entrance to any house of worship. Prejudice, envy, jealousy are so strong that often we can find no place in which to speak to the people the word of life. If camp-meetings can be held in different places, those who wish to hear can have the opportunity. Souls that are starving for the bread of life will be fed. [Cf: General Conference Daily Bulletin 03-02-99 para. 19] p. 625, Para. 2, [1899MS].

Instead of having mammoth camp-meetings in a few localities, more good would often be done by having small meetings in many places. Let these be held in cities and towns where the message of present truth has not been presented. Help those who are interested to attend, if necessary providing them with food and lodging. And let the meeting continue two or three weeks. [Cf: General Conference Daily Bulletin 03-02-99 para. 20] p. 625, Para. 3, [1899MS].

This should be followed up by a tent-meeting and Bible work. Experienced laborers with their assistants should remain in the field to search out all who are interested. They should work as if searching for the lost sheep. Many who come to the camp-meeting merely to hear or see some new thing, will be impressed by the truth, and some will take their stand to obey. [Cf: General Conference Daily Bulletin 03-02-99 para. 21] p. 625, Para. 4, [1899MS].

All this will require consecrated, self-sacrificing labor. At a camp-meeting it may sometimes be difficult to hold the principal speakers for several weeks to develop the interest that has been awakened. It may be impossible for all our people to remain till the close of the meeting, and it may involve considerable expense to retain the ground, and keep standing a sufficient number of family tents to maintain the appearance of a camp-meeting. It may be at a sacrifice that families remain camping on the grounds to assist the ministers and Bible workers in visiting and Bible study with those who come on the ground, and in visiting the people at their homes, telling them of the blessing received at the meetings, and inviting them to come. No doubt it will be difficult to secure a sufficient number of workers to carry forward the work successfully after the meeting. But the result will justify the effort. It is by such earnest, energetic efforts as these that some of our camp-meetings have been instrumental in raising up strong working churches; and it is by just such earnest work that the third angel's message must be carried to the people of our cities. [Cf: General Conference Daily Bulletin 03-02-99 para. 22] p. 625, Para. 5, [1899MS].

In these meetings we should not at first present doctrinal subjects, of which the hearers have no understanding. Hold the attention of the people by presenting the truth as it is in Jesus. The very first and most important thing is to melt and subdue the soul by presenting our Lord Jesus Christ as the sin-pardoning Saviour. Keep before the people the cross of Calvary. What caused the death of Christ?--The transgression of the law. Show that Christ died to give men an



opportunity to become loyal subjects of his kingdom. [Cf: General Conference Daily Bulletin 03-02-99 para. 23] p. 625, Para. 6, [1899MS].

Let the truth be presented, not in long, labored discourses, but in short talks, right to the point. Educate, educate, in regard to thorough, whole-souled service. Thorough consecration, much prayer, an intense earnestness, will make an impression; for angels of God will be present to move upon the hearts of the hearers. [Cf: General Conference Daily Bulletin 03-02-99 para. 24] p. 626, Para. 1, [1899MS].

Let there be singing and instrumental music. Musical instruments were used in religious services in ancient times. The worshipers praised God upon the harp and cymbal, and music should have its place in our services. It will add to the interest. [Cf: General Conference Daily Bulletin 03-02-99 para. 25] p. 626, Para. 2, [1899MS].

Let there be personal labor for the unconverted. Invite all who are not satisfied that they are prepared for Christ's coming, and all who feel burdened and heavy laden, to come apart by themselves. Let those who are spiritual converse with these souls. Pray with them and for them. And do not let the work stop here. Visit them at their homes. Let much time be spent in prayer and close searching of the word. Let all obtain the real facts of faith in their own souls through belief that the Holy Spirit will teach them because they have a real hungering and thirsting after righteousness. [Cf: General Conference Daily Bulletin 03-02-99 para. 26] p. 626, Para. 3, [1899MS].

In this way the right kind of education is given to the people in religious exercises, and there is presented also the discipline of organization and order. [Cf: General Conference Daily Bulletin 03-02-99 para. 27] p. 626, Para. 4, [1899MS].

*Meeting-Houses and Church Schools.* When a company of believers is raised up, careful provision should be made for the permanence and stability of the work. A house of worship will be needed, and a school where Bible instruction may be given to the children. The workers should not leave their field of labor until a meeting-house has been built, and a school room and teacher provided. Here is a channel in which the means invested in gospel wagons might be used to secure far greater and more permanent results for good. All this has been presented before me as a panoramic view. I saw workmen building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. In the basement of the church, above ground, a school room was prepared for the children. Teachers were selected to go to this place. The numbers in the school were not large, but it was a happy beginning. I heard the songs of children and of parents: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." Praise ye the Lord; praise the Lord, O my soul! While I live will I praise the Lord. I will sing praises unto my God while I have any being. [Cf: General Conference Daily Bulletin 03-02-99 para. 28] p. 626, Para. 5, [1899MS].

The establishing of churches, the erection of meeting-houses and school buildings, was extended from city to city, and the tithe was increasing to carry forward the work. There was a plant; not only in

one place, but in many places, and the Lord was working to increase his forces. Something was being established that would publish the truth. That is the work to be done, not only in Australia, but in the cities of America as well. [Cf: General Conference Daily Bulletin 03-02-99 para. 29] p. 626, Para. 6, [1899MS].

In this work all classes will be reached. When the Holy Spirit works among us, souls who are unready for Christ's appearing are convicted. Many come to our meetings and are converted who for years have not attended meetings in any church. The simplicity of the truth reaches their hearts. The tobacco devotees sacrifice their idol, and the liquor drinker his liquor. They could not do this if they did not by faith grasp the promises of God for the forgiveness of their sins. The truth as it is in the word comes before high and low, rich and poor, and those who receive the message become workers with us and with God, and a strong force is raised up to labor harmoniously. This is our work. It is not to be neglected in any of our camp-meeting labor. It is a part of every gospel mission. Instead of setting every talent to work for the lowest outcasts, we should seek in every place to raise up a company of believers who will unite with us in uplifting the standard of truth, and working for rich and poor. Then as churches are established there will be an increase of helpers to labor for the destitute and the outcasts. [Cf: General Conference Daily Bulletin 03-02-99 para. 30] p. 627, Para. 1, [1899MS].

*The Relation of the Ministry to the Medical Missionary Work.* Both home and foreign missions should be conducted in connection with the ministry of the word. The medical missionary work is not to be carried forward as something apart from the work of the gospel ministry. The Lord's people are to be one. There is to be no separation in his work. Time and means are being absorbed in a work which is carried forward too earnestly in one direction. The Lord has not appointed this. He sent out his twelve apostles and afterward the seventy to preach the word to the people, and he gave them power to heal the sick and to cast out devils in his name. The two lines of work must not be separated. Satan will invent every possible scheme to separate those whom God is seeking to make one. We must not be misled by his devices. The medical missionary work is to be connected with the work of the third angel's message, as the hand is connected with the body; and the education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry. [Cf: General Conference Daily Bulletin 03-02-99 para. 31] p. 627, Para. 2, [1899MS].

There are in the ministry men of faith and experience, men who can say: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." These men are to instruct others. The plan of calling workers away from their fields of labor to attend ministerial institutes is not as a rule the best for this time. Let men be trained by actual labor, under the instruction of experienced workers. [Cf: General Conference Daily Bulletin 03-02-99 para. 32] p. 627, Para. 3, [1899MS].

The medical missionary work is not to take men from the ministry, but to place them in the field. Wherever camp-meetings are held, young men

who have received an education in medical missionary lines should feel it their duty to act a part. They should be encouraged to speak, not only on these special lines, but also upon the points of present truth, giving the reasons why we are Seventh-day Adventists. These young men, given an opportunity to work with older ministers, will receive much help and blessing. [Cf: General Conference Daily Bulletin 03-02-99 para. 33] p. 627, Para. 4, [1899MS].

In following up the interest after a camp-meeting, helpers are needed in various lines, and these occasions should be as a training-school for workers. Let young men work in connection with experienced laborers who will pray with and for them, and patiently instruct them. [Cf: General Conference Daily Bulletin 03-02-99 para. 34] p. 627, Para. 5, [1899MS].

There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the word to be looked upon as an inferior matter. It is not so. Those who ignore the ministry are ignoring Christ. The highest of all work is the ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister. [Cf: General Conference Daily Bulletin 03-02-99 para. 35] p. 628, Para. 1, [1899MS].

Let not our young men be deterred from entering the ministry. There is danger that through glowing representations some will be drawn out of the path where God bids them walk. Some have been encouraged to take a course of study in medical lines who ought to be preparing themselves to enter the ministry. The Lord calls for more men to labor in his vineyard. The words were spoken, "Strengthen the outposts: have faithful sentinels in every part of the world." God calls for you, young men. He calls for whole armies of young men who are large-hearted and large-minded, and who have a deep love for Christ and the truth. [Cf: General Conference Daily Bulletin 03-02-99 para. 36] p. 628, Para. 2, [1899MS].

The measure of capacity or learning is of infinitely less consequence than the spirit with which the work is done. It is not great and learned men that the ministry needs, it is not eloquent sermonizers. God calls for men who will give themselves to him to be imbued with his Spirit. The cause of Christ and humanity demands sanctified, self-sacrificing men, those who can go forth without the camp, bearing the reproach. Let them be strong, valiant men, fit for worthy enterprises, and let them make a covenant with God by [Cf: General Conference Daily Bulletin 03-02-99 para. 37] p. 628, Para. 3, [1899MS].

The ministry is no place for idlers. God's servants are to make full proof of their ministry. They will not be sluggards, but as expositors of his word they will put forth their utmost energies to be faithful. They should never cease to be learners. They are to keep their own souls all alive to the sacredness of the work and to the great responsibilities of their calling, that they may at no time or place bring to God a maimed sacrifice, an offering which cost them neither study nor prayer. The Lord has need of men of intense spiritual life. Every worker may receive an endowment of strength from on high, and may go forward with faith and hope in the path where God bids him walk. The word of God abideth in the young, consecrated laborer. He is quick,

earnest, powerful, and he has in the counsel of God an unfailing source of supply. [Cf: General Conference Daily Bulletin 03-02-99 para. 38] p. 628, Para. 4, [1899MS].

God has called this people to give to the world the message of Christ's soon coming. We are to give to men the last call to the gospel feast, the last invitation to the marriage supper of the Lamb. Thousands of places that have not heard the call are yet to hear it. Many who have not given the message are yet to proclaim it. Again I appeal to our young men: Has not God called upon you to sound this message? [Cf: General Conference Daily Bulletin 03-02-99 para. 39] p. 628, Para. 5, [1899MS].

*The Effective Use of Means in Missionary Fields.* It is the very essence of all right faith to do the right thing at the right time. God is the great Master-worker, and by his providence he prepares the way for his work to be accomplished. He provides opportunities, opens up lines of influence and channels for working. If his people are watching the indications of his providence, and stand ready to co-operate with him, they will see a great work accomplished. Their efforts, rightly directed, will produce a hundred-fold greater results than can be accomplished with the same means and facilities in another channel where God is not so manifestly working. [Cf: General Conference Daily Bulletin 03-02-99 para. 40] p. 628, Para. 6, [1899MS].

Our work is reformatory, and it is God's purpose that the excellence of the work in all educational lines shall be an object-lesson to the people for the consummation of the last great work to save the perishing. In entering new fields, it is important that the work be so established that a correct representation of the truth shall be given. [Cf: General Conference Daily Bulletin 03-02-99 para. 41] p. 629, Para. 1, [1899MS].

In all our plans for missionary operations these principles should be considered. Certain countries have advantages that mark them as centers of education and influence. In the English-speaking nations it is comparatively easy to find access to the people, and there are many advantages for establishing institutions and carrying forward our work. In other lands, such as India and China, the workers must go through a long course of education before the people can understand them, or they the people. And there are great difficulties to be encountered at every step of the work. In America, England, and Australia, many of these impediments do not exist. America has many institutions to give character to our work. Similar facilities should have been furnished for England and Australia. In these countries the Lord has able workmen, laborers of experience. These can lead out in the establishment of institutions, the training of workers, and the carrying forward of the work in its different lines. God designs that they shall be furnished with means and facilities. The institutions established would give character to the work in these countries, and would give opportunity for the training of workers for the darker heathen nations. In this way the efficiency of our experienced workers would be multiplied a hundred fold. [Cf: General Conference Daily Bulletin 03-02-99 para. 42] p. 629, Para. 2, [1899MS].

The duty of providing facilities for this work the Lord has in great measure laid upon the churches and institutions in America. These

churches and institutions were built up by the labors and sacrifices of the Lord's servants. Large donations have been made to establish the institutions in Battle Creek, and in other places. Now God calls upon them to use some of the means in their hands to forward his work in other lands. It all belongs to God, every dollar is his, and he is not pleased with their neglect to do the work which so much needs to be done. [Cf: General Conference Daily Bulletin 03-02-99 para. 43] p. 629, Para. 3, [1899MS].

By building up the institutions in the English-speaking countries, they would have several plants constantly increasing in usefulness and facilities. Thus the great work for this time might be far more rapidly accomplished. [Cf: General Conference Daily Bulletin 03-02-99 para. 44] p. 629, Para. 4, [1899MS].

*The Situation in Australia.* When the General Conference sent me and my helpers to Australia, our people should have understood the situation, and should have provided us with means and facilities for establishing the work in this country. For seven years we have labored here; but except the publishing house in Melbourne, we have no institution that can give character to the work. In our school work something has been done; but we have not yet the means for erecting our main hall, which will contain the chapel and recitation-rooms. We have not means for the necessary improvement of the land and equipment of the buildings. [Cf: General Conference Daily Bulletin 03-02-99 para. 45] p. 629, Para. 5, [1899MS].

The health work is in still greater need. We should have a sanitarium in some location near Sydney, with branches in Newcastle and in some city in Queensland. But we have made scarcely a beginning. The building at Summer Hill, which we are now using as a sanitarium, is in a good location; but it is not at all adapted for a health institution, and it has to be managed in a way that can not make a correct impression upon the minds of those who patronize it. We might have a much larger number of patients if we only had a suitable building. Wealthy men come to our sanitarium, look at the miserably constructed bath-rooms, and say, "I can never consent to take treatment in such a place," and in disappointment they leave the institution. But the place is the best we could provide with the means at our command. We have to pay a high rent, and this eats up the funds which we might otherwise use for needed facilities. [Cf: General Conference Daily Bulletin 03-02-99 para. 46] p. 629, Para. 6, [1899MS].

Little help will be given us by the doctors in this country. There is occasionally one who appreciates the principles, and speaks well of our work; but the physicians generally do not want sanitariums established, and they will make it as hard for us as possible. The hospitals here are numerous, but the nursing is not on the best lines, and in some of them patients are roughly handled. We should have an institution which is a commendable example of right arrangements and right methods as well as of right principles. A good sanitarium here would count more in giving efficiency to our work than it could possibly do in America. But time is passing, and we have nothing to do with. [Cf: General Conference Daily Bulletin 03-02-99 para. 47] p. 630, Para. 1, [1899MS].

In connection with the sanitarium in Sydney, a hospital is needed at

Cooranbong. This would furnish a retreat for convalescents, and for a large class of patients who need the benefit of country air and surroundings. And nothing could be a more effective help in medical missionary lines. There is no physician at Cooranbong, or in all the surrounding districts. In sickness the people have to send to Newcastle, twenty miles away, for a doctor, at the expense of \$25 for a visit. The people are poor, and we are constantly called upon to give advice and treatment to the sick, and to minister to the needy and suffering in many ways. This work helpers connected with the hospital would be able to do. [Cf: General Conference Daily Bulletin 03-02-99 para. 48] p. 630, Para. 2, [1899MS].

The hospital is needed at once. Dr. Kellogg has raised means for furnishing it, and we had hoped to erect it ourselves; but as yet we have not been able to accomplish this. [Cf: General Conference Daily Bulletin 03-02-99 para. 49] p. 630, Para. 3, [1899MS].

Here we are in this new world, with only a very few churches, mostly composed of poor people, who are not prepared to give financial aid to the work. How can we meet the requirements in establishing churches, schools, and conferences, and in building up the medical missionary work? We have been straining every nerve to meet the most pressing demands of the work just now. Help must be furnished for the erection of a house of worship for the company of believers just raised up at Brisbane, and very soon a church must be built at Newcastle. The Health Food Company must have help to erect a building for the work they are about to establish in Cooranbong. The school is struggling to provide sufficient accommodation for its students for another term. And there is the work of helping the poor, lifting up the bowed down and oppressed, clothing the naked, and feeding the hungry, all of whom are just as precious in the sight of the Lord as the same class in America. So the work that we desire to do in erecting our hospital is still undone. Directions have come from Battle Creek to push forward the medical missionary work, to start a health institution, to put this work in the forefront. But we can not make brick without straw. [Cf: General Conference Daily Bulletin 03-02-99 para. 50] p. 630, Para. 4, [1899MS].

The actual state of new enterprises is closely watched in this country. In medical and educational institutions, the value of the work is estimated by the moral, intellectual, and financial forces that are engaged for their advancement. The fact that men of ability are forced to work as we have been compelled to do here, determines in the eyes of the community the breadth and efficiency of the church that can permit such a state of things to exist. [Cf: General Conference Daily Bulletin 03-02-99 para. 51] p. 630, Para. 5, [1899MS].

It was not the design of God that our work in this country should be so hard and advance so slowly. It is his purpose that there shall be a true pattern in Australia,--a sample of how other fields shall be worked. The work should be symmetrical, and a living witness for the truth. God would have us cherish a noble ambition. He desires that the character of our work shall be in harmony with the great truths we are presenting to the world. Everything that shall be done here should be solidly established, as an object-lesson to be applied to spiritual things. The work should be such as to inspire students and those who are to become missionaries with hope, zeal, and sanctified ambition,

and put new life into the elements found in this new world. [Cf: General Conference Daily Bulletin 03-02-99 para. 52] p. 631, Para. 1, [1899MS].

But men, if left to work at cross-purposes with God, will spoil the web. While we have been wading through difficulties, and constantly handicapped for want of means, large institutions in America are continually adding to their already abundant facilities. They are absorbing donations that are sorely needed in missionary fields, and are expending means in lines of work that will not accomplish one hundredth part of what might be accomplished with the same means and facilities in this country. [Cf: General Conference Daily Bulletin 03-02-99 para. 53] p. 631, Para. 2, [1899MS].

Means has been absorbed in various impulsive movements that do no real good. But if for every expenditure you could show good results, that would not change the principles you should work upon. You were helped in raising funds to make a beginning, and now God requires you to restrict your supposed wants, and give of your abundance to start the work in this new world. [Cf: General Conference Daily Bulletin 03-02-99 para. 54] p. 631, Para. 3, [1899MS].

A Contrast. While I was in Queensland, our present situation was presented to me by the figure of a building in process of erection. The builders were full of earnestness and determination to complete the work, putting into it their very best efforts. But the second time I came to look at the building, it was not half completed, yet the builders had gone to other work. I said, "What does this mean?" The answer was, "We began to build, but were not able to finish. We had no money with which to purchase material, and had to stop building." Again an illustration was presented before me. There were elaborate buildings, abundant facilities, and many plans for new improvements. I asked, "Who owns these buildings?" The answer was, "They are supposed to be the Lord's property." "Well, who owns that building not half yet completed?" "O, that, too, is the Lord's building; but the workers could not complete it; for they had nothing to build with." This represents the comparative situation of the work here and in America,-- the great lack in one place and the superabundance in the other. [Cf: General Conference Daily Bulletin 03-02-99 para. 01] p. 631, Para. 4, [1899MS].

My Teacher said, "This is chargeable to the devising of men, but no reflection should be cast upon God. The abundance in one locality was amply sufficient for completing the unfinished building, and providing facilities for carrying on the work in other localities. God is not partial. He does not work in this way. The stewards entrusted with the outlay of his means chose to build up that which was under their own supervision, but the same enterprise in the new world of Australia they leave in the condition represented by the unfinished building. Never should God's stewards show such marked selfishness and partiality. Such policy and principles are wholly worldly. They should find no entrance among God's people. The Lord is dishonored before the world and before the heavenly universe. That house must be built. The sanitarium in Sydney must be put in working order. The Lord never works capriciously. He designed that his work should stand before the world more evenly proportioned." [Cf: General Conference Daily Bulletin 03-02-99 para. 55] p. 631, Para. 5, [1899MS].

At the Brisbane camp-meeting, and during our visit to Rockhampton, our brethren were raising money to carry on the work of building the college hall for the school at Cooranbong,--work which had come to a standstill for want of funds. Our brethren in Queensland are poor, and have large families to support. While they were being drawn upon to raise the amount apportioned to their colony, they were told of the promise made by the General Conference, that for every pound raised in this country, the conference in America would donate a pound. [Cf: General Conference Daily Bulletin 03-02-99 para. 56] p. 632, Para. 1, [1899MS].

In the night season I found myself presenting these matters before our brethren in America. I told them what poverty existed in this country. I dreamed that one of our stewards brought in the amount collected from men, women, and children in Queensland. The promise of our American friends that we should receive pound for pound had encouraged these hard-working people in Brisbane to give to the very utmost of their ability. Then the responsible brethren in America turned to the ones who were so anxiously waiting, to see what they would do. They said: "We thought you understood that we can not now fulfil our promise to duplicate your gifts. Circumstances have made this impossible." I find myself waking up in the night, and crying, "O Lord! pity thy poor people, whose managers do not consider the wants of the cause in this land. They can not see afar off." [Cf: General Conference Daily Bulletin 03-02-99 para. 57] p. 632, Para. 2, [1899MS].

God has waited for you in America to send your gifts where the fields are white for harvest. Should you not have some thought as to how you could gather from your conferences the means which you promised our school, giving us pound for pound, according to that which we could raise? Shall that agreement be broken when, by strong appeals, the means are gathered in here from those who are sacrificing almost the necessaries of life? Have our brethren no thought with reference to all these workers, so crippled and bound about? We can see the great harvest-field, but are almost without facilities for gathering in the sheaves. Shall the cold-hearted, unbrotherly neglect manifested by our American brethren continue? God has bidden us to call, and call again. He says, "Break up this calculating policy. The means is mine, the work is mine." [Cf: General Conference Daily Bulletin 03-02-99 para. 58] p. 632, Para. 3, [1899MS].

Are our brethren afraid that we can not possibly use the means to such advantage as they can use it? Let them try us. [Cf: General Conference Daily Bulletin 03-02-99 para. 59] p. 632, Para. 4, [1899MS].

The Lord's Instruction. I seemed to be in a meeting where our necessities were being reviewed. We were considering what should be done. One stood up among us, and the word of the Lord was spoken: "Those in America can relieve the situation here, and should have shared with you their abundance years ago. The sanitarium at Battle Creek has been blessed of God. He has imparted to it abundantly, and in its prosperity it might impart to the work he has signified should be done in Australia. The managers there could have done a large work in establishing and equipping a sanitarium in Australia, had they placed themselves in the situation of the workers in this field." I was bidden: "Bear the message clear and definite. God demands of them work



which should have been done when I sent my workers to break new ground in Australia. While the aggressive warfare was being carried on, and the light given upon health reform, institutions should have been established to give character to the work. The sanitarium at Battle Creek could and should have given of her abundance to relieve the situation in Australia." The neglect to do this has placed us years behind. [Cf: General Conference Daily Bulletin 03-02-99 para. 01] p. 632, Para. 5, [1899MS].

Of all countries, Australia most resembles America. It is her sister. All classes of people are here. And the truth has not been presented and rejected. There are thousands of honest souls praying for light. God's watchmen are called to stand on the walls of Zion, and to give the warning, "The morning cometh, and also the night,"--the night wherein no man can work. While the angels are holding the four winds, a message is to enter every field in Australia as fast as possible. There is no time to be lost. [Cf: General Conference Daily Bulletin 03-02-99 para. 60] p. 633, Para. 1, [1899MS].

The Lord says to his people in America: "When I send my servants to establish my work in a new field, and build up the interests essential to give it character, I call upon my people to sustain that work with their prayers and with their means. Because they have neglected to do this, the appearance presented by the health institution in Australia is objectionable. It is not a proper object-lesson; for it is no just representation of the truth. The medical missionary work in that country, which should have been a noble work, is a work of which God is ashamed. The testimony borne by such meager representation brings the most sacred truth into disrepute; it dishonors God. [Cf: General Conference Daily Bulletin 03-02-99 para. 61] p. 633, Para. 2, [1899MS].

"When my servant whom I have called to make known my will was sent to Australia, you in America should have understood that you had a work to do in cooperation with her. Who was it that carried out my directions in laying the foundation of the institutions in America, which have grown to such large proportions? And when my servant was sent to establish the work in a new field, could you not see that he who owns all the gold and silver was calling for your co-operation? You had obtained a standing fully abundant and ample. And when the work was to begin in another field, I would be with my servant to indicate the work; and you should have been ready to aid in lifting up the standard of truth by precept and example in a way that would recommend it to a gainsaying world. My watchmen are to call upon all to come to the gospel feast, to do high service for the Master. Could you not discern that when the same work was entered upon in Australia, it required means? The God of heaven has been dishonored. You have found a place to invest means in various enterprises, as if it was a virtue to leave my work in other lands to struggle in poverty and nakedness. You have not shared your abundant facilities as you might and should have done, even though the sacrifice required might appear large to you. If you have a share in the world's redemption, you must consider the workings of God. In Australia it has required a great sacrifice to establish the medical work even in a meager way, while you have had everything, and yet continue to purchase that which you could do very well without. Place your money where the work of God demands help, that the medical missionary work in that new field may be made a success. The work in

Australia should have been placed on such a basis that after a time it might become self-sustaining. [Cf: General Conference Daily Bulletin 03-02-99 para. 62] p. 633, Para. 3, [1899MS].

"Upon whom has the Lord for so many years laid the burden and travail of soul for the work in America? Who has borne the burden and wretchedness of the people who are constantly working at cross-purposes with God? The needs and errors of the laborers in responsible positions have called for a heavy, soul-wearing work. Did you suppose that any amount of wages could be a recompense for this? Nothing that earth can give is sufficient value to recompense the travail and burden of soul, the agony of mind, that have been felt in seeing the people endangering the work of God, and making it necessary for him to withdraw his prospering hand from the publishing association and from the conference. [Cf: General Conference Daily Bulletin 03-02-99 para. 63] p. 633, Para. 4, [1899MS].

"Then the test came upon the sanitarium. God has given them prosperity, not to be a means of self-exaltation, but that they might impart of their substance. When my servants were sent to Australia, you should have understood that God would work through them, and you should have exercised liberality in apportioning means to advance the work. [Cf: General Conference Daily Bulletin 03-02-99 para. 64] p. 634, Para. 1, [1899MS].

"The medical missionary work should ere this have been established upon a solid foundation. There should be no withholding of means. The Lord has let his chastening hand fall upon the Review and Herald office, because they would not heed his voice. Self-sufficient managers hedged up the way, that his work should not advance. The Lord now calls upon the Battle Creek Sanitarium to extend their work, and to assist in placing the health institution in Australia upon a proper basis, and make it a signal to exalt the truth." [Cf: General Conference Daily Bulletin 03-02-99 para. 65] p. 634, Para. 2, [1899MS].

The time has come when no physical, mental, or moral power is to be wasted or misapplied. The Lord would have you no longer confine to a few places at home all the great facilities that concern the moral and spiritual advancement of his work. The word of command is: "Go forward. You to whom I have given much are called upon to impart. Place your means where it will help now in giving light to darkened nations and to the islands of the sea." [Cf: General Conference Daily Bulletin 03-02-99 para. 66] p. 634, Para. 3, [1899MS].

Again the word of the Lord came to me, saying: "I have spared your life to do my work; and wherever I send you, go, and I will send my angel with you. In no case should you be feeble in your request for the advantage of means. Wherever I send you, go, and speak my words. I will be thy mind, I will be thy judgment. All the advantages are mine. The means and facilities are mine, and there should be no withholding. But selfishness, a desire to control, has kept the advantages in one place, so that everything is overbalanced. Call for the means God designed you to have long ago. Hold up my banner. Give honor to no human instrumentality, but to God, that my name may be a praise in the earth. The Lord, he is God, and before him there is no other. My work in Australasia has been greatly hindered. Money has been used unwisely in America, in the great centers, so that there is distress for means to

build up the work in new places. But go not forth in hesitancy. I will be with you. Ask of my people the means that should have gone to advance the work in the Australasian field, the new world to which I have sent you. [Cf: General Conference Daily Bulletin 03-02-99 para. 67] p. 634, Para. 4, [1899MS].

"Those who stand in responsible places in the work need wisdom in regard to the best methods of proclaiming the last message of mercy to the world. I have a work to be done in Victoria, in New South Wales, in all the Australasian fields. Call for the means which ought to have been flowing there, where there are so few facilities to build up my kingdom, where it will tell the most in magnifying my name." [Cf: General Conference Daily Bulletin 03-02-99 para. 68] p. 634, Para. 5, [1899MS].

Again the light given me is: "The Lord has sent you to take hold of this work. What you have done in America under the direction of God is to be done in planting the standard of truth, and building up the work in Australia. In America they should know that you need to be supplied with the means required for the work. You have been too slow in calling for the help that is essential." [Cf: General Conference Daily Bulletin 03-02-99 para. 69] p. 634, Para. 6, [1899MS].

The work should be established in this country, and it will be; for thus the Lord has said. We might be years in advance if our brethren in America had stood unflinchingly to their duty, to hear and obey the word of the Lord. Let no more time be lost. You who have so many advantages, do your work unselfishly. It is God's work we are doing, and you will not find the work in your hands restricted, if you follow the will and word of God. Share your advantages with us in this field, that the work may stand on a true basis, and have the influence and character it should possess. Your minds may not now be prepared to see the importance of surrendering yourselves to do what ought to have been done when we were appointed to come to this field. You may not be able to see all the particulars involved in this request of God to impart. But the special work has been laid out, and you are called upon to do your God-given duty in our onward march in this country by furnishing us with facilities for our work. [Cf: General Conference Daily Bulletin 03-02-99 para. 70] p. 635, Para. 1, [1899MS].

Christ's dignity and office work are in imposing such conditions as he pleases. His followers are to become more and more a power in the proclamation of the truth as they draw nearer to the perfection of faith and of love for their brethren. God has provided his divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He means that sufficient facilities shall be provided for the working out of his plans in this field. I bid you seek counsel from God. Seek him with the whole heart, and "whatsoever he saith unto you, do." [Cf: General Conference Daily Bulletin 03-02-99 para. 71] p. 635, Para. 2, [1899MS].

"Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he

that reapeth may rejoice together. Ellen. G. White. [Cf: General Conference Daily Bulletin 03-02-99 para. 72] p. 635, Para. 3, [1899MS].

A Misapplied Message. The message, "Sell that ye have, and give alms," is now to be given. But there are many who do not understand the object of this message. It is not the purpose of God that the revenues of the church shall be largely absorbed in the work for the poor and outcast classes. This work might be presented in such a way that every dollar would be drawn from our people, and there would be no resources left for aggressive warfare in new fields. But our brethren in America, who are engaged in medical missionary lines, can, by appealing to the people outside, obtain help, because theirs is not a denominational work. They should not draw their funds largely from our churches. The resources of the church are needed to support the gospel ministry, and to carry forward the work in new fields. [Cf: General Conference Daily Bulletin 03-02-99 para. 01] p. 635, Para. 4, [1899MS].

The special work for this time is not to be restricted under the plea of giving to the poor. A lesson on this point is given in Christ's words to Mary at Simon's feast. In gratitude for her brother's restoration to life, and in full faith in Christ as his Saviour, Mary broke her alabaster box of precious ointment and poured its fragrant contents on the head and feet of her Lord. Indignation was expressed at the supposed waste. Some, even of Christ's own disciples, who ought to have known better, said, "To what purpose is this waste?" They thought that the ointment was thrown away when poured upon his head and his feet. "This ointment might have been sold for much," they said, "and given to the poor." When Jesus understood it, he said unto them, "Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you, but me ye have not always. For in that she hath poured this ointment on my body, she did it for my burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." [Cf: General Conference Daily Bulletin 03-02-99 para. 02] p. 635, Para. 5, [1899MS].

Was anything wasted in breaking their box of ointment as a gift to Jesus?--That gift was no waste. It is true that the ointment might have been sold for bread and clothing; thus a small number of destitute persons might have been fed for a short time; but it would have remained to be seen whether they would have been really benefited. Mary could not have bestowed that gift which to her seemed a faint representation of Christ's boundless love. Mary's act was immortalized; for it showed her love for her Saviour. Christ himself bound up that sacrifice of love with his own sacrifice, the greatest the world has ever seen. [Cf: General Conference Daily Bulletin 03-02-99 para. 03] p. 636, Para. 1, [1899MS].

Mary represents the church, and her act has a lesson for the church in all ages. Christ has not bidden us bestow all our labor and all our gifts upon the poor. We have a work to do in behalf of those who are fulfilling his commission, "Go ye into all the world, and preach the gospel to every creature." [Cf: General Conference Daily Bulletin 03-02-99 para. 04] p. 636, Para. 2, [1899MS].

The increase of the ministry will require an increase of means; for

the laborer is worthy of his hire. Bear in mind, my brethren in America, that the Lord requires of you self-sacrifice. The sacrificing is not all to be done by one class. There is altogether too much spasmodic work. When you expend money, consider, "Am I encouraging prodigality?" When you give to the poor and wretched, consider, "Am I helping them, or hurting them?" [Cf: General Conference Daily Bulletin 03-02-99 para. 05] p. 636, Para. 3, [1899MS].

I understand that a plan has been thought of, for the erection of additional buildings in Battle Creek to accommodate the poor. God has not laid the burden of this work upon his people. The churches should not be sapped of their funds for such an enterprise. The special work to be done at this time, no interest must interpose to hinder. [Cf: General Conference Daily Bulletin 03-02-99 para. 06] p. 636, Para. 4, [1899MS].

Think of the necessities of our mission fields throughout the world. The London mission is in distressing need of help. There is a most solemn and important work to be done in that vast city. God designs that his workmen there shall have advantages to do some of the same work which Christ did when he was ministering in this world. So in Scandinavia and in the Central European field, means are required to advance the work in its different lines. [Cf: General Conference Daily Bulletin 03-02-99 para. 07] p. 636, Para. 5, [1899MS].

The Lord has presented to us that the enemy is still seeking with all his power to center the work in Battle Creek, contrary to the word of God. A movement to erect more buildings there, and to gather in more people who might better never see Battle Creek, will bring results for evil that are not now foreseen. [Cf: General Conference Daily Bulletin 03-02-99 para. 08] p. 636, Para. 6, [1899MS].

Not all the institutions now at Battle Creek should have been there. Our people have found excuse after excuse for establishing new enterprises and erecting more buildings; but these excuses are no more valid with God than are those now urged for the enterprise contemplated; that is not the way of the Lord. [Cf: General Conference Daily Bulletin 03-02-99 para. 09] p. 636, Para. 7, [1899MS].

Our churches are barely able to hold their ground against opposing forces. But they are told if they take hold of the work for the poorest classes, the Lord will bless them. But no blessing will come to any enterprise that has against it the Lord's plain. "Thou shalt not." And God has long been warning his people not to center any more responsibilities in Battle Creek. [Cf: General Conference Daily Bulletin 03-02-99 para. 10] p. 637, Para. 1, [1899MS].

The present time is burdened with eternal interests. We are to unfurl the standard of truth before a world perishing in error. God calls for men to rally under Christ's blood-stained banner, give the Bible to the people, multiply camp-meetings in different localities, warn the cities, and send the warning far and near in the highways and byways of the world. [Cf: General Conference Daily Bulletin 03-02-99 para. 11] p. 637, Para. 2, [1899MS].

Our brethren have not discerned that in helping us to do this work, they would be helping themselves. That which is given to start the work

here, will result in strengthening the work in other places. As your gifts free us from continual embarrassment, our labors can be extended; there will be an ingathering of souls, churches will be established, and there will be increasing financial strength. We shall have a sufficiency, not only to carry on the work here, but to impart to other fields. Nothing is gained by withholding the very means that would enable us to work to advantage, extending the knowledge of God and the triumphs of truth in regions beyond. [Cf: General Conference Daily Bulletin 03-02-99 para. 12] p. 637, Para. 3, [1899MS].

However large the income or the possessions of any person, any family, or any institution, let them remember that they are only stewards, holding in trust the Lord's money. All profit, all pay, our time, our talents, our opportunities, are to be accounted for to him who gives them all. The Lord would not have the first thread of selfishness woven into the fabric of his work: he is constantly proving us to see if our work is free from selfishness and pride. Those workers will have the richest reward, who prove that they love God supremely and their neighbors as themselves. [Cf: General Conference Daily Bulletin 03-02-99 para. 13] p. 637, Para. 4, [1899MS].

The spirit of covetousness and selfishness, like threads drawn into the web, has been working in our American institutions, until the spirit that should control them has been lost sight of. This has deprived them of great blessings. [Cf: General Conference Daily Bulletin 03-02-99 para. 14] p. 637, Para. 5, [1899MS].

If the workers in America had imparted to others of their great mercies, they would have seen prosperity in England. They would have sympathized with the workers who are struggling with difficulties there, would have had the heart to say, not only in a word, but in action, "All ye are brethren." The strengthening of the work in English-speaking countries, would have given our laborers a hundred-fold more influence than they have had to plant the standard of truth in many places. [Cf: General Conference Daily Bulletin 03-02-99 para. 15] p. 637, Para. 6, [1899MS].

An Appeal for Help. Now at the beginning of the year 1899, seeing the work that might have been done in this field, and that is not done, and knowing the will of God in the matter, I appeal to my brethren in America. I can hold my peace no longer. I say to our churches, If you have property in lands or money consecrated to the work of God, we need a portion of it just now. I ask you to send us help without delay. Your gifts need not pass through any conference organization. The more the people in Battle Creek have had to work with, the more they have sought to gather, and the less they have felt the necessity of advancing the work in other English-speaking countries. The more these stewards can gather from the churches, the less they feel like sharing with the workers who have toiled faithfully in other fields. Let your liberalities come to us direct. [Cf: General Conference Daily Bulletin 03-02-99 para. 16] p. 637, Para. 7, [1899MS].

You owe the Lord much, vastly more than you comprehend or can ever compute. Will you recognize this obligation? God will recognize every effort made to help us in lifting the standard of truth in every city and in every suburb. [Cf: General Conference Daily Bulletin 03-02-99 para. 17] p. 638, Para. 1, [1899MS].

One of the most effective aids in bringing the light to the people here will be a well-equipped sanitarium. In this enterprise the boards and managers of our sanitariums in America have a special duty to help us. Let the help be given while there are those of experience here to manage the interests of the work. The Lord who has made you beneficiaries of his grace and recipients of his bounty now calls upon you to withdraw some of the means from the varied channels to which it is constantly flowing. Let it be put where it will make a showing, distinct and decided in this missionary field. [Cf: General Conference Daily Bulletin 03-02-99 para. 18] p. 638, Para. 2, [1899MS].

The Battle Creek sanitarium has received thousands of dollars in donations which should be passed over to institutions in other countries, which are struggling for an existence. And more than this, the profits of the sanitarium should be largely used in helping similar institutions in needy circumstances. I am now directed by the Lord to call upon you to do something for us, and to do it without delay. Some division of your funds must be made for this purpose. [Cf: General Conference Daily Bulletin 03-02-99 para. 19] p. 638, Para. 3, [1899MS].

Is it not just as important that the half-finished building represented to me should have money and facilities to complete it, as it was that the institutions in Battle Creek should be built up? Have not I a right to demand in the name of the Lord that this should be done? Will you not help us to gain a foothold here, that we may stand as co-workers with you in America? [Cf: General Conference Daily Bulletin 03-02-99 para. 20] p. 638, Para. 4, [1899MS].

The enemy will invent every device in his power to prevent the light from shining in new places. He does not want the truth to go forth as a lamp that burneth. Will our brethren consent that he shall any longer succeed in his plans for hindering the work? [Cf: General Conference Daily Bulletin 03-02-99 para. 21] p. 638, Para. 5, [1899MS].

Time is rapidly passing into eternity. Will any one now keep back from God that which is strictly his own? Will any one refuse him that which, though it may be given without merit, can not be denied without ruin? The Lord has given to every man his work, and the holy angels want us to be doing that work. As you shall watch and pray and work, they stand ready to co-operate with you. When the understanding is worked by the Holy Spirit, then all the affections act harmoniously in compliance with the divine will. Then men will give to God his own, saying, "All things come of thee, and of thine own we freely give thee." May God forgive my brethren that they have not done this. [Cf: General Conference Daily Bulletin 03-02-99 para. 22] p. 638, Para. 6, [1899MS].

The very being who fills all heaven with splendor, and who is worshiped by the heavenly host, came to our earth, humiliating himself as a man, that we might be exalted to share his glory. Shall not we also sacrifice that others may be lifted up? [Cf: General Conference Daily Bulletin 03-02-99 para. 23] p. 638, Para. 7, [1899MS].

I have tried to set things before you; but the attempt falls far short of the reality. Will you refuse my plea? It is not I who appeal to you;

it is the Lord Jesus, who has given his life for this people. In my request I obey the will, the requirement of God. Will you improve this opportunity of showing honor to God's work here, and respect for the servants whom he has sent to do his will in guiding souls to heaven? [Cf: General Conference Daily Bulletin 03-02-99 para. 24] p. 639, Para. 1, [1899MS].

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness); being enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the wants of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them and to all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift!" Ellen G. White. [Cf: General Conference Daily Bulletin 03-02-99 para. 25] p. 639, Para. 2, [1899MS].

"Some with the purest motives make propositions that have no appearance of injustice toward any institution outside of Battle Creek, but the terms in which the propositions are made may mean much more than is apparent to the Pacific Press managers. . . . From the light I have had, the Pacific Press has consented to accept propositions that will open the way for still others, and may bring results which its managers do not now foresee. I write this in order that no hurried motions should be carried through, but that every point may be carefully and prayerfully considered, with its probable result." [Cf: General Conference Daily Bulletin 03-05-99 para. 01] p. 639, Para. 3, [1899MS].

*The True Relation of God and Nature.* Since the fall of man nature can not reveal a perfect knowledge of God; for sin has brought a blight upon it, and has intervened between nature and nature's God. Had man never disobeyed his Creator, had he remained in his state of perfect rectitude, nature would never have been marred by sin, and it would thus have revealed to man the perfection of the character of God. But when man disobeyed God, when he ate of the tree of knowledge, he united with the apostate leader, and separated himself from the knowledge of God. [Cf: General Conference Daily Bulletin 03-06-99 para. 01] p. 639, Para. 4, [1899MS].

When Adam and Eve listened to the voice of the tempter, they sinned against God. The light, the garments of heavenly innocence, departed from these deceived souls, and they drew about themselves the dark robes of ignorance of God. The clear and perfect light of innocence which had hitherto surrounded them had lightened everything which they approached; but deprived of that heavenly light, the posterity of Adam



could no longer perfectly trace the character of God in his created works. [Cf: General Conference Daily Bulletin 03-06-99 para. 02] p. 639, Para. 5, [1899MS].

After the fall, the things of nature could not fully teach the lesson of the great and marvelous love of God. Therefore the Father sent his well-beloved Son into the world, and declared him to be a perfect revelation of himself to man. In order that the world might not remain in darkness, in eternal, spiritual night, the God of nature met in Jesus Christ. He was "that true Light, which lighteth every man that cometh into the world." [Cf: General Conference Daily Bulletin 03-06-99 para. 03] p. 640, Para. 1, [1899MS].

The most difficult and humiliating lesson that man has to learn, if he is kept by the power of God, is his own inefficiency, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, so that, of himself, man can not interpret nature without placing it above God. He is in the same position as were the Athenians who erected their altars for the worship of nature, upon which they might well inscribe, "To the unknown God." Nature is not God, and never was God. The voice of nature testifies of God, declaring his glory; but nature itself is not God. As God's created work, it but bears a testimony of his power. [Cf: General Conference Daily Bulletin 03-06-99 para. 04] p. 640, Para. 2, [1899MS].

The ancient philosophers prided themselves upon their superior knowledge, but God has said of them: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." [Cf: General Conference Daily Bulletin 03-06-99 para. 05] p. 640, Para. 3, [1899MS].

Christ came to the world as a personal Saviour. He represented a personal God. He ascended on high as a personal Saviour, and he will come again as he ascended to heaven,--a personal Saviour. We need carefully to consider this; for in their human wisdom, the wise men of the world, knowing not God, foolishly deify nature and the laws of nature. Those who have not a knowledge of God by their acceptance of the revelation God has made of himself in Christ, will obtain only an imperfect knowledge of God in nature. Those who think they can obtain a perfect knowledge of God, aside from the Representative whom the Word declares is the "express image of his person," will need to become fools in their own estimation before they can be wise. This knowledge, so far from giving elevated conceptions of God, so far from elevating the mind, the soul, the heart, and bringing the whole being into conformity to the will of God, will make men idolaters. [Cf: General Conference Daily Bulletin 03-06-99 para. 06] p. 640, Para. 4, [1899MS].

Though it is impossible to gain a perfect knowledge of God from imperfect nature; yet the things of nature, marred though they be, inculcate truths regarding the skilful Master Artist. One omnipotent in power, great in goodness, in mercy, and love, has created the earth; and even in its blighted state, much that is beautiful remains. Nature's voice speaks, saying that there is a God, the Creator of nature. Nature

in its imperfections can not fully represent God; it can not reveal the character of God in his moral perfection. [Cf: General Conference Daily Bulletin 03-06-99 para. 07] p. 640, Para. 5, [1899MS].

It was for the purpose of giving to man a perfect representation of the character of God that Jesus came to our earth. He said, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me. . . . Philip saith unto him, Lord, show us the Father, and it sufficeth us." The heavens declare the glory of God, and the firmament showeth his handiwork, but Philip could not accept nature as his God. "Jesus saith unto him, Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." We are to behold the knowledge of the glory of God in the face of Jesus Christ. God has revealed himself in Jesus Christ. In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. The Father in heaven has a voice and a person which Christ expressed. Those who have a true knowledge of God will not become so infatuated with the laws of matter and the operations of nature as to overlook or to refuse to acknowledge the continual working of God in nature. Deity is the author of nature. The natural world has in itself no inherent power but that which God supplies. How strange, then; that so many make a deity of nature! God furnishes the matter and the properties with which to carry out his plans. Nature is but his agency. [Cf: General Conference Daily Bulletin 03-06-99 para. 08] p. 640, Para. 6, [1899MS].

The hand of God is continually guiding the globe in its continuous march around the sun. The same hand which holds the mountains, and balances them in positions, guides and keeps in order the respective planets. All the wonderful glories in the heavens are but doing their appointed work. Vegetation flourishes because of the agencies employed by the great and mighty God. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its green carpet over the earth, that the shrubs and the fruit-trees may bud and blossom and bring forth fruit. It is not to be supposed that a law is set in operation for the seed to work of itself,--that the leaf appears because it must do so of itself. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every green leaf grows, every flower blooms, through the working power of God. [Cf: General Conference Daily Bulletin 03-06-99 para. 09] p. 641, Para. 1, [1899MS].

The physical organism of God is under the supervision of God; but it is not like a clock that is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath; but the being is under the supervision of God. Ye are God's husbandry, ye are God's building. In God we live and move and have our being. Each heart beat, each breath, is the inspiration of that God who breathed into the nostrils of Adam the breath of life,--the inspiration of the ever-present God, the great I AM. [Cf: General Conference Daily Bulletin 03-06-99 para. 10] p. 641, Para. 2, [1899MS].

Idolatry of nature is a farce; it is the invention of men who know not God, and who are trying to keep out of sight a knowledge of the true God. The words of Holy Writ say nothing of the independent laws of nature. They teach us that God is the superintendent as well as the Creator of all things. The divine Being is engaged in upholding the

things which he has created. God has laws which he has instituted; but they are only his servants, through which he effects results. It is God who calls everything into order, and keeps all things in motion. [Cf: General Conference Daily Bulletin 03-06-99 para. 11] p. 641, Para. 3, [1899MS].

We may look up, through nature, to nature's God. The beautiful things of nature have been given us for our pleasure. Then let us not turn our blessings into a curse by being led away from God in the worship of the creature rather than the Creator. Let nature's beautiful ministers of love answer the purpose of God, drawing our hearts to him to adore his goodness, his compassion, his inexpressible love, and to be filled with the beauties of his character. E. G. White. [Cf: General Conference Daily Bulletin 03-06-99 para. 12] p. 641, Para. 4, [1899MS].

*The Need of Reform in Our Educational Work.* "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations." "And thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." These words of inspiration present before those who claim to believe present truth, the work that should now be done in educational lines. [Cf: General Conference Daily Bulletin 03-06-99 para. 01] p. 641, Para. 5, [1899MS].

The Lord has thought it essential to give reproof, correction, and instruction in righteousness on many things in regard to the management of schools among Seventh-day Adventists. It is the third angel's message that needs attention in our schools. The work for this time is increasing; for this is a world-wide message. All are to obtain a knowledge that will prepare them to be co-laborers with God in giving this last message to the world. Then let our lessons be appropriate for the day in which we live. . . . More earnest attention must be given to that education which will impart a knowledge of salvation. The urgent necessities that are making themselves felt in this time demand a constant education in the word of God. [Cf: General Conference Daily Bulletin 03-06-99 para. 02] p. 641, Para. 6, [1899MS].

Satan will get up every kind of theory to pervert the truth. The work will go hard; for since the fall of Adam, it has been the fashion of the world to sin. But Christ is on the field of action. The Holy Spirit is at work. Divine agencies are combining with the human in reshaping the character according to the perfect Pattern; and man is to work out that which God works in. Will the human agent do this God-given work? Will we carefully heed all the light that has been given, keeping constantly before us the one object of fitting the students for the kingdom of God? [Cf: General Conference Daily Bulletin 03-06-99 para. 03] p. 642, Para. 1, [1899MS].

A decided reform is needed in the lessons given to the children and youth in our schools. Students need lessons which they have not yet received. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The cross of Christ is to be the theme, revealing the lessons we must learn and practise in this life, that we may represent Christ in character. The lessons given in the Old and New Testaments should be carefully selected and arranged, so as to be interesting and attractive to the minds of the children. The lessons

which Christ has taught are to be the standard. Jesus came to give the highest class of education in lessons adapted to the comprehension of humanity. The excellence of Christ is to be our study through time and eternity. [Cf: General Conference Daily Bulletin 03-06-99 para. 04] p. 642, Para. 2, [1899MS].

The minds of children are easily impressed, and the impressions given should be of the right character. In every department we must move upward. Our Sabbath-schools give the youth instruction in regard to the truth, and then as they go to the day-school, books are placed before them which confuse the mind, and lessons containing falsehoods are given them to learn. These things need close criticism; for if the young are educated from books that contain a perversion of truth, how will the influence of this education be counteracted? The mind will be of the same character as the food upon which it feeds; the harvest, of the same nature as the seed sown. . . . [Cf: General Conference Daily Bulletin 03-06-99 para. 05] p. 642, Para. 3, [1899MS].

It is so easy to drift into worldly plans, methods, and customs, and have no more thought of the time in which we live, or of the great work to be accomplished, than had the people in Noah's day. Our institutions are in constant danger of traveling over the same ground as did the Jews, conforming to customs, practises, and traditions which God has not given. With tenacity and firmness, some cling to old habits and a love of various studies which are not essential, as if the salvation of both teachers and students depended upon those studies which for years have found a place in the schools. By doing this, they turn away from the special light God has given in the word, and give to the students a deficient education. [Cf: General Conference Daily Bulletin 03-06-99 para. 06] p. 642, Para. 4, [1899MS].

Christ taught the people as one having authority, and not as the scribes. There was an uncertain hesitancy in their manner of teaching. Higher education did not come through their instruction; for they dwelt upon an endless round of trivial ceremonies, which were powerless to leave one correct impression upon the mind or character. These foolish religious ceremonies were confirmed by an authority which had not the least significance; for it did not proceed from God. If anything would exclude God from their hearts, it would be these outward observances. [Cf: General Conference Daily Bulletin 03-06-99 para. 07] p. 642, Para. 5, [1899MS].

The teachings of Christ went to their hearts and consciences, showing them that they should be striving for immortality rather than dwelling upon trivialities unworthy of their attention. They were convinced that he spoke the truth, yet they would not give up their own traditions for the words of Christ, and this was their condemnation. All time devoted to that which does not cause the soul to become more conformed to the likeness of Christ, is so much time lost for eternity, and this we can not afford; for every moment is freighted with eternal interests. [Cf: General Conference Daily Bulletin 03-06-99 para. 08] p. 643, Para. 1, [1899MS].

The Lord has signified that a reform must be made by those who have placed human wisdom in the place of the living oracles. Human wisdom is foolishness; for it misses the whole of God's providence, which looks into eternity. The word must be searched, yea, eaten, in order to

purify and prepare men to become members of the royal family, children of the heavenly King. From the first, schools conducted by Seventh-day Adventists should take the word of God as their lesson-book; and in doing this, teachers and students will find hidden treasures, the higher education. . . . [Cf: General Conference Daily Bulletin 03-06-99 para. 09] p. 643, Para. 2, [1899MS].

That which the Lord has spoken concerning the instruction to be given in our schools is to be strictly regarded; for if there is not in some respects an education of an altogether different character from that which has been carried on in some of our schools, we need not have gone to the expense of purchasing lands and erecting school buildings. . . . [Cf: General Conference Daily Bulletin 03-06-99 para. 10] p. 643, Para. 3, [1899MS].

The Bible has been brought into our schools to some extent; but teachers and students have depended largely upon books containing ideas and sentiments that are misleading. When the light of truth for these last days came to the world in the proclamation of the first, second, and third angel's message, we were shown that a different order of things must be brought in; but it has taken much time to understand what changes should be made in the lines of study in our schools. [Cf: General Conference Daily Bulletin 03-06-99 para. 11] p. 643, Para. 4, [1899MS].

It is most difficult to practise right principles after having been so long accustomed to the practises of the world; but reforms must be entered into with heart, and soul, and will. Errors may be hoary with age, but age does not make error truth, nor truth error. Altogether too long have the old customs and habits been followed. The Lord would now have every idea that is false put away from teachers and students. Above all other books, the word of God must be our study book, the basis of all our education, irrespective of previous habits and customs. Its living principles, woven into our lives like threads of gold, will be our only safeguard in trials and temptations; its divine instruction the only way to success. Teachers are to bring this instruction into their class work, yoking up with Christ, the great Educator. [Cf: General Conference Daily Bulletin 03-06-99 para. 12] p. 643, Para. 5, [1899MS].

How this can be done has been the question of long-established schools. Efforts have been made; but so many doubtful questions have been asked, so many counsel meetings held, that every difficulty might be discerned, that reformers have been handicapped, and some have ceased to urge reforms. They seem unable to stem the current of criticism and of doubt. But if by faith they had advanced in the right way, following the great Leader, light would have shown along their pathway, removing the difficulties. The approval of God would have made them hopeful, ministering angels would have co-operated with the human agent, bringing light, and grace, and courage, and gladness. . . . [Cf: General Conference Daily Bulletin 03-06-99 para. 13] p. 643, Para. 6, [1899MS].

The work which God requires of his people in faithfully reforming their educational work has not been done. The first attempt to change the old customs and practises has brought severe trials upon those who would walk in the way which God has pointed out; but we must understand

that a soldier's life is one of aggressive warfare, or perseverance and endurance. We are not engaged in mimic battles; we have to meet the most powerful adversaries; for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We are to find our strength just where the early disciples found their strength. "These all continued with one accord in prayer and supplication. . . . And they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul." [Cf: General Conference Daily Bulletin 03-06-99 para. 14] p. 644, Para. 1, [1899MS].

This is the work that needs to be done. Principals and teachers need to be baptized with the Holy Spirit. . . . All are now to obtain an experience which will establish their whole hope and faith and confidence in Christ, that when conflicts come which tear the soul asunder, they may have a refuge. . . . [Cf: General Conference Daily Bulletin 03-06-99 para. 15] p. 644, Para. 2, [1899MS].

We are living in the closing work of these perilous times, when "truth hath fallen in the street, and equity can not enter:" when "he that departeth from evil maketh himself a prey." The great, grand work of preparing a people to stand in the day of the Lord, is to be accomplished. . . . [Cf: General Conference Daily Bulletin 03-06-99 para. 16] p. 644, Para. 3, [1899MS].

The truth is light and power; and to present it so that impressions should be made upon hearts, should be the work of our schools as well as of our churches, of the teacher as well as the minister. . . . [Cf: General Conference Daily Bulletin 03-06-99 para. 17] p. 644, Para. 4, [1899MS].

God expects his institutions to excel those of the world, for they are his representatives. Men truly connected with God will show to the world that a more than human agent is standing at the helm. Satan has used his most ingenious methods to weave himself in, and thus make of none effect the divine agencies. I tell you, in the fear of God, the standard of true education must not be lowered, but must be lifted higher and still higher, far above where it now stands. [Cf: General Conference Daily Bulletin 03-06-99 para. 18] p. 644, Para. 5, [1899MS].

I call upon our school faculties to be philosophers, to work on a higher plane in educational lines. Our facilities for education must be purified of all dross. It is not men whom we are to exalt and worship; it is God, the only true and living God. . . . If man lays hold of the divine nature, working upon the plan of addition, adding grace to grace in perfecting a Christian character, God will work upon the plan of multiplication. "Grace and peace be multiplied unto you," he says, "through the knowledge of God and of Jesus our Lord." E. G. White. [Cf: General Conference Daily Bulletin 03-06-99 para. 19] p. 644, Para. 6, [1899MS].

*The Tree of Life and the Tree of Knowledge.* "And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is

pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . . And the Lord commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." [Cf: General Conference Daily Bulletin 03-06-99 para. 01] p. 644, Para. 7, [1899MS].

It was not the will of God that the sinless pair should know aught of evil. He had freely given them the good, and had withheld the evil. But, contrary to his command, they ate of the forbidden tree. The disobedience to God's express command, opened the flood gates of woe upon our world. The tree of knowledge had been made a test of their obedience and their love to God. Satan could have access to them only at the forbidden tree. Should they attempt to investigate its nature, they would be exposed to his wiles. They were admonished to give careful heed to the warning which God had sent them, and to be content with the instructions which he had seen fit to impart. [Cf: General Conference Daily Bulletin 03-06-99 para. 02] p. 645, Para. 1, [1899MS].

Filled with enmity against God, Satan lurked in the forbidden tree, making it the field for carrying out his plan to ruin the human race. Appearing to Eve in the form of a serpent, he addressed the woman, saying: "Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. . . . For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." By partaking of this tree, he declared they would attain to a more exalted sphere of existence, and enter a broader field of knowledge. He himself had eaten of the forbidden fruit, and as a result had acquired the power of speech. He insinuated that the Lord jealously desired to withhold it from them, lest they should be exalted to equality with himself. He said it was because of its wonderful properties for imparting wisdom and power, that he had prohibited them from tasting or even touching it: that God had been seeking to prevent them from reaching a nobler development, and finding greater happiness. Satan claimed to have received great good by eating of the forbidden fruit; but he did not let it appear that by transgression he had become an outcast from heaven. He concealed his own misery, in order to draw others into the same condition. [Cf: General Conference Daily Bulletin 03-06-99 para. 03] p. 645, Para. 2, [1899MS].

Satan is still doing the same work begun in the garden of Eden. He is working vigilantly, that men may accept his assertions as proof against God. He is working against Christ's efforts to restore the moral image of God in man. By every species of deception, he is endeavoring to induce man to eat of the forbidden tree. He thus tempts man to disobedience by leading him to believe that he is entering a wonderful field of knowledge. But this is all a deception. Elated with his ideas of progression, man is setting his feet in the path that leads to degradation and death. Satan, in a deceptive garb, still lurks in the tree of knowledge. The words of God spoken at creation. "But of the tree of the knowledge of good and evil, thou shalt not eat of it," come

sounding along the line of ages to us today, for "they are written for our admonition, upon whom the ends of the world are come." "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt: and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve." "If the Lord be God, follow him: but if Baal, then follow him." [Cf: General Conference Daily Bulletin 03-06-99 para. 04] p. 645, Para. 3, [1899MS].

The garden of Eden was not only Adam's dwelling, but his school-room. As in that school, so in the school of earth to-day, two trees are planted,--the tree of life, which bears the fruit of the true education: the tree of knowledge yielding the fruit of "science falsely so called." All who have a connection with Christ have access to the tree of life, a source of knowledge of which the world is ignorant. After sin entered this world, the heavenly Husbandman transplanted the tree of life to the paradise above; but its branches hang over the wall to the lower world. Through the redemption purchased by the blood of the Son of God, man may now partake of its life-giving fruit. The tree of knowledge has its roots in the earth--it is of the earth, earthy. All who have tasted of the heavenly fruit, the Bread of Life, are to be co-workers with God, pointing others from the tree of knowledge to the tree of life, that they also may partake of its fruits. [Cf: General Conference Daily Bulletin 03-06-99 para. 05] p. 645, Para. 4, [1899MS].

Jesus Christ is to the world as the tree of life to which Adam and Eve had access in the garden of Eden. When, by disobedience, the fallen pair were deprived of the fruit of this tree, they lost everlasting life. The tree of knowledge became a curse to them, not because of its poisonous qualities, but because of their act of disobedience. It was attractive to them; and in their great desire for it, they partook of it, and lost their purity and their allegiance to God. But Christ presents himself as the Life-giver, the tree of life for the world. By feeding upon his flesh, and drinking his blood, our [Cf: General Conference Daily Bulletin 03-06-99 para. 06] p. 646, Para. 1, [1899MS].

Shall the education given in our schools be after God's order, or after the wisdom of this world which the Lord pronounces foolishness? Shall the hearts of the students become estranged from God by eating of the tree of knowledge, which hardens the heart into disobedience and administers to vanity and pride? Shall not the education given in our schools be of that character which will give a more decided knowledge of God's word, and which will bring the soul into a vital connection with God, keeping God before the mind's eye, and arousing every better feeling of the soul? This is the kind of education which is as enduring as eternity. [Cf: General Conference Daily Bulletin 03-06-99 para. 07] p. 646, Para. 2, [1899MS].

There are many beliefs which the mind has no right to entertain. Adam believed the lie of Satan, the wily insinuations against the character of God. It is well and essential to obtain a knowledge of the world in which we live; but if we leave eternity out of our reckoning, we shall make a failure from which we can never recover. It will be as the knowledge gained by eating of the fruit of the forbidden tree. All the



speculative opinions which, through the devising of Satan, have been brought into educational work, are to be separated from the truth. This was the work of the Redeemer in coming into the world. The opinions and speculations of men had become abundant; they occupied the ground with a multitude of theories which made it difficult to distinguish truth from error. In view of the near coming of him who is the Truth, now of all other times, we are to know the truth, and the truth is to make us free. Obedience to the commandments of God does not bring the soul into bondage. The sayings of Christ have a value above that of silver or gold. [Cf: General Conference Daily Bulletin 03-06-99 para. 08] p. 646, Para. 3, [1899MS].

All who receive Christ in truth will believe him. They will see the necessity of having Christ abiding in the heart by faith. They will escape from the control of their hereditary and cultivated tendencies, their pride, vanity, self-esteem, worldliness, and every sin, and will reveal Christ in their lives. If God's word is eaten as the bread of life, they will become thoroughly aroused to work out their own salvation with fear and trembling, knowing that it is God that worketh in them, both to will and to do his own good pleasure. Men must cooperate with God. By obedience to his laws, they must reveal the respect they have for his word. They will not then disobey the commandments of God, eating of the forbidden tree of knowledge. They will heed the requirements of God. In this they are eating the flesh and drinking the blood of the Son of God, who is represented by the tree of life. [Cf: General Conference Daily Bulletin 03-06-99 para. 09] p. 646, Para. 4, [1899MS].

Age after age curiosity of man has led him to seek for the tree of knowledge; and often he thinks he is plucking fruit most essential, when, like Solomon, he finds it altogether vanity and nothingness, in comparison with that science of true holiness which will open to him the gates of the city of God. Human ambition has been seeking for that kind of knowledge that will bring self-exaltation and glory and supremacy. Thus Adam and Eve were worked upon by Satan, until God's restraint was snapped asunder, and their education under the teacher of lies began in order that they might have the knowledge that God had refused them,--to know the consequences of transgression. The sons of men have had a practical knowledge of evil; but Christ came to the world to show them that he had planted for them the tree of life, the leaves of which are for the healing of the nations. [Cf: General Conference Daily Bulletin 03-06-99 para. 10] p. 646, Para. 5, [1899MS].

Satan is playing the game of life for every soul that is upon the earth. All who will study and obey the directions of God, will have the mind of Christ. Then all passions, all dissensions, will be put away. There will be a cultivation of the higher faculties of the mind. It is essential that we gain a knowledge of God, and of Jesus Christ whom he has sent. False religion and erroneous educational ideas and sentiments are prevalent. Because there is so little study of the word, there is with many scarcely any desire to know what saith the Lord. Errors have come in and usurped the place of truth. The wild branch has been grafted in, and has borne wild grapes. The result has been centuries of darkness and error. Men have introduced human theories, thinking as did our first parents when tempted by Satan to eat of the tree of knowledge, that they would thus become as gods. But these sentiments

are not in harmony with the Word. They are false and ruinous theories. The one, the word of God, is the tree of life; the other is the forbidden fruit of the tree of knowledge, and all who pluck and eat of this possess a disorderly imagination. . . . [Cf: General Conference Daily Bulletin 03-06-99 para. 11] p. 647, Para. 1, [1899MS].

We can not, in this day of peril, accept teachers because they have been in school two, three, four, or five years. The question which should decide whether they are qualified for their work should be, Have they, with all their acquisition of knowledge, searched the Bible and dug beneath the surface for truth as for hidden treasures? or have they seized the chaff in the place of the pure wheat, thoroughly winnowed? Are they partakers of the fruit of the tree of life? We can not consent, at this period of time, to expose our youth to the consequences of learning a mixture of truth with error. The youth who come from school without feeling the importance of making the word of God the first study, the main study, above every science in educational lines, are not qualified in these days of peril to enter upon the work of the teacher. . . . [Cf: General Conference Daily Bulletin 03-06-99 para. 12] p. 647, Para. 2, [1899MS].

The question of how to obtain a knowledge of God is to all a life and death question. Read Christ's prayer to his Father, intended not merely as an important lesson in education for the disciples, but to come down through all time for the benefit of those who should read the inspired writings. "Father," he prayed, "the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is the life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [Cf: General Conference Daily Bulletin 03-06-99 para. 13] p. 647, Para. 3, [1899MS].

Christ promised his disciples that he would send them the Holy Spirit, who would bring all these things to their remembrance. All those who render obedience to God's commands will be given free access to Eden restored and to the tree of life. He who is the fountain of all knowledge has stated the condition of our fitness to enter the heaven of bliss, in the words, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." E. G. White. [Cf: General Conference Daily Bulletin 03-06-99 para. 13] p. 647, Para. 4, [1899MS].

*The Need of Church Schools.* In all our churches, and wherever there is a company of believers, church schools should be established; and in these schools there should be teachers who have the true missionary spirit; for the children are to be trained to become missionaries. It is essential that teachers be educated to act their important part in instructing children of Sabbath-keepers, not only in the sciences, but in the Scriptures. These schools established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets. . . . [Cf: General Conference Daily Bulletin 03-06-99 para. 01] p. 647, Para. 5, [1899MS].

Special talent should be given to the education of the youth. Few have the necessary instruction in religious lines. Few understand distinctly

what they must do to be saved. If the instructors themselves have a religious experience, they will be able to communicate to the students that knowledge of the love of God which they have received. These lessons can be given only by those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake. Teachers must love the children because they are the younger members of the Lord's family. The Lord will inquire of them as of the parents, "What have you done with my flock, my beautiful flock?" [Cf: General Conference Daily Bulletin 03-06-99 para. 02] p. 648, Para. 1, [1899MS].

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the word of God as the foundation of all their education. Had the churches in different localities sought counsel of God, they would not need to be thus addressed on this point. [Cf: General Conference Daily Bulletin 03-06-99 para. 03] p. 648, Para. 2, [1899MS].

When the children of Israel were gathered out from among the Egyptians, the Lord said: "For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. . . . And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through and smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and thy sons forever." Any one of the children of the Hebrews who was found in the Egyptian habitations was destroyed. The blood upon the lintel of the door symbolized the blood of Christ, which alone saved the first-born of the Hebrews from the curse. [Cf: General Conference Daily Bulletin 03-06-99 para. 04] p. 648, Para. 3, [1899MS].

We have a special work to do in educating and training our children that they may not, either in attending school or in associating with others, be influenced by those of corrupt habits. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: General Conference Daily Bulletin 03-06-99 para. 05] p. 648, Para. 4, [1899MS].

The education that is generally given in the schools of the world is

not that which can be accepted as true education. Educators of youth should be Christians, who are themselves under the discipline of God. They will then have a sense of their responsibility which, as Christians, they will maintain under all circumstances and provocations, never displaying a passionate or an arbitrary spirit. They will reveal sound principles unswerving integrity, pure sentiments. These are the high thoughts which will draw the youth to the higher education. [Cf: General Conference Daily Bulletin 03-06-99 para. 06] p. 648, Para. 5, [1899MS].

Let us view the case correctly. Children are the heritage of the Lord, and are to be so educated that they may be the younger members of the Lord's family, prepared by proper instruction to serve the Lord in their childhood life. Shall the members of the church give means to advance the cause of Christ among others, and let their own children carry on the work and service of Satan? What the Lord Jesus expects in all believers is something besides being occupied and active; this activity should be trained in Christ's lines. God requires wholeness of service. For want of this, all things else are inferior. Children should have a moral fitness to do the work which is due their Redeemer. They should be fitted to witness, in a careless, Christless world, that their Saviour has not died for them in vain. [Cf: General Conference Daily Bulletin 03-06-99 para. 07] p. 649, Para. 1, [1899MS].

God wants every child of tender age to be his child, to be adopted into his family. Young though they may be, the youth may be members of the household of faith, and have the most precious experience. They may have hearts that are tender, and ready to receive lasting impressions. Their hearts may be drawn out in confidence and love for Jesus, and they may live for the Saviour. Christ will make them little missionaries. The whole current of their thoughts may be changed, so that sin will not appear a thing to be enjoyed, but to be hated and shunned. . . . Children who are properly instructed will be witnesses for the truth. [Cf: General Conference Daily Bulletin 03-06-99 para. 08] p. 649, Para. 2, [1899MS].

O, for, a clear conception of what we might accomplish if we would learn of Jesus! The springs of heavenly peace and joy, unsealed in the soul of the teacher by the magic words of inspiration, will become a mighty river of influence, to bless all who connect with him. Do not think that the Bible will become a tiresome book to the children. Under a wise instructor, the Word will become more and more desirable. It will be to them as the bread of life, and will never grow old. There is in it a freshness and a beauty which attract and charm the children and youth. It is like the sun shining upon the earth, giving light and warmth, yet never exhausted. . . . [Cf: General Conference Daily Bulletin 03-06-99 para. 09] p. 649, Para. 3, [1899MS].

We may bring hundreds and thousands of children to Christ if we will work for them. Let all who read these words be melted and subdued. Let us in our educational work embrace far more of the children and youth than we have done, and there will be a whole army of missionaries raised up to work for God. [Cf: General Conference Daily Bulletin 03-06-99 para. 10] p. 649, Para. 4, [1899MS].

I say again, Establish schools for the children wherever there are churches. Where there are those who assemble to worship God, let there

be schools for the children. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life. Schools should have been placed in different localities instead of centering so many large buildings in one vicinity. Various places should have representatives of the truth in their midst, that character might be given to the work of the Lord. We are far behind what the Lord would have us do in this matter. There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the children and youth may be educated in their own churches. It is a grievous offence to God that there has been so great neglect to make provision for the improvement of the children, when Providence has so abundantly supplied us with facilities with which to work. [Cf: General Conference Daily Bulletin 03-06-99 para. 11] p. 649, Para. 5, [1899MS].

Can we wonder that the children and youth drift into temptation, and become educated in wrong lines, when they are continually associating with other neglected children? These children are not wisely educated to use their minds and muscles to do a helpful work. There is a world to receive the light of truth, and workers must be educated. Schools which will provide for the education of children and youth must be opened in places where they are so much needed. In last days, children's voices will be heard proclaiming the message. As Christ in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children in their simplicity will speak words which will be an astonishment to men who now talk of "higher education." Then let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God. E. G. White. [Cf: General Conference Daily Bulletin 03-06-99 para. 12] p. 650, Para. 1, [1899MS].

"Cooranbong, New South Wales, Aug. 2, 1895. C. H. Jones: I beg of you and all the officials at the Pacific Press to know that every move you make is in the light of the counsel of God." "God has presented to me, which I have presented to you, that the Pacific Press should stand on its own individuality, relying upon God, doing its work in God, as his instrumentality--the human agent working with God, contrite in spirit, meek and lowly in heart, ready to be taught of God, but not subject to any earthly power that shall propose plans and ways that are not after the light God has given. Be on guard. Be on guard, and do not sell your religious liberty to any office, or to any man, or board, or council of men." [Cf: General Conference Daily Bulletin 03-07-99 para. 01] p. 650, Para. 2, [1899MS].

"No proposition should be accepted, no matter whence it may come, unless it is definitely stated in writing, and a copy given to the managers of each institution. Then let several of the leading men together bring the matter before the Lord; spread out the writing before him, and with earnest prayer seek for clear discernment and sharp discrimination to decide whether the plans proposed are for the glory of God and the good of both institutions. From the light I have had, the Pacific Press has consented to accept propositions that will open the way for still others, and that may bring results which its managers do not now foresee. I write this in order that no hurried motion shall be carried through, but that every point may be carefully and prayerfully considered, with its probable results." [Cf: General

Conference Daily Bulletin 03-07-99 para. 02] p. 650, Para. 3, [1899MS].

"The greed of the moneyed men increases as it is indulged, and this spirit will rule the church unless its members are followers of Christ. 'Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.'" "This worldly policy has wrestled for the victory among Seventh-day Adventists, and the principles which should have been kept pure and unadulterated have been overcome, and selfishness has come into the very courts of the Lord." "The Lord has permitted those who did not love the light, who departed from a plain 'Thus saith the Lord,' to walk in the sparks of the fire of their own kindling; but he says, 'They shall lie down in sorrow.'" [Cf: General Conference Daily Bulletin 03-07-99 para. 03] p. 650, Para. 4, [1899MS].

"This condition of things has been created in our conferences, and in our churches, under a religious cloak which has existed in the world. Confederacies have been formed to make their showing stand out as superior, and they have gained the name of having done a large work in their responsible positions of trust. They have flattered themselves that they were doing God service when they were establishing principles of robbery--rules that were not after God's order at all, but which revealed the very attributes of Satan." [Cf: General Conference Daily Bulletin 03-07-99 para. 04] p. 650, Para. 5, [1899MS].

"'And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her [the church who are obeying a "Thus saith the Lord"] was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.' Why is this statement made that 'these are the true sayings of God?' Why is this statement made?--Because it is in contradiction to the statements made by the world that Christ changed the seventh-day Sabbath to the first day of the week. There are thousands upon thousands who bear aloft the standard of the world's sabbath, exalting the image of the papacy created by the man of sin. The church worship the image of the beast, and receive his mark, even as the inhabitants of Babylon worshiped the golden image which Nebuchadnezzar set up in the Plain of Dura. The church of God was captive in Babylon, deeply humiliated. The glory had departed from Israel; the sons and daughters of Judah were captive; and the sacred vessels of the sanctuary had become the property of the spoiler. Their beautiful temple was in ruins, and Ichabod, Ichabod, the glory is departed from Israel,' was heard in songs of lamentation." "The outward ordinances had been allowed to take the place of God; ceremonial observances were worshiped, while Christ, the foundation of all their ceremonial service, was lost sight of." "Saith the Word, 'Blessed are the pure in heart; for they shall see God.' Notwithstanding the external disadvantages, there were those who in their captivity had

songs to sing, in the night of discouragement. The Lord permitted them to be broken up until they should find in him their center of attraction." [Cf: General Conference Daily Bulletin 03-07-99 para. 05] p. 651, Para. 1, [1899MS].

"If they would humble their proud hearts, and confess their sins, he would compensate them for the loss sustained." [Cf: General Conference Daily Bulletin 03-07-99 para. 06] p. 651, Para. 2, [1899MS].

*Work of the Holy Spirit.* The Holy Spirit alone is able to develop in the human agent that which is acceptable in the sight of God. [Cf: The Gospel Herald 01-01-99 para. 01] p. 651, Para. 3, [1899MS].

*Study the Character of Christ.* The Lord of glory stepped down from his throne, laid aside his kingly crown, his royal robe, and clothed his divinity with humanity, that divinity might touch humanity, that humanity might lay hold of divinity. Look at Christ's life, and make it, your study. For your soul's sake study the character of Christ. For our sakes He became poor, that we through his poverty might be made rich. This condescension on the part of Christ, was in the plan to redeem and restore the moral image of God in man, and to leave an example of self-denial and self-sacrifice, that the poor might not be despised on account of their poverty, and that the rich might know that earthly wealth will never secure to any soul eternal riches and an immortal inheritance in the kingdom of God. [Cf: The Gospel Herald 01-01-99 para. 02] p. 651, Para. 4, [1899MS].

*Following Christ.* "As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." All who have a deep and living experience will understand the import of these words. "And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth, . . . . And of his fulness have we received, and grace for grace." Christ said to his disciples, "He that will come after Me, let him deny himself, and take up his cross daily, and follow Me." Those who drink of the cup of Christ's sufferings, must meet the temptations that Christ met, and overcome in his name. And every trial endured will add to the weight of their eternal glory; every faithful discharge of duty, every act of charity in the name of Christ, every word of encouragement and consolation spoken, will bring to them according to their works. They will be acknowledged before the assembled universe as co-laborers with Christ to save a perishing world. [Cf: The Gospel Herald 01-01-99 para. 03] p. 652, Para. 1, [1899MS].

*No Time for Idlers.* We have no time to lose. We are to form characters that will stand the test of the judgment. Satan is playing the game of life for souls. Build upon the Rock, the eternal Rock. Remember that Christ, the world's Redeemer, came not to be ministered unto, but to minister. In his manhood He made Himself servant of all. Christ worked at the carpenter's trade, and helped to support the family, and in this He has forever set his seal that work is a blessing. Useful employment of all the physical powers is essential for health. It is honorable, praiseworthy, approved and blessed of God. To every man God has given his work. No one is to be idle, for this invites the enemy to tempt him. God has assigned to every one his work. [Cf: The Gospel Herald 01-01-99 para. 04] p. 652, Para. 2, [1899MS].

*Developing Power of Truth.* The truth if received, is capable of constant expansion and new developments. It will increase in brightness as we behold it, and grow in height and depth as we aspire to grasp it. Thus it will elevate us to the standard of perfection, and give us faith and trust in God as our strength for the work before us. We need the truth as it is in Jesus. As his representatives and witnesses, we need to come to a full understanding of the saving truth which we must know by an experimental knowledge. [Cf: The Gospel Herald 01-01-99 para. 05] p. 652, Para. 3, [1899MS].

*The Sons of God.* The character of Christ is an infinitely perfect character. The Word declares Him. He is lifted up, and proclaimed as the One who gave his life for the life of the world. We have not the least right to trust in any man, or to make flesh our arm. Christ gave his own life, that all the disloyal and disobedient might realize the truth of the promise given in the first chapter of John: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name." Tell it over and over again. We may become the sons of God, members of the royal family, children of the heavenly King. All who accept Jesus Christ and hold the beginning of their confidence firm to the end, will be heirs of God, and joint heirs with Christ to "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." [Cf: The Gospel Herald 01-01-99 para. 06] p. 652, Para. 4, [1899MS].

"Brethren, you have a work to do which you have left undone. A long neglected field stands out in plain view before God to shame the people who have light and advanced truth, but who have done so little to remove the stones and the rubbish that have been accumulating for so long a time. Those who have enjoyed every privilege and blessing have passed by on the other side. As a Christian people, God has called you to prepare the way of the Lord in this unpromising field." [Cf: The Gospel Herald 03-01-99 para. 01] p. 653, Para. 1, [1899MS].

"The use of means in lines which will make a good showing is right, but not until you have done the work the Lord has appointed you to do, in the field that has been so manifestly neglected. The Lord says: 'Their suffering, their poverty, their degradation, have come up before Me. I have heard their cries, I have seen their neglect. I have called your attention to the field; but the means you should have used to advance the work there, you have appropriated to more pleasing work, more promising fields,--fields that have not such necessities, and will reveal no better results.'" [Cf: The Gospel Herald 03-01-99 para. 02] p. 653, Para. 2, [1899MS].

"The Lord now calls upon you to do more than begin where you ought to have begun years ago." [Cf: The Gospel Herald 03-01-99 para. 03] p. 653, Para. 3, [1899MS].

"God's people need now to arouse and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out his Spirit upon those who will take up their God-given work." [Cf: The Gospel Herald 03-01-99 para. 04] p. 653, Para. 4, [1899MS].



"There must be laborers in the South who possess caution. They must be as wise as serpents and harmless as doves. All who engage in this work should be men who have their pen and tongues dipped in the holy oil of Zechariah 4:11-14. An unadvised word will stir the most violent passions of the human heart and set in operation a state of things that will close the way for the truth to find access to the field now in such great need of workers. [Cf: The Gospel Herald 08-01-99 para. 01] p. 653, Para. 5, [1899MS].

"It is not ministers that can preach that are needed so much as men and women who understand how to teach the truth to poor, ignorant, needy, and oppressed people. And as to making it appear that there is not need of caution, it is because those who say such things do not know what they are talking about. It needs men and women who will not be sent to the Southern field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord.-- Men, while their hearts burn with indignation as they see the attitude of the white people toward the black, will learn of the Master, Jesus Christ, that silence in expression regarding these things is eloquence. They all need the intelligence that they may learn of Jesus Christ and the simplicity of how to work. [Cf: The Gospel Herald 08-01-99 para. 02] p. 653, Para. 6, [1899MS].

"The cultivation of the soil is an excellent arrangement, but it is not by the Northern people grouping together in a community that will accomplish the work they imagine will be a success. Hot tempered men better remain in the North. Men and women who possess the true Christ-like spirit of ministry may do excellent work among the Southern colored people. Make no masterly efforts to break down the prejudices of the Southern people, but just live and talk the love of Jesus Christ. There cannot be any greater harm done to the Southern colored people than to dilate on the harm and wrongs done them by white Southerners. Just keep the lips closed although there cannot but be the burning indignation that longs to express itself." [Cf: The Gospel Herald 08-01-99 para. 03] p. 653, Para. 7, [1899MS].

"There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful work done in this way. The Lord will work through the whites to reach the black race,--many of them through white teachers, but it needs the man and his wife to stand together in the work. More than one family of white teachers should locate in a place. Two or three families should locate near each other, not huddled together, but at a little distance apart, where they can consult together, and unite in worship of God together, and work to strengthen each others' hands to raise up colored laborers to work in the South." [Cf: The Gospel Herald 08-01-99 para. 04] p. 654, Para. 1, [1899MS].

"The Lord is testing you, my brethren, to see if you will heed his counsel, and take up your long neglected work. I am now urged to set this matter in its true bearing before you. The Spirit of God is upon me, and I dare not hold my peace. Time is passing. How long do you calculate to wait before you heed the word of the Lord? If the utmost caution is not used, there is danger that the Southern field will be closed. [Cf: The Gospel Herald 08-01-99 para. 05] p. 654, Para. 2, [1899MS].

"God has warned his people not to become absorbed in politics. We cannot bear the sign of God as his commandment-keeping people, if we mingle with the strife of the world. We are not to give our minds to political issues. God's people are walking contrary to his will when they mix up with politics, and those who commence this work in the Southern States reveal that they are not taught and led by God, but by that spirit which creates contention and strife and every evil work. We are subjects of the Lord's kingdom, and we are to establish that kingdom in righteousness. 1 Peter 1:13-28." Mrs. E. G. White. [Cf: The Gospel Herald 08-01-99 para. 06] p. 654, Para. 3, [1899MS].

"Ever since we came into this missionary field we have been engaged in the work truly called Medical Missionary work. In this work we have seen the marked working of the Holy Spirit of God in the restoration of the sick. We have seen the wonderful works of God upon the hearts of men who were using tobacco and drinking liquor. [Cf: The Gospel Herald 10-01-99 para. 01] p. 654, Para. 4, [1899MS].

"We have seen the power of God accomplishing the transformation of character, and individuals have been tested and proved and brought out of bondage into the liberty of the Gospel, and they are converted men and women. They find in Christ Jesus all that is satisfying. We see such great things accomplished that our hearts are humbled before God. The redemption and restoration of the soul is not our work but the Lord's work. It is the work of Jesus Christ, the Life-giver. [Cf: The Gospel Herald 10-01-99 para. 02] p. 654, Para. 5, [1899MS].

"The cause we knew not we have searched out. There are whole families that this work has been instrumental in saving. This is Medical Missionary work. We had no hospital, but we used our own home as a place to which could be taken the sick and suffering, that they might be restored and saved. We have used our means to aid these people to get homes--a piece of land, and a house to live in. [Cf: The Gospel Herald 10-01-99 para. 03] p. 654, Para. 6, [1899MS].

"In one case there was a family at Parametta, consisting of father and mother and ten children. The father was a mechanic and came to work upon the meeting house and school building and brought his three eldest boys. The wife and mother remained at home taking care of seven children until a place could be made for her. We let them occupy a small house of mine, which we furnished, so that they could keep house for themselves. [Cf: The Gospel Herald 10-01-99 para. 04] p. 654, Para. 7, [1899MS].

"One of the boys who came with the father was a cripple, using crutches, and he cooked while the others worked. This boy is thirteen years old, and had been troubled with a knee-swelling for five years. For eleven months he was confined to his bed under the care of a physician. Sister Mccenterfer had treated him with water compresses and pulverized charcoal, until the inflammation had been relieved. He was so much better that he laid aside his crutches, and attended to the cooking, as has been mentioned. But this was too much, and the knee troubled him again. It was necessary to give him a thorough course of treatment, so we took him into my own house and gave him constant care. There was a large swelling under the knee, which he called his 'egg.' This swelling was opened and discharged freely, and from it were taken

pieces of bone. [Cf: The Gospel Herald 10-01-99 para. 05] p. 655, Para. 1, [1899MS].

"What power there is in water! He improved rapidly, and he was given light work,--copying letters in the letter-book, learning to write on the type-writer and other things. We now send him to school. We board and clothe him and his father pays his tuition. We keep him for the benefit we may do the boy and he is good material to work upon. The father and mother cannot express their gratitude; for physicians, who had previously examined and treated the boy, had told them that he would be a cripple for life. The parents now look upon the boy--active and healthy, and you can judge how they feel. This is our field for missionary work. [Cf: The Gospel Herald 10-01-99 para. 06] p. 655, Para. 2, [1899MS].

"We have helped them to get a piece of land, and the family is now united, rejoicing in a home of their own. They have a temporary house composed of a tent, the bark of trees, and corrugated iron roofing. They will soon be able to build a humble cottage of their own. The father is a carpenter, and the two eldest sons work with him. [Cf: The Gospel Herald 10-01-99 para. 07] p. 655, Para. 3, [1899MS].

"The mother, discouraged and overworked, had given up trying to be a Christian, but her heart has broken before God, because we have brought hope and courage to the whole family. [Cf: The Gospel Herald 10-01-99 para. 08] p. 655, Para. 4, [1899MS].

"This boy is the third case of terribly injured limbs which have been cured by simple remedies. In each case they have been pronounced incurable by physicians. These cases have been maltreated, and it was thought that blood-poisoning had set in, in two cases. Sister Mcenterfer took these cases and treated them with great pains-taking effort for weeks. [Cf: The Gospel Herald 10-01-99 para. 09] p. 655, Para. 5, [1899MS].

"In one case we made a hospital of our home, taking care of the boy and his aunt who came with him, while the case was being treated. Sister Mcenterfer accepts nothing for her labor, for I want all to know that we do this for the love of God. Case after case has received relief where physicians have failed, after charging enormous sums for their services, sometimes twenty-five and fifty dollars for a visit. In their extremity these poor souls have sent for Sister Mcenterfer, and days and nights she has been five and six miles on horse-back, in the bush, where no carriage could go. [Cf: The Gospel Herald 10-01-99 para. 10] p. 655, Para. 6, [1899MS].

"I might tell of reformations in families. The history of breaking off from tobacco and tea and coffee. I could tell of many instances where such have been truly converted, and are now standing firm for health reform. One, a fisherman and boat-maker, smoked his pipe and drank his tea even after he went to bed. He was a tea-inebriate. It took time; but he was converted. He listened to Bible readings given in certain houses and learned the truth from the Bible. The health-reform was taught and he was lead along step by step. The man carries the unmistakable marks that the Lord has wrought in his behalf. Many families have cast away tobacco and tea and coffee and liquor, and the ministry of the Word has been brought home to their hearts and

convicted them of sin and righteousness and judgment. [Cf: The Gospel Herald 10-01-99 para. 11] p. 655, Para. 7, [1899MS].

"One man, who, in prosperous times, was a well-to-do livery-man, became sick and poor, and the whole family, numbering eight, were all sick with influenza. A young man who had learned lessons in the Health Home, nursed the father, and Sister Mccenterfer cared for the mother and the children, and all recovered. The father and mother came to our meetings, were convicted, and both were converted; and the father threw his pipe into the fire. When his wife saw this she cried most heartily. 'Are you feeling bad because I broke my pipe?' She said, 'Oh, no; but I thought when my family was supported by the washings I was taking from place to place, I had to give of my little to buy tobacco. Why did you not do this before' Said he, 'Wife, I was not before understanding the sinfulness of tobacco using, and liquor and tea drinking; but I will not grieve you any more. If Brother and Sister White will give me work to do I will earn money now to support my wife and children.' He has worked steadily for one year, and he says, 'I look at my self and say: Is this Hungerford? I really scarcely know myself,--eating proper food and enjoying physical strength,--I am coming up from being sick and discouraged, and work like a strong man.'" Mrs. E. G. White. [Cf: The Gospel Herald 10-01-99 para. 12] p. 656, Para. 1, [1899MS].

It is the privilege of every soul to reach the highest standard. Stop at no low standard in your experience. Beware of admitting any worldly or selfish motives whatever in the settlement of the great question between God and your soul. The Lord requires all that there is of you through constant improvement of every talent, that you may make a success in the formation of Christian character. By faith let the Holy Spirit instruct you, that you may not only receive but impart the heavenly grace. [Cf: The Gospel Herald 12-01-99 para. 01] p. 656, Para. 2, [1899MS].

All is to be surrendered to Christ. There must be no reservation. God expects more of us than we give him. It is an insult to Jehovah to claim to be Christians and yet speak and act as worldlings. We can not yield the smallest place to worldly policy. We need to be sanctified every hour through the belief of the truth. It is not safe for one day to neglect putting on the Lord Jesus Christ. We can make no compromise. We do not want to make extra efforts for a more tasteful development of Christianity. We want Christ formed within, the hope of glory. [Cf: The Gospel Herald 12-01-99 para. 02] p. 656, Para. 3, [1899MS].

Catch the divine rays of light from Christ and you need not try to shine; for you will reflect his image, which is formed within. You can not help shining. Others will see the Christ side of the character revealed. There is a great deal of rough work to do, but the grace of Christ will be revealed in spirit, in speech, in experience. The salvation of souls is the grand object to be kept before us, and mental and spiritual improvement will be seen in all our ways, habits, and practises. They will be fragrant with the atmosphere which surrounds Jesus Christ. We all have now, and ever have had, the sympathies of the divine intelligences. Heavenly beings co-operate with us in the battle as we advance against fallen angels and fallen men to press the battle into new territories, even where Satan's seat is. [Cf: The Gospel Herald 12-01-99 para. 03] p. 656, Para. 4, [1899MS].

Young men who have little experience in the self-denial that Christ practised, will be constantly urging the necessity of a more tasteful development of Christianity than we are wont to meet with, even among those who have long known the truth. I agree that there is need of sanctified refinement. There is need of an emptying of self, and an opening of the heart to an abiding Christ. But my heart has been much pained by the introduction among us of certain forms that ape worldly customs and fashions. In connection with the most precious sentiments of truth there is brought in an outside polish, a regard for that which is called taste, which has little of the true element which works by love and sanctifies the soul. That quality of refinement which is esteemed by the world is of little value with God. In every day life we must have an abiding Christ, who is working constantly to conform all our attributes to the image of the divine. [Cf: The Gospel Herald 12-01-99 para. 04] p. 656, Para. 5, [1899MS].

That surface religion talked of so glibly by the tongue that prates of the beautiful, I have learned the value of to my sorrow. Many who with flippant words are ever ready to speak of elevation and refinement do not act as if they had any practical knowledge of that which their tongues express. Their poetical religion is not the religion that will stand test and trial. I have learned to my sorrow that they have little respect for true Christ-like piety, little desire for the sanctification of the Spirit of God unto true holiness. To exalt a theory which will exalt self is their great ambition. To conform to the divine plan does not suit their frothy ideas. [Cf: The Gospel Herald 12-01-99 para. 05] p. 657, Para. 1, [1899MS].

O, what deceptions are upon those who are looking for the beautiful and poetic in their speculations. They hear not the voice of the One who gave his life to self-denial, to humiliation, to suffering and a cruel, ignominious death to make it possible for human beings to keep the law of God. They can do this only by heeding the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." These are the lessons the great Teacher has given us. We are to take his yoke of submission, restraint, and obedience, in meekness and lowliness of heart. Those who yoke up with Christ will find rest and peace. [Cf: The Gospel Herald 12-01-99 para. 06] p. 657, Para. 2, [1899MS].

Exhibitions of self, strife for the supremacy, putting the false in the place of the true, will be developed in a certain class. In theory they represent the God of the beautiful, the divine author of the material world. They observe the beautiful representations in his operations and plans, and they weave into poems a sentimentalism that tells for nothing in making their own character-building symmetrical. Their work is not in harmony with the plan of God for fitting men to unite with the angelic family and to become children of the heavenly King. All these soaring ideas God counts as nothingness. There is a supposed inspiration which is modified by hereditary taste and by education and temperament. [Cf: The Gospel Herald 12-01-99 para. 07] p. 657, Para. 3, [1899MS].

Let us hear what Christ has to say. "He that will come after me, let him deny himself, and take up his cross, and follow me." To follow in

the footsteps of Christ is to practice true godliness. All who are partakers with Christ of his humiliation and self-sacrifice will be constantly learning how to lay upon the foundation-stone "gold, silver, precious stones," not the material represented as "wood, hay, and stubble," which will perish in the fire of the last days. We want true sanctification, true wholeness to God. We would not encourage the soaring element in the make-up of character, but we would encourage true solidity. What is the chaff to the wheat? The world is not to be saved through the divine songs and melodies of even the angelic host in heaven. These angels have their appointed work to do on earth. They find a world in gross darkness as to what constitutes sin, which is the transgression of the law of God. Darkness, vice, deception, prevarication, dishonesty, exist among those who profess godliness. And there is a call made, "Lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness and forsook not the ordinance of their God." [Cf: The Gospel Herald 12-01-99 para. 08] p. 657, Para. 4, [1899MS].

What have God's people to learn? "Humble yourselves under the mighty hand of God. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded." There is work, solid work, to be done for every soul that shall stand in the great day of the Lord. "Therefore if any man be in Christ he is a new creature. Old things are passed away, and, behold, all things are become new." [Cf: The Gospel Herald 12-01-99 para. 09] p. 658, Para. 1, [1899MS].

The one in whose heart the grace of Christ abides is daily undergoing a transformation of character. He is preparing for the higher school, where all characters blend in a perfect whole. The divine harmonies of the heavenly intelligences would be out of place in the world. They would not be understood. For the world knoweth not God nor Jesus Christ whom he hath sent. Sin and violence are in the land. In transgression of the law of God, fallen men with their sinful tempers, appetites, tastes, and attributes have arrayed themselves in hostility to God. They resemble the inhabitants of the Noatic world. He who would be an effective co-worker with God in his broad vineyard must do most diligent, earnest, hard work; he must meet the people where they are. If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must accommodate themselves to the circumstances, and bear the message to them in house to house labor, thus extending their ministry to the highways and by ways, giving the last message to the world. [Cf: The Gospel Herald 12-01-99 para. 10] p. 658, Para. 2, [1899MS].

It is of no use for men to purchase large volumes of history, supposing that by studying these they can gain great advantage in learning how to reach the people at this stage of the earth's history. As I see the shelves piled up with ancient histories and other books that are never looked into, I think, Why spend your money for that which is not bread? We do not need ancient lore to tell us the things that we must know now, just now. [Cf: The Gospel Herald 12-01-99 para. 11] p. 658, Para. 3, [1899MS].

The sixth chapter of John tells us more than you can find in these books. There is a history in this chapter. Christ says, "I am the bread

of life." "Your fathers did eat manna in the wilderness, and are dead. This (myself) is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread is my flesh that I will give for the life of the world." Read on to the sixty-third verse, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Cf: The Gospel Herald 12-01-99 para. 12] p. 658, Para. 4, [1899MS].

The motive of those who study these many books is not so much to obtain light or spiritual food. It is an unsanctified ambition to become acquainted with philosophers and theologians, a desire to present Christianity to the multitude in learned terms and propositions. [Cf: The Gospel Herald 12-01-99 para. 13] p. 658, Para. 5, [1899MS].

God calls for those who would be laborers together with him to yoke up with Christ. "Learn of me," said the greatest Teacher the world ever knew. "Take my yoke upon you," and come down to learn my meekness and my lowliness. Your intellectual pride will not aid you in the work of communicating with souls perishing for the bread of life. Your devotion to the study of these books is taking the place in mind and heart of the practical lessons you should be learning from the great Teacher. The multitude are not fed. The Holy Spirit is not dependent on the work of human agents. They want to work themselves. Very little of the money invested in piling up volumes for study and research, which is wearying to the brain, furnishes anything that will make one a successful laborer for souls. [Cf: The Gospel Herald 12-01-99 para. 14] p. 658, Para. 6, [1899MS].

The men who have devoted their lifetime to common work need words as simple as Christ gave in his lessons, words which are easily understood. Christ said, "I came to preach the gospel to the poor." Our brethren who are teaching the truth for this time need a deeper insight into the lessons Christ has given. We can not do better than to heed the words Christ has spoken: "He that will come after Me, let him deny himself, and take up his cross, and follow Me." At every step we advance in any service for Christ, self-denial and the cross lie directly in the path. [Cf: The Gospel Herald 12-01-99 para. 15] p. 659, Para. 1, [1899MS].

The words of the living God are the science of all education. The studied phrases designed to please the taste of the supposed-to-be refined, fall short of the mark. Our ministering brethren need to eat the bread of life. This manna will give them spiritual sinew and muscle; then they will not be as weak as babies when any crisis comes. Baptized with the Holy Spirit, they will be prepared to meet all classes of men. The candlestick will be placed where it will give light to all that are in the house. [Cf: The Gospel Herald 12-01-99 para. 16] p. 659, Para. 2, [1899MS].

The piety, the spiritual energy, of the church is sustained by feeding on the bread which came down from heaven. The rich and the poor alike meet together, and take sweet counsel of God. At the feet of Jesus we are to learn the simplicity of true godliness. [Cf: The Gospel Herald 12-01-99 para. 17] p. 659, Para. 3, [1899MS].

We need now to strip ourselves for the race, to harness ourselves for the battle. The time of trouble is upon us. Let the ponderous volumes of history and the variety of other books be exchanged for the simple lessons of Christ. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." Why do not all who believe in Christ do all that He told them to do? Why do they worry and perplex their souls with reading that will not do one twentieth part for them that Christ's words will do. Much reading is spoiling some of our ministers, so that they know not how to feed the flock of God with Spiritual food. God help us to understand what it means to learn of Christ. Mrs. E. G. White. [Cf: The Gospel Herald 12-01-99 para. 18] p. 659, Para. 4, [1899MS].

I am pained as I have presented to me students who are being educated to work for the salvation of the souls and bodies of those perishing around them, but who will themselves perish before they can accomplish that for which they are striving so earnestly. Will all teachers and students learn, before they go any farther, how to treat themselves, that they may intelligently co-operate with God in bearing his message and doing his work, and not be cut off at the very time when they are most needed? [Cf: The Gospel of Health 02-01-99 para. 01] p. 659, Para. 5, [1899MS].

The laws of life and health must not be trifled with. Human beings must appreciate their God-given capabilities. They are required to study to obey the laws of God, to bring their bodies under intelligent restraint. This is a work they must in no wise neglect. They are not to be under any one's jurisdiction, to place themselves in a position where their health will be endangered. They must respect and care for the physical structure. They must have the best advantages for sleeping, and not feel that it is an indifferent matter what they eat, and how many studies they take. They should not exercise violently or for too many hours at a time. They should eat regularly. [Cf: The Gospel of Health 02-01-99 para. 02] p. 659, Para. 6, [1899MS].

Nature will not be imposed upon. She will not forgive the injuries done to the wonderful, delicate machinery. The pale, weak student is a continual reproach to health reform. Far better would it be for some to go outdoors and work in the soil. Exercise is good. God designs that all parts of the human machinery shall be used. There should be regular hours for working, regular hours for eating. Without studying the exact cost of every article of food and providing the cheapest kind, procure those articles that are best for making steam to run the living machinery. There is no extravagance in providing those articles of food that the system can best take in and digest, and thus send vitality to every part of the living organism. [Cf: The Gospel of Health 02-01-99 para. 03] p. 660, Para. 1, [1899MS].

If a worker becomes worn out and incapacitated with labor, we must respect human nature because of the sacrifice made on Calvary. Christ died to restore corrupted human beings, and he desires them to look to him and live. But many students who think they are fitting themselves to lay hold of and carry responsibilities, will make distressing failures because the laws of life, which, if observed, would have helped and aided them in the accomplishment of different results, were disregarded and neglected. Nature, abused or ill treated in any way,



expresses her feelings like a faithful monitor, in aches and pains. [Cf: The Gospel of Health 02-01-99 para. 04] p. 660, Para. 2, [1899MS].

Are we not children of one common Father, and are we not treated by him as such? Has not ample provision been made by the Lord God who rules in the heavens that man shall not be treated as a machine? At an infinite cost God has made provision to restore his moral image in man, that in our face and character Christ may discern his own image, which was effaced by transgression. Let us consider the possibilities and probabilities before each student who is placed under teachers to be instructed. [Cf: The Gospel of Health 02-01-99 para. 05] p. 660, Para. 3, [1899MS].

I am troubled in regard to our workers having difficulty with their lungs. In the night season I was instructed that as a people who believe the truth, and are laborers together with God, we must not forget that we are mortal. The words of Christ are to be heeded in all lines. His cautions are to be carefully cherished. I have had presented before me the fact that in your class of medical missionary students are those whose first work should be to understand themselves, to count the cost, and know when they begin to build whether they will be able to finish. Let not God be dishonored by the breaking down of the man in the process of educating him; for a broken-down, discouraged man is a burden to himself. To think that God will sustain him in any work he may plan to do, while he piles upon himself studies, and subjects himself to exposures that imperil health and life, thus violating the laws of nature, is contrary to the light that God has given. [Cf: The Medical Missionary 05-01-99 para. 01] p. 660, Para. 4, [1899MS].

Nature will not be imposed upon. She will not forgive the injuries done to the wonderful, delicate machinery. The pale, weak student is a continual reproach to health reform. Far better would it be for some to go outdoors, and work in the soil. Exercise is good. God designed that all parts of the human machinery should be worked. There should be regular hours for working, regular hours for eating. Without studying the exact cost of every article of food and providing the cheapest kind, procure those articles of food that are the best for making steam to run the living machinery. There is no extravagance in providing the articles of food that the system can best take and digest, and send vitality to every part of the living organism, that all may be nourished. [Cf: The Medical Missionary 05-01-99 para. 02] p. 661, Para. 1, [1899MS].

Each one has an individuality that no one can handle as successfully as himself. No one can submerge his identity in another. He must know himself, and give himself a favorable chance to come forth with an unbroken constitution, with a clear mind, with well-balanced nerves, and good digestion. With these he will be well fitted to do the work he has qualified himself to do. If he disqualifies himself by imprudence, by eating hurriedly because he has little time to spend, he is unfitting himself for ever doing sound, wholesome work. [Cf: The Medical Missionary 05-01-99 para. 03] p. 661, Para. 2, [1899MS].

This matter is worthy of consideration. We should keep the words of Christ ever before us. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which

are God's." The first, highest, and most acceptable missionary work that the student can do is to obey God in all he does, in every action of the wonderful machinery God has devised in the formation of man. He is not to treat himself indifferently; he is to know himself, and work with an intelligent knowledge of what he can do, and do safely, and what he should avoid in eating and working. The Lord give you all understanding, is my prayer, that you who are laborers together with God may not give the impression by an appearance of ill health that you have mistaken your vocation. Unless human agents use wisdom in the exercise of brain, bone, and muscle, and treat themselves as under the jurisdiction of God, as God's property, as God's husbandry, as God's building, they will make grievous mistakes, and lie down in an untimely grave. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." A disordered stomach means a disordered mind. [Cf: The Medical Missionary 05-01-99 para. 04] p. 661, Para. 3, [1899MS].

You are God's workmanship, and with the full sense of your accountability to God you are to treat yourselves aright. Give yourselves proper time to sleep. Those who sleep give nature time to build up and repair the waste of the organism. "Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him." [Cf: The Medical Missionary 05-01-99 para. 05] p. 661, Para. 4, [1899MS].

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written. He that glorieth, let him glory in the Lord." [Cf: The Medical Missionary 05-01-99 para. 06] p. 662, Para. 1, [1899MS].

"We are laborers together with God; ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon, But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. . . . Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [Cf: The Medical Missionary 05-01-99 para. 07] p. 662, Para. 2, [1899MS].

Study carefully the first chapter of Ephesians, and let your understanding become enlightened. If you would build for time and for eternity, obey the laws of health. Place yourself in right relation to God as his property, caring for the wonderful husbandry and building of God. In nowise is this to be neglected. Eph. 2:1-10, 19-22. [Cf: The Medical Missionary 05-01-99 para. 08] p. 662, Para. 3, [1899MS].

You can do the very best home missionary work by taking care of God's temple, not defiling it by gross indulgence of human passions, not imperiling it by neglect, by undue wear, and overwork. Do not presume to overtask this wonderful machinery till it gives way, and brings your work to a standstill. By Mrs. E. G. White. [Cf: The Medical Missionary 05-01-99 para. 09] p. 662, Para. 4, [1899MS].

In all our churches, and wherever there is a company of believers, church schools should be established: and in these schools there should be teachers who have the true missionary spirit for the children are to be trained to become missionaries. It is essential that teachers be trained to act their important part in instructing children of Sabbath-keepers, not only in the sciences, but in the Scriptures. These schools established in different localities, and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets. [Cf: The Southern Review 07-18-99 para. 01] p. 662, Para. 5, [1899MS].

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the word of God as the foundation of all their education. Had the churches in different localities sought the counsel of God, they would not need to be thus addressed on this point. [Cf: The Southern Review 07-18-99 para. 02] p. 663, Para. 1, [1899MS].

The education that is generally given in the schools of the world is not that which can be accepted as true education. Educators of youth should be Christians who are themselves under the discipline of God. They will then have a sense of their responsibility which, as Christians, they will maintain under all circumstances and provocations, never displaying a passionate or an arbitrary spirit. They will reveal sound principles, unswerving integrity, pure sentiments. These are the high thoughts which will draw the youth to the higher education. [Cf: The Southern Review 07-18-99 para. 03] p. 663, Para. 2, [1899MS].

Let us view the case correctly, Children are the heritage of the Lord, and are to be so educated that they may be the younger members of the Lord's family, prepared by proper instruction to serve the Lord in their childhood life. Shall the members of the church give means to advance the cause of Christ among others, and let their own children carry on the work and service of Satan? What the Lord Jesus expects in all believers is something besides being occupied and active; this activity should be trained in Christ's lines. God requires wholeness of service. For want of this, all things else are inferior. Children should have a moral fitness to do the work which is due their Redeemer. They should be fitted to witness, in a careless, Christless world, that their Saviour has not died for them in vain. [Cf: The Southern Review 07-18-99 para. 04] p. 663, Para. 3, [1899MS].

God wants every child of tender age to be his child, to be adopted

into his family. Young though they may be, the youth may be members of the household of faith, and have the most precious experience. They may have hearts that are tender, and ready to receive lasting impressions. Their hearts may be drawn out in confidence and love for Jesus, and they may live for the Saviour. Christ will make them little missionaries. The whole current of their thoughts may be changed, so that sin will not appear a thing to be enjoyed, but to be hated and shunned . . . Children who are properly instructed will be witnesses for the truth. [Cf: The Southern Review 07-18-99 para. 05] p. 663, Para. 4, [1899MS].

We may bring hundreds and thousands of children to Christ if we will work for them. Let all who read these words be melted and subdued. Let us in our educational work embrace far more of the children and youth than we have done, and there will be a whole army of missionaries raised up to work for God. By Mrs. E. G. White. [Cf: The Southern Review 07-18-99 para. 06] p. 663, Para. 5, [1899MS].

"We have no time to lose. The end is near. Everything will be placed to obstruct our way, so that we shall not be able to do that which is possible to be done. I know from the light given me of God, that the powers of darkness are working with intense energy from beneath. We have warnings now which we may give, a work which we may do, but soon it will be more difficult than we can imagine." By Mrs. E. G. White. [Cf: The Southern Review 09-12-99 para. 01] p. 663, Para. 6, [1899MS].

As agents for Jesus, Christians are to be laborers together with God. Why, then, are so many acting as did Meroz, doing nothing, while those sitting in darkness receive no light, no help from those who claim to be the children of God? How much do such idlers resemble the angel who is represented as flying in the midst of heaven, proclaiming the commandments of God and the faith of Jesus? Christ is saying to these idlers in the market place, "Go Work To-day in my Vineyard." Angels who minister to those who shall be heirs of salvation, are saying to every true saint: "Go stand and speak. . . . to the people the words of this life." If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go. [Cf: The Southern Review 10-10-99 para. 01] p. 664, Para. 1, [1899MS].

Why are the churches so indolent? Why have they no burden for the souls for whom Christ died? and how does heaven regard their inefficiency? [Cf: The Southern Review 10-10-99 para. 02] p. 664, Para. 2, [1899MS].

The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord. Oh, how they rejoiced when they saw that through the word of Christ the world was brought back into favor and position with God, and again connected with heaven, to be benefitted with all the treasures of light and knowledge emanating therefrom: and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ. [Cf: The Southern Review 10-10-99 para. 03] p. 664, Para. 3, [1899MS].

Christ's church on earth is to be an agent for him. Its members are to be devoted to the work to which God has appointed them, taking their places according to God's order, and doing the work he has assigned

them. The tidings of every successful effort on their part to dispel the darkness, and to diffuse the light and knowledge of God and Jesus Christ, whom he has sent, are borne upward. The act is presented before all the heavenly intelligences, and thrills through all the principalities and powers, enlisting the sympathy of all heavenly beings. By Mrs. E. G. White. [Cf: The Southern Review 10-10-99 para. 04] p. 664, Para. 4, [1899MS].

The Lord Jesus expects more of you than you give; yes, a great deal more. He has called and chosen you. Every man according to his several ability, has been given his work. You are to occupy a place as a laborer together with God, and as his agent you are to gather other agencies, and unite them with others already in the work, that the instrumentalities for winning souls to look to Christ may be as many as possible. [Cf: The Southern Review 10-24-99 para. 01] p. 664, Para. 5, [1899MS].

Angels of God are soliciting you to work in fellowship with them, doing the will of God on earth as verily and unitedly and devotedly as they do the work appointed them in heaven and earth. These angels are surveying the ground occupied by the individual members of the church. They see the advantage gained by Satan when men and women neglect their God-appointed work. They see this work neglected, or done in a bungling manner by those who claim to be Christians, and they sorrow over souls that are lost in consequence of this neglect. They cannot take your place or discharge your duty. Could they do this, they would do it gladly: for they know that your eternal welfare depends upon the use you make of your intrusted talents, your intellect, your reason. They cannot do your work, but they stand ready to co-operate with human agencies as they work to draw souls to Jesus Christ, striving to recover them through the infinite gift made for their redemption. [Cf: The Southern Review 10-24-99 para. 02] p. 664, Para. 6, [1899MS].

It is the duty of every one who claims to believe in Jesus Christ to become a worker for God. Entire consecration and unity are demanded in the work which must be done to bring the grand results. I inquire, How can any one be silent when they know what the Lord Jesus expects from every human being? I implore you that name the name of Christ, to no longer be selfish and wickedly indifferent to your duty. Live unto Christ who died for you and rose again. Each angel has his own mission, and is at his post, ready to cooperate with you, and by combining divine power with human effort, make of no effect the opposition of foes. They will make a place for you to walk, even among principalities and powers, beating back spiritual wickedness in high places. By Mrs. E. G. White. [Cf: The Southern Review 10-24-99 para. 03] p. 665, Para. 1, [1899MS].

Our work here, every step has had to be made in faith. We have advanced step by step, pressing our way by camp-meetings. But our movements are now bound about for want of means. We have the assurance that in this age of the world the Holy Spirit will work with mighty power, unless by our unbelief, we limit our blessings, and thus lose the advantages we might obtain. After one place has been entered, the word comes, add new territory. Press the triumphs of truth. Uplift the cross in the regions beyond. The vineyard is the world. Much money has been wasted by colonizing, when the work of annexing new territory should have been going forward, and the Lord's message sent forth as a

lamp that burneth. [Cf: The Southern Review 12-05-99 para. 01] p. 665, Para. 2, [1899MS].

In times past holy men of old spake as they were moved by the Holy Spirit. In Ancient times the prophets searched what the Spirit of God which was in them signified. The Spirit was not then given in power because Jesus was not yet glorified. Dating from the day of Pentecost, the Holy Spirit was to be poured forth on sons and daughters, on servants and handmaidens; in every hill country, every lowland, every valley, humble workmen for the Lord are to be raised up. The divine sacred influence of the Holy Spirit working in our world is to be as signs and wonders, because God's people are a peculiar people, an holy nation, shining amid moral darkness as living stones in the Lord's building. The weakest and feeblest, if they exercise faith in God, and improve their entrusted powers, will be elevated, refined and perfected in character under the Holy Spirit's working. Humble and contrite, they submit to the moulding of the Spirit, and they will know what his eternal fullness means. [Cf: The Southern Review 12-05-99 para. 02] p. 665, Para. 3, [1899MS].

We need an enlarged faith. The Lord desires his will to be done in the hearts of all who believe in him. But many who might be laborers together with God will never be, because they cling to their imperfections of character. One clings to a cherished fault. Still another enjoys his hereditary and cultivated defects, and makes it his life work to build himself up and glorify himself, until at last he is found to be filled, not with the Holy Spirit, but with self. [Cf: The Southern Review 12-05-99 para. 03] p. 665, Para. 4, [1899MS].

The great day of the Lord is right upon us, and God calls for messengers who will be worked by the Holy Spirit, who will not want to work the Spirit. Such messengers will be guided by the Spirit, moulded, refined, and beautified in righteousness because they are willing to be worked. But those who are satisfied to carry with them a vast amount of selfishness, fault-finding, suspicion; distrust, and strife, will be so deceived that they will not know their short measurement. They are filled with their own doings. They have not the least idea of what it means to be crucified with Christ. To humble self is an experience strange to them. Before they can serve God acceptably, self must die. Christ's words, "Ye must be born again .. Except a man be born again, he cannot see the Kingdom of God," must come home to them with power. [Cf: The Southern Review 12-05-99 para. 04] p. 665, Para. 5, [1899MS].

Nicodemus, to whom these words were addressed, was a master in Israel, a member of the Sanhedrin, and a learned counsellor; yet when Christ told him of the new birth, he said, "How can these things be?" Christ answered, "Art thou a master in Israel, and knowest not these things? Verily, verily I say unto you, we speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish but have everlasting life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." [Cf: The Southern Review 12-05-99 para. 05] p.

666, Para. 1, [1899MS].

Why do we not have more of the faith that works by love and purifies the soul? There is a work to be done in every one of our Institutions. Genuine conversion is needed. Conversion of heart, mind, soul and body. Self should die daily. Said the great apostle, "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds 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." Into this work every individual needs to put all the intensity of his entire being. Personal religious experience is needed in every church. Why?--Because those who are not under the workings of the Holy Spirit will not stand amid the perils of the last days. Genuine conversion is needed in every one of our institutions. God's word declares, "He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." The success of the ministry of Elias was not due to any inherited qualities he possessed, but to the submission of himself to the Holy Spirit, which was given to him as it will be given to all who exercise living faith in God. In his imperfection man has the privilege of linking himself up with God through Jesus Christ. Candidly and seriously we are to consider the question. Have we humbled ourselves before God, that the Holy Spirit may work through us with transforming power? As children of God, it is our privilege to be worked by his Spirit. When self is crucified, the Holy Spirit takes the broken hearted ones, and makes them vessels unto honor. They are in his hands as clay in the hands of the potter. Jesus Christ will make such men and women superior in mental, physical, and moral power. The graces of the Spirit will give solidity to the character. They will exert an influence for good because Christ is abiding in the soul. Unless this converting power shall go through our churches, unless the revival of the Spirit of God shall come, all their profession will never make the members of the church Christians. There are sinners in Zion who need to repent of sins that have been cherished as precious treasures. Until these sins are seen and thrust from the soul, until every faulty, unlovable trait of character is transformed by the Spirit's influence, God cannot manifest himself in power. There is more hope for the open sinner than for the professedly righteous who are not pure, holy, and undefiled. [Cf: The Southern Review 12-05-99 para. 06] p. 666, Para. 2, [1899MS].

Who are willing to take themselves in hand? Who are willing to lay their fingers upon their cherished idols of sin, and allow Christ to purify the temple by casting out the buyers and sellers? Who is prepared to allow Christ to enter the soul and cleanse it from everything that tarnishes or corrupts. The standard is, "Be ye therefore perfect, even as your father which is in heaven is perfect." God calls upon men and women to empty their hearts of self. Then his spirit can find unobstructed entrance. Stop trying to do the work yourself. Ask God to work in and through you until the words of the apostle become yours: "I live, yet not I; but Christ liveth in me." [Cf: The Southern Review 12-05-99 para. 07] p. 666, Para. 3, [1899MS].

The whole being must hunger and thirst after righteousness. The soul's desire must be to be drawn to God, to be bent in perfect conformity to his will. Then the cold, hard heart will be melted by the grace and

love of God, which will appear in power. God will be glorified through the human instrumentalities. Self is the great hindrance to his work. [Cf: The Southern Review 12-05-99 para. 08] p. 667, Para. 1, [1899MS].

"From whence come wars and fighting among us? Come they not hence, even of your lusts that war in your members? Ye lust and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not....Do ye think the Scripture saith in vain. The Spirit that dwelleth in us lusteth to envy, but he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands ye sinners; purify your hearts ye double-minded; be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." [Cf: The Southern Review 12-05-99 para. 09] p. 667, Para. 2, [1899MS].

"If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy, and good fruits, without partiality and without hypocrisy. But the fruit of righteousness is sown in peace of them that make peace." These lessons every church member should learn. There is need of close self-examination in the light of the word of God, that we may do the work essential to be done. [Cf: The Southern Review 12-05-99 para. 10] p. 667, Para. 3, [1899MS].

Having complied with the word of God, do not depend upon your feelings for evidence of acceptance with God. "Faith is the substance of things hoped for, the evidence of things not seen." If you have complied with the conditions, believe God, whether or not you feel any different. Christ declares, "As the father gave me commandment, even so I do. If ye keep my commandments, ye shall abide in my love, even as I have kept my fathers commandments, and abide in his love." Let all who understand the abiding claims of the law of God, yield implicit obedience to every requirement given in the word. The convictions of the Holy Spirit are warnings which it is dangerous to disregard. [Cf: The Southern Review 12-05-99 para. 11] p. 667, Para. 4, [1899MS].

Christ declares that those who do his words are like a man who built his house upon a rock. This house the tempest and floods could not sweep away. Those who do not do Christ's words are like the man who built his house upon the sand. Storm and tempest beat upon that house, and it fell, and great was the fall of it. It was an entire wreck. The result of professing to keep the law of God, yet walking contrary to the principles of the law, is seen in the wrecked house. Those who make a profession while failing to obey, cannot stand the storm of temptation. One act of disobedience weakens the power to see the sinfulness of the second act. One little disregard of a "Thus saith the Lord" is sufficient to stop the promised blessing of the Holy Spirit. By disobedience the light once so precious becomes obscure. Satan takes charge of mind and soul, and God is greatly dishonored. [Cf: The Southern Review 12-05-99 para. 12] p. 667, Para. 5, [1899MS].



"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword. These words are true. Exact obedience is required, and those who say it is not possible to live a perfect life throw upon God the imputation of injustice and untruth. [Cf: The Southern Review 12-05-99 para. 13] p. 668, Para. 1, [1899MS].

"Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." A neglect to feed the hunger of the soul leaves it weak and strengthless, unable to do the will of God. The life of such a one is like the barren fig-tree, destitute of fruit. Rely on no human being for words of comfort. Seek the Lord most earnestly, while you read his rich promises and apply them. Then you will not be consumers and not providers. [Cf: The Southern Review 12-05-99 para. 14] p. 668, Para. 2, [1899MS].

The indwelling Saviour is always revealed by the words. The Holy Spirit does not abide in the heart of the man who is peevish if others do not grasp his ideas and plans, which appear to him to be the sum and substance of everything desirable. From the lips of such a man there comes scathing remarks, which grieve the holy spirit away, and produce attributes which are satanic rather than divine. The Lord would have those connected with his work speak at all times with the meekness of Christ. If you are provoked, do not become impatient. Manifest the gentleness of which Christ has given example in his precious life. Christ took our nature that he might set us an example, showing those who receive him the fruit they must bear. [Cf: The Southern Review 12-05-99 para. 15] p. 668, Para. 3, [1899MS].

The Lord requires those who serve him to show by word and action that they are the sons of God. To show by the daily life that they are members of the royal family, children of the heavenly King, is of more value in God's sight than all learning, all wisdom, all high attainments. Any other course of action is dishonesty to the family of God, and will certainly be divorced from it. When a man is filled with the Holy Spirit, the more severely he is tested and tried, the more clearly he proves that he is a true representative of Christ in word, in Spirit, in action. Christ declares, "He that believeth in me, the works that I do shall he do also, and greater works than these shall he do because I go to my father." [Cf: The Southern Review 12-05-99 para. 16] p. 668, Para. 4, [1899MS].

What is the promise to every true believer? Ye shall receive power, after that the Holy Ghost is come upon you." Might we not better, my brethren and sisters, take ourselves to task for our unlikeness to Christ? He says, "Ye are my witnesses." What kind of witnesses are we for truth and righteousness? Are we striving with all our God-given powers to reach the measure of the statute of men and women in Christ? Are we seeking for his fulness, ever reaching higher and higher, trying to attain to the perfection of his character? [Cf: The Southern Review 12-05-99 para. 17] p. 668, Para. 5, [1899MS].

When God's servants reach that point, they will be sealed in their foreheads. The recording angel will declare, "It is done." They will be complete in Him whose they are by creation and by redemption. [Cf: The Southern Review 12-05-99 para. 18] p. 668, Para. 6, [1899MS].

There is nothing in the natural world that has life but what grows and produces fruit. And in the Spiritual world there is no life without growth in grace. Spiritual impulse is not growth. Impulse is feeling, and to depend upon feeling is to be as changeful as circumstances. The professed Christian who does not draw life from Christ's life is not a doer of the word. He is a paralyzed member, only connected in name with the body. At times fitful, convulsive movements will be seen, with no permanent activity. Let no one think that the grace of Christ inspires these short-lived, impulsive actions. Many people are the subjects of impressions which are not reliable. Many have what they think are good impressions, wonderful exaltation of feeling but the life does not represent an abiding Christ. They do not draw life from the source of all life. They are not drinking of the living water, which springs up unto eternal life. God's grace is the living water of which we must drink. It quickens the whole being into spiritual life, the life of the Son of God. [Cf: The Southern Review 12-05-99 para. 19] p. 668, Para. 7, [1899MS].

Personal religion means perfect conforming to the life of Christ. When we possess this religion, we shall show sound, spiritual growth, because we are partakers of the divine nature, having escaped the corruption that is in the world through lust. Advance is the Watch word. There are no idlers in the Lord's vineyard. We must be laborers together with God, else we shall fail in the work of overcoming, and our irreligious influences will cause other souls to fall. No soul is lost that does not draw other souls down with it. Let every one who names the name of Christ depart from all iniquity, that Christ may not be ashamed of us. [Cf: The Southern Review 12-05-99 para. 20] p. 669, Para. 1, [1899MS].

In the name of Jesus Christ of Nazareth, I appeal to church members to arise and closely criticize themselves. Feel that this work is so important that you cannot engage in criticizing others. Reveal an indwelling Saviour. Then you will understand what it means to be a true missionary. You will bring a Christlike intensity into your work, and many souls will be saved through your earnest prayers and interested labors. Mrs. E. G. White. [Cf: The Southern Review 12-05-99 para. 21] p. 669, Para. 2, [1899MS].

"I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will (in accordance with the word), and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Here is seen the sure result to every human being who receives Christ and believes him. "As many as received him, to them gave he power to become the sons of God, even to them that believed on his name." In the sixth chapter of John we find the same lesson given by another illustration. "Then Jesus said, unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of (God) man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father, so he

that eateth me, even he shall live by me." [Cf: The Southern Review 12-19-99 para. 01] p. 669, Para. 3, [1899MS].

These two chapters given by the great teacher contain in them the very mystery of godliness. No one need be left in darkness. It is the truth that is to be received, and its reception will be revealed in the life of every true believer. In John we can see and understand more clearly who the true believer is and who the spurious. A large number of those who followed Christ were not grafted into the vine, and they revealed the fact when Christ gave this lesson. Many of the Jews who claimed to be Christ's disciples had murmured among themselves because Christ has said, "I am the bread of life which came down from heaven. And they said, is not that Jesus, the son of Joseph, whose father and mother we know, how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, murmur not among yourselves. No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, and they shall be all taught of God. Every man that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread that cometh down from heaven, that a man may eat thereof, and not die. I am the living bread that came down from heaven, if any man eat of this bread, he shall live forever; and the bread which I shall give him is my flesh, which I will give for the life of the world." [Cf: The Southern Review 12-19-99 para. 02] p. 669, Para. 4, [1899MS].

But the priests and rulers strove among themselves saying, How can this man give us his flesh to eat? Then said Jesus unto them, Verily, Verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. As the living Father has sent me, and I live by the Father; so he that eateth me, even he shall live by me." This is the union that is represented by the graft of the parent vine stock. When by faith the believer takes hold of Christ, there comes a turning point in his life. He absorbs that spirit and the mind of Christ, and represents his character. [Cf: The Southern Review 12-19-99 para. 03] p. 670, Para. 1, [1899MS].

All who heard might have interpreted correctly the words spoken by Jesus, if they had searched the Scriptures. "It is the spirit that quickeneth--the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Mrs. E. G. White. [Cf: The Southern Review 12-19-99 para. 04] p. 670, Para. 2, [1899MS].

"Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)" Mary's act of anointing Jesus was the fruit of her faith in him as the Son of God, and in thus pointing her out, the inspired writer shows the value that Christ places on acts of loving service. [Cf: The Youth's Instructor 03-30-99 para. 01] p. 670, Para. 3,

[1899MS].

Christ had no home of his own. He was dependent on the hospitality of his friends and disciples. The home of the family at Bethany was one of the Saviour's homes. Here he could find rest and repose. Often when weary, thirsting for human fellowship, he had been glad to escape to this quiet home, away from the suspicion and jealousy of the angry Pharisees. Here he found a sincere welcome and pure, holy friendship. Here he could speak with simplicity and perfect freedom, knowing that his words would be understood and treasured. He was able here to accomplish the work for which he came to the earth. [Cf: The Youth's Instructor 03-30-99 para. 02] p. 670, Para. 4, [1899MS].

When Christ gave his disciples their commission, and sent them forth in his name to preach the gospel, he told them that they were to accept the hospitality of the people. And he would have his people entertain his messengers. But there are persons, even among those who profess to believe the truth, who are great talkers. They do not wait to learn from the messengers God sends. They wish rather to instruct them. Often they interpret their own opinions to be the opinions of their guests. Thus they lose much. God's servants understand those with whom they have to deal, and they see that they can not do these constant talkers much good; for they can not hear aright. [Cf: The Youth's Instructor 03-30-99 para. 03] p. 670, Para. 5, [1899MS].

Our Saviour appreciated a quiet home and interested listeners. He longed for human tenderness, courtesy, and affection. Those who received the heavenly instruction he was always ready to impart, were greatly blessed. John was one of his most attentive listeners, and thus he was enabled to be a doer of his words. [Cf: The Youth's Instructor 03-30-99 para. 04] p. 670, Para. 6, [1899MS].

As the multitudes followed Christ through the open fields, he unfolded to them the beauties of the natural world. He opened the eyes of their understanding that they might see how the hand of God upholds the world. He called the attention of his hearers to the soft showers of rain and the bright sunshine, given alike to good and evil. In order to call out an appreciation of God's goodness and benevolence, Christ gave lessons which showed that the divine appreciation given an object is proportionate to the rank which that object holds in the scale of creation. He bade them consider the lilies, telling them that Solomon, the greatest king that ever wielded a scepter, was not, in all his glory, arrayed like one of the simple flowers of the field. God paints the flowers with colors that outvie the glory of Solomon. "Wherefore," said Christ, "if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" If the grass of the field receives divine care, how much more will our Heavenly Father care for us! We should seek to realize more fully the regard that God bestows on the human instrumentalities he has created. [Cf: The Youth's Instructor 03-30-99 para. 05] p. 671, Para. 1, [1899MS].

But the multitudes were slow of hearing, and in the home at Bethany, Christ found rest from the weary conflict of public life. Here he opened to an appreciative audience the volume of Providence, showing that in this volume each one has a page, on which every particular of his history is traced. The human soul is never absent from the mind of

God. [Cf: The Youth's Instructor 03-30-99 para. 06] p. 671, Para. 2, [1899MS].

In these private interviews, Christ unfolded to his hearers that which he did not attempt to tell to the mixed multitude. He needed not to speak to his friends in parables. He opened to them the very heart of God, showing them the exactness of his love and care for his children, even in temporal things. God has made provision for every soul; for the human race is his spiritual offspring. [Cf: The Youth's Instructor 03-30-99 para. 07] p. 671, Para. 3, [1899MS].

Such depth and breadth was there in what he said that all that the listeners could do was to be still, "and know that I am God." Who can measure the gifts of infinite love? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Though sin has been accumulating for ages, God's love has never ceased to flow earthward. It was only restrained till a suitable channel was provided for it. Christ, the only begotten Son of God, left the royal courts and came to this world, and through him God poured forth the healing flood of his grace. [Cf: The Youth's Instructor 03-30-99 para. 08] p. 671, Para. 4, [1899MS].

As Christ gave his wonderful lessons, Mary sat at his feet, a reverent and devoted listener. On one occasion, Martha, perplexed with the care of preparing the meal, went to Christ, saying: "Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me." Jesus answered: "Martha, Martha, thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." She was storing her mind with the precious words falling from the Saviour's lips, which were more precious to her than earth's most costly jewels. [Cf: The Youth's Instructor 03-30-99 para. 09] p. 671, Para. 5, [1899MS].

When Lazarus was taken sick, his sisters sent to Christ, saying, "Lord, behold, he whom thou lovest is sick." They saw the violence of the disease that had seized their brother, but they knew that Christ had shown himself able to heal all manner of diseases, and they thought that he would immediately respond to their message, and be with them as soon as he could reach Bethany. [Cf: The Youth's Instructor 03-30-99 para. 10] p. 672, Para. 1, [1899MS].

Anxiously they waited for a word from Jesus. As long as the spark of life was yet alive in their brother, they prayed and watched for the Saviour to come. But the messenger returned without him. Yet he brought the message, "This sickness is not unto death," and they clung to the hope that Lazarus would live. Tenderly they tried to speak words of hope and encouragement to the almost unconscious sufferer. When Lazarus died, they were bitterly disappointed, but they felt the sustaining grace of Christ, and this kept them from reflecting any blame on the Saviour. [Cf: The Youth's Instructor 03-30-99 para. 11] p. 672, Para. 2, [1899MS].

When the disciples gave Christ the message, he did not manifest the sorrow that they expected him to. They thought he received this sad news coldly. Looking up to them, he said, "This sickness is not unto death, but for the glory of God." [Cf: The Youth's Instructor 03-30-99

para. 12] p. 672, Para. 3, [1899MS].

"Now Jesus loved Martha, and her sister, and Lazarus." The love that Christ felt for these friends was not alone a divine love. It was human as well as divine. He was an example of the highest type of humanity, and he was also the Saviour of the world. He could not be indifferent to the sufferings of the family whose hospitality he had so often shared, where he had rested and been refreshed as he had talked with his friends of heavenly things. Mrs. E. G. White. (To be continued.) [Cf: The Youth's Instructor 03-30-99 para. 13] p. 672, Para. 4, [1899MS].

"When he had heard therefore that he was sick, he abode two days still in the same place where he was." This delay was a mystery to the disciples. What a comfort his presence would be to the family in the severe affliction through which they are passing, the disciples thought. Christ loves all the human family, but to some he is bound by peculiarly tender recollections. His heart was knit by a strong bond of affection to the family at Bethany; and knowing this, the disciples were surprised that he did not respond to the sad message, "He whom thou lovest is sick." Had Christ's love changed? No, no! and had Mary and Martha thought it had, they would have misjudged that tender, pitiful heart of human and divine love. It was for them and for his disciples that he tarried where he was for two days apparently leaving the afflicted ones to bear their burden alone. [Cf: The Youth's Instructor 04-06-99 para. 01] p. 672, Para. 5, [1899MS].

During this time Christ seemed to dismiss the message from his mind; for he did not speak of Lazarus. The disciples thought of John the Baptist, the forerunner of Jesus. At the time of his death, they had wondered why Jesus, with the power to perform wonderful miracles, had permitted John to languish in prison, and die a violent death. Possessing such power, why did not Christ save John's life? This question had often been asked by the Pharisees, who presented it as an unanswerable argument against Christ's claim to be the Son of God. [Cf: The Youth's Instructor 04-06-99 para. 02] p. 672, Para. 6, [1899MS].

But Christ did not forget John. In the lonely prison he manifested himself to him, showing him that ere long he himself was to suffer a most shameful, ignominious death. Not only that, but he was to bear the penalty of the transgression of the law of God, not to give men liberty to continue in sin, but to take away their inclination to sin, that they might not desire to transgress. Those who receive Christ are obedient to his commands; for his mind is given to them. He imbues them with his spirit of obedience, and they return to their loyalty. [Cf: The Youth's Instructor 04-06-99 para. 03] p. 673, Para. 1, [1899MS].

Christ's two days' delay after hearing that Lazarus was sick was not a neglect or a denial on his part. It was his purpose to remain where he was till the death of Lazarus took place, that he might give the people an evidence of his divinity, not by restoring a dying man, but by raising to life a man that had been buried. [Cf: The Youth's Instructor 04-06-99 para. 04] p. 673, Para. 2, [1899MS].

This should be an encouragement to us. We are sometimes tempted to think that the promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you," is not fulfilled

unless the answer comes immediately when the request is made. It is our privilege to ask for special blessings, and to believe that they will be given us. But if the blessings asked for are not immediately granted, we are not to think that our prayers are not heard. We shall receive, even if the answer is delayed for a time. In carrying out the plan of redemption, Christ sees enough in humanity to discourage him. But he does not become discouraged. In mercy and love he continues to offer us opportunities and privileges. So we are to rest in the Lord, and wait patiently for him. The answer to our prayers may not come as quickly as we desire, and it may not be just what we have asked; but he who knows what is for the highest good of his children will bestow a much greater good than we have asked, if we do not become faithless and discouraged. [Cf: The Youth's Instructor 04-06-99 para. 05] p. 673, Para. 3, [1899MS].

After waiting for two days, Jesus said to his disciples, "Let us go into Judea again." The disciples were perplexed by these words. If Jesus were going to Judea, why had he waited two days? They could see nothing but danger in the course he was about to pursue. "Master," they said, "the Jews of late sought to stone thee; and goest thou thither again? Jesus answered, Are there not twelve hours in the day?" I am under the guidance of my Father, and as long as I do his will, my life is safe. My twelve hours of day are not yet ended. I have entered upon the last remnant of my day; but while any of this remains, I am safe. [Cf: The Youth's Instructor 04-06-99 para. 06] p. 673, Para. 4, [1899MS].

"If any man walk in the day," he continued, "he stumbleth not, because he seeth the light of this world." He who does the will of God, who walks in the path that God has marked out, can not stumble and fall. The light of God's guiding Spirit gives him a clear perception of his duty, and leads him aright till the close of his work. "But if a man walk in the night, he stumbleth, because there is no light in him." He who walks in a path of his own choosing, where God has not called him, who ventures presumptuously into danger, doing that which the Lord has not bidden him do, will stumble, because he has compassed himself about with the sparks of his own kindling. For him day is turned into night; and wherever he may be, he is not secure. [Cf: The Youth's Instructor 04-06-99 para. 07] p. 673, Para. 5, [1899MS].

"These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; and I go, that I may awake him out of sleep." "Our friend Lazarus sleepeth!" How touching these words! How full of sympathy! In the thought of the peril their Master was about to incur by going to Jerusalem, the disciples had almost forgotten the bereaved family, at Bethany. But not so Christ. The disciples felt rebuked. They had been disappointed because Christ did not respond more promptly to the message. They had been tempted to think that he had not the tender love for Lazarus and his sisters that they had thought he had, or he would have hastened back with the messenger. But the words, "Our friend Lazarus sleepeth," awakened right feelings in their minds. [Cf: The Youth's Instructor 04-06-99 para. 08] p. 674, Para. 1, [1899MS].

"Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking rest in sleep." Christ represents death as being a sleep to his believing children. Their life is hid with Christ in God; and until the

last trump shall sound, those who die will sleep in him. [Cf: The Youth's Instructor 04-06-99 para. 09] p. 674, Para. 2, [1899MS].

"Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him." Thomas could see nothing but death in store for his Master if he went to Judea; but he girded up his spirit, and said to the other disciples, "Let us also go, that we may die with him." He knew the hatred of the Jews toward Christ. It was their purpose to compass his death, but this purpose had not succeeded, because some of his allotted time still remained. During this time, Jesus had the guardianship of heavenly angels; and no bodily harm could come to him, even in the regions of Judea, where the rabbis were plotting how they might take him and put him to death. [Cf: The Youth's Instructor 04-06-99 para. 10] p. 674, Para. 3, [1899MS].

"Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe." The disciples marveled at these words. Did the Saviour by his own choice avoid the home of his suffering friends? What sorrow Mary and Martha would have felt, thought the disciples, could they have heard these words! Knowing the love that Jesus had for Mary and Martha, the disciples were unable to explain his words on this occasion. Mrs. E. G. White. [Cf: The Youth's Instructor 04-06-99 para. 11] p. 674, Para. 4, [1899MS].

Apparently, Mary and Martha and the dying Lazarus were left alone; but they were not alone. Christ beheld the whole scene; and after the death of Lazarus, the bereaved sisters were upheld by his grace. Did not Jesus witness the sorrow of their rent hearts, as their brother wrestled with his strong foe, death? He saw it all, he felt every pang of anguish; and he said to his disciples, "Lazarus is dead." [Cf: The Youth's Instructor 04-13-99 para. 01] p. 674, Para. 5, [1899MS].

Christ had not only the loved ones at Bethany to think of; he had the training of his disciples to consider. They were to be his representatives to the world, that the Father's blessing might include all. For their sake he permitted Lazarus to die. Had he restored him from illness to health, the miracle that is the most positive evidence of his divine character would not have been performed. [Cf: The Youth's Instructor 04-13-99 para. 02] p. 674, Para. 6, [1899MS].

Had Christ been in the sickroom, Lazarus would not have died; for Satan would have had no power over him. In the presence of the Lifegiver, death could not have aimed his dart at Lazarus. Therefore Christ remained away. To a certain extent he suffered the enemy to exercise his power. He permitted him to go a certain length, that by his own lifegiving power he might drive back the conquered foe. He permitted Lazarus to pass under the dominion of death, and the suffering sisters saw their brother laid in the grave. Christ knew that as they looked on the face of their dead brother, their faith in their Redeemer would be severely tried. Thus he was pruning the branches, that they might bring forth more fruit. He knew that because of the struggle through which they were now passing, their faith would shine forth with far greater power. He suffered every pang of sorrow that they endured. He loved them no less because he tarried; but he knew that for them, for Lazarus, for himself, and for his disciples, a victory was to be gained. This crowning miracle was to give the seal to



his mission and divinity. [Cf: The Youth's Instructor 04-13-99 para. 03] p. 675, Para. 1, [1899MS].

"I am glad for your sakes that I was not there." Not then did the disciples grasp the full meaning of these words; but the Holy Spirit, which Christ was to send to them after his ascension, would bring to their remembrance every word that he had spoken, imprinting his lessons indelibly on their minds, that they might have no misconception of his love or of his human sympathy. [Cf: The Youth's Instructor 04-13-99 para. 04] p. 675, Para. 2, [1899MS].

Christ delayed, that by raising Lazarus from the dead, he might give to his stubborn, unbelieving people an evidence that he was indeed "the resurrection, and the life." He was loath to give up all hope of the Jewish people. They were to him as the poor, wandering sheep of the house of Israel. His heart was breaking because of their impenitence. He knew that by their course of action they would bring upon themselves swift destruction. God would not avert the terrible retribution that was to come upon the Jewish nation because of the treatment of his Son. They were loading the cloud of indignation that was soon to burst upon them with uncontrollable fury, leaving them a scattered people, and a curse in the whole earth. But in his mercy, Christ purposed to give his deceived, deluded countrymen one more evidence that he was the Restorer, the One who alone could bring life and immortality to light through the gospel. This was to be an evidence that the priests could not misinterpret to destroy the faith of all whom they could influence. This was why Christ deferred going to Bethany. [Cf: The Youth's Instructor 04-13-99 para. 05] p. 675, Para. 3, [1899MS].

As Christ and his disciples drew near Bethany, a messenger was sent to the sisters, with the tidings of his arrival. Christ did not at once enter the house, but remained in a quiet place by the wayside. Among the Jews great outward display was observed at the death of friends or relatives. The numerous ceremonies were carried through with great precision. This ceremonial was not in harmony with the spirit of Christ. He did not wish to meet the sisters in the scene of confusion. And among the mourners were relatives of the family, some of whom held high positions of responsibility in Jerusalem. Among these were some of Christ's bitterest enemies. Christ knew their purposes, and therefore he did not at once make himself known. [Cf: The Youth's Instructor 04-13-99 para. 06] p. 675, Para. 4, [1899MS].

The message was given to Martha so quietly that the others in the room did not hear. Absorbed in her grief, Mary did not hear the words. Rising at once, Martha went out to meet her Lord; but thinking that she had gone to the place where Lazarus was buried, Mary sat still in her sorrow, making no outcry. [Cf: The Youth's Instructor 04-13-99 para. 07] p. 675, Para. 5, [1899MS].

Martha hastened to meet Jesus, her heart agitated by conflicting emotions. In his expressive face she read the same tenderness and love that had always been there. Her confidence in him was unbroken; but she thought of her dearly loved brother, whom Jesus also had loved. Hope was not all dead in her heart; for at last Christ had come. With grief surging in her heart because he had not come before, yet with hope that even now he would do something to comfort them in their grief, she said: "Lord, if thou hadst been here, my brother had not died." Over

and over again, amid the tumult made by the mourners, the sisters had repeated these words. [Cf: The Youth's Instructor 04-13-99 para. 08] p. 676, Para. 1, [1899MS].

With human and divine pity, Jesus looked into her sorrowful, careworn face. Truly the branch is pruned that it may bring forth more fruit. Martha had no inclination to recount the past: all is expressed by the pathetic words, "Lord, if thou hadst been here, my brother had not died." But looking into the face of love, she said, "But I know, that even now, whatsoever thou wilt ask of God, God will give it thee." [Cf: The Youth's Instructor 04-13-99 para. 09] p. 676, Para. 2, [1899MS].

Christ's answer was not calculated to inspire faith in any immediate change. Carrying her thoughts forward to the general resurrection, he said, "Thy brother shall rise again." Martha understood him to mean just what he intended she should. "I know that he shall rise again in the resurrection at the last day," she answered. Jesus said: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." His death will not be eternal. "And whosoever liveth and believeth on me shall never die." The saints who are living when Christ comes, will be translated to heaven without seeing death. "Believest thou this?" Christ asked. Martha did not comprehend in all their significance the words spoken by Christ; but she responded, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." [Cf: The Youth's Instructor 04-13-99 para. 10] p. 676, Para. 3, [1899MS].

"And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee." She delivered her message as quietly as possible; for the priests and rulers were prepared to arrest Jesus when opportunity offered. Mrs. E. G. White. [Cf: The Youth's Instructor 04-13-99 para. 11] p. 676, Para. 4, [1899MS].

The cries of the mourners prevented Martha's words from being heard. On hearing the message, Mary rose hastily, and with an eager look on her face, left the room. Thinking that she had gone to the grave to weep, the mourners followed her. When she reached the place where Jesus was waiting, she knelt at his feet, and said, with quivering lips, "Lord, if thou hadst been here, my brother had not died." The noise made by the mourners was painful to her; for she longed for a few quiet words alone with Jesus. But she knew of the envy and jealousy cherished in the hearts of some present against Christ, and she was restrained from fully expressing her grief. [Cf: The Youth's Instructor 04-20-99 para. 01] p. 676, Para. 5, [1899MS].

"When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled." He read the hearts of all assembled. He saw that with many, what was looked upon as a demonstration of grief, was only pretense. He knew that some in the company, now manifesting hypocritical sorrow, would ere long be planning the death, not only of the mighty miracle worker, but of the one to be raised from the dead. There were tender hearts in the throng, but there were also hypocrites. These pretended to manifest grief, but their hearts were full of malignity. Christ could have stripped from them their robe of pretended sorrow; he could have revealed their real sentiments. But he restrained his righteous indignation. The words that

he could in all truth have spoken, he did not speak, because of the loved one kneeling at his feet in sorrow, who truly believed in him. [Cf: The Youth's Instructor 04-20-99 para. 02] p. 676, Para. 6, [1899MS].

"Where have ye laid him?" he asked. "They said unto him, Lord, come and see." Together they proceeded to the grave. It was a mournful scene. Lazarus had been much beloved, and his sisters wept for him with breaking hearts, while those who had been his friends mingled their tears with those of the bereaved sisters. In view of this human distress, and of the fact that the afflicted friends could mourn over the dead while the Saviour of the world stood by, who had power to raise from the dead, "Jesus wept." Though he was the Son of God, he had taken human nature upon him, and he was moved by human sorrow. His tender, pitiful heart is ever awakened to sympathy by suffering. He weeps with those who weep, and rejoices with those who rejoice. [Cf: The Youth's Instructor 04-20-99 para. 03] p. 677, Para. 1, [1899MS].

But it was not only because of his human sympathy with Mary and Martha, that Jesus wept. There was in his tears a sorrow as high above human sorrow as the heavens are higher than the earth. Christ did not weep for Lazarus; for he was about to call him from the grave. He wept because those now united with Mary in mourning for Lazarus would soon plan the death of him who was the resurrection and the life. But how unable were the unbelieving Jews rightly to interpret his tears! Some, who could see nothing more than the outward circumstances of the scene before him as a cause for his grief, said, softly, "Behold how he loved him!" Others, seeking to drop the seed of unbelief in the hearts of those present, said, derisively, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" If it was in Christ's power to save Lazarus, why did he suffer him to die? [Cf: The Youth's Instructor 04-20-99 para. 04] p. 677, Para. 2, [1899MS].

With prophetic eye Christ saw the enmity of the Pharisees and Sadducees. He knew that they were premeditating his death. He was the Son of the infinite God; and yet, a victim to Jewish hatred and infatuation, he was soon to be laid in the grave. In three days he was to rise, thus becoming for all "the resurrection and the life;" but the power to give men life was to be gained by passing through death. And at his death few save the disciples would weep over their disappointed hopes. Mrs. E. G. White. [Cf: The Youth's Instructor 04-20-99 para. 05] p. 677, Para. 3, [1899MS].

By shedding Jesus' blood the Jewish people were about to divorce themselves from heaven. Christ knew that some of those now apparently so sympathetic would soon close against themselves the door of hope and the gates of the city of God. A scene was about to take place, in his humiliation and crucifixion, that would result in the destruction of Jerusalem, and at that time none would make lamentation for the dead. If the Jewish people had only appreciated the privileges and opportunities so mercifully granted them, the calamity about to fall upon them would have been averted. But in their prejudice they closed their eyes to all evidence. [Cf: The Youth's Instructor 04-27-99 para. 01] p. 677, Para. 4, [1899MS].

Christ's pleadings and importunities over them had been the reproaches

of unrequited love. "O Jerusalem, Jerusalem," he said, as from the Mount of Olives he beheld the city and wept over it, "thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" You would not come to me, that you might have life. [Cf: The Youth's Instructor 04-27-99 para. 02] p. 677, Para. 5, [1899MS].

Standing there, in the very shadow of the cross, despised and rejected by those to whom he had come to give life, Christ might appropriately have lifted up his voice, and said: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God; for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." [Cf: The Youth's Instructor 04-27-99 para. 03] p. 678, Para. 1, [1899MS].

Christ was ever touched by human sorrow; but a far greater grief filled his soul as he thought of his unbelieving people. He saw that those who now refused to accept him would from that time erect around themselves walls of impenetrable darkness and unbelief, through which the light from heaven could not enter. The retribution that was coming upon Jerusalem was plainly portrayed before him. He saw Jerusalem besieged by the Roman legions. He knew that many now weeping for Lazarus would die in the siege of the city, and in their death there would be no hope. They would not rise again to receive life eternal, but to receive the second death. [Cf: The Youth's Instructor 04-27-99 para. 04] p. 678, Para. 2, [1899MS].

It was not only because of the scene before him that Christ wept. The weight of the grief of ages was upon him. He saw the terrible effects of the transgression of the law of God. He saw that in the history of the world, beginning with the death of Abel, the conflict between good and evil had been unceasing. Looking down the years to come, he saw the suffering and sorrow, the tears and death, that were to be the lot of men. His heart was pierced with the pain of the human family of all ages and in all lands. The woes of the sinful race were heavy upon his soul; and the fountain of his tears was broken up, as he longed to relieve all their distress. [Cf: The Youth's Instructor 04-27-99 para. 05] p. 678, Para. 3, [1899MS].

"Jesus therefore again groaning in himself cometh to the grave." Lazarus had been laid in a cave in a rock, and a massive stone had been placed before the entrance. "Take ye away the stone," Christ said. Thinking that he wished only to look upon the dead, Martha said, "Lord, by this time he stinketh: for he hath been dead four days." This statement, made before the raising of Lazarus, left no room for Christ's enemies to say that a deception had been practised. In the past the Pharisees had circulated false statements regarding the most wonderful manifestations of the power of God. Already Christ had raised to life the daughter of Jairus and the son of the widow of Nain. Of the first of these he had said, "The damsel is not dead, but sleepeth." The people knew that she was indeed dead; but as she had been sick for only a short time before her death, Christ's enemies, the Pharisees, in an

effort to destroy the effect of the miracle, declared that the child had not been dead; that Jesus himself had said that she was only asleep. They tried to make it appear that Jesus could not cure diseases, that there was false play about his miracles. But in this case, if evidence could break stubborn hearts, decided reformation must surely be made. This miracle marked the Jews' most solemn period of responsibility. Here they decided their own destiny; for no stronger evidence could be given them. Mrs. E. G. White. [Cf: The Youth's Instructor 04-27-99 para. 06] p. 678, Para. 4, [1899MS].

When the Lord is about to do a work, Satan moves upon some one to object. "Take ye away the stone." Christ said. As far as possible, prepare the way for my work. But Martha's positive and ambitious nature asserted itself. Thinking that he wished only to look upon the body of her brother, she said, Lord, the work of corruption had made this impossible. She thought that it would be terrible to reveal the decomposing body to the beholders. Thus she expressed her unbelief. She did not realize that Jesus had tarried for two days where he was when he received the message, permitting Lazarus to die, that he might manifest the greatness of his power by raising him, thus giving all who should witness the miracle an evidence that could not be excelled. [Cf: The Youth's Instructor 05-04-99 para. 01] p. 678, Para. 5, [1899MS].

Christ reproved Martha for her unbelief, but his words were spoken with the utmost gentleness. "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" Why should you doubt my power? You have my word. If you will believe, you shall see the glory of God. Skepticism and unbelief are not humility. Implicit belief in Christ's word is true humility, true self-surrender. [Cf: The Youth's Instructor 05-04-99 para. 02] p. 679, Para. 1, [1899MS].

Christ's every word is full of meaning; his every lesson is important. Was not his word sufficient for Martha, even in her sorrow? Why did she reason in opposition to his requirements? Natural impossibilities can not prevent the work of the Omnipotent One. Christ would not be hindered in taking the prey from the enemy, and giving his disciples another trophy of victory. But the human heart is slow to understand Christ's words, and Martha's faith had not grasped the true meaning of his promise. [Cf: The Youth's Instructor 05-04-99 para. 03] p. 679, Para. 2, [1899MS].

"Take ye away the stone." Christ could have commanded the stone to remove, and it would have obeyed his voice. He could have bidden the angels who were close at his side to do this. At his bidding, invisible hands would have removed the stone. But the stone was to be taken away by human hands. Thus Christ would show that humanity is to cooperate with divinity. What human power can do, divine power is not summoned to do. God does not dispense with man's aid. He strengthens him, cooperating with him as he uses the powers and capabilities given him. [Cf: The Youth's Instructor 05-04-99 para. 04] p. 679, Para. 3, [1899MS].

The order was obeyed. The stone was rolled away. Everything was done openly and deliberately. All were given opportunity to see that no deception was being practised. There lay the body of Lazarus in its rock grave, cold and silent in death. The cries of the mourners were hushed. Surprised and expectant, the company stood around the

sepulcher, waiting to see what next would happen. [Cf: The Youth's Instructor 05-04-99 para. 05] p. 679, Para. 4, [1899MS].

Calmly Christ stands before the grave. No hurried movements are made. A sacred solemnity exerts its influence upon all present. Christ steps closer to the sepulcher. Lifting his eyes to heaven, he says, "Father, I thank thee that thou hast heard me." Not long before this, Christ's enemies had taken up stones to cast at him because he claimed to be the Son of God. They had accused him of blasphemy, of performing his miracles by the power of Satan, thus blaspheming God themselves. But here Christ claims God as his Father, and with perfect confidence declares that he is the Son of God. [Cf: The Youth's Instructor 05-04-99 para. 06] p. 679, Para. 5, [1899MS].

In all that he did, Christ was cooperating with his Father. Ever he had been careful to have it understood that he did not work independently, but that it was by faith and prayer that he wrought his miracles. Christ desired all to know his relationship with his Father. "Father," he said, "I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." Here the disciples and the people were to be given the most convincing evidence in regard to the relationship existing between Christ and God. [Cf: The Youth's Instructor 05-04-99 para. 07] p. 679, Para. 6, [1899MS].

"And when he had thus spoken, he cried with a loud voice, Lazarus, come forth." His voice, clear and penetrating, falls with solemn power on the people, and pierces the ear of the dead. As he speaks, divinity flashes through humanity. The people see in his face, which is lighted up by the glory of God, the assurance of his power. Every eye is fastened on the entrance to the cave. Every ear is quickened to hear each word. With intense and painful interest, all wait for the test of Christ's claim, the evidence that is to substantiate the fact that he is the Son of God, or to extinguish the hope forever. [Cf: The Youth's Instructor 05-04-99 para. 08] p. 680, Para. 1, [1899MS].

There is a stir in the silent tomb. He who was dead stands at the door of the sepulcher. His movements are impeded by the graveclothes in which he was laid away, and Christ says to the astonished spectators, "Loose him, and let him go." Again they are shown that what human hands can do, divine power does not attempt to perform. The human worker is to cooperate with God. In God's order, humanity is to work for humanity. There is a work that God alone can do. He alone can heal the sick. But the physician can cooperate with him by supplying right conditions. God alone can restore the diseased frame, but if man fails to do his part, he has no right to expect God to do his part. [Cf: The Youth's Instructor 05-04-99 para. 09] p. 680, Para. 2, [1899MS].

This miracle exerted a powerful influence. "Many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him." They received Christ, and in them the words were fulfilled, "As many as received him, to them gave he power to become the sons of God." "But some of them went their ways to the Pharisees, and told them what things Jesus had done." They had just witnessed the most wonderful evidence ever given to men that Jesus was the Messiah; but in spite of this, they surrounded their souls with darkness so dense that the divine light could not reach their souls. Mrs. E. G. White. [Cf: The

Youth's Instructor 05-04-99 para. 10] p. 680, Para. 3, [1899MS].

By raising Lazarus, Christ gave unmistakable evidence that he was the Sent of God. However humble his birth and appearance might be, he was the mighty God, the everlasting Father, the Prince of Peace. Who can fathom his longing desire to save those who had no mercy for themselves? He longed to give these deluded, fanatical people, whose fathers he had led through the wilderness, an evidence of his divinity, a display of his power, that would lead them to accept him. But he knew that though, as the result of this miracle, many souls would afterward be added to the church, the hearts of others would be steeled against him and his work. [Cf: The Youth's Instructor 05-11-99 para. 01] p. 680, Para. 4, [1899MS].

Looking over the past, Christ saw how, during the record of a thousand years, the Jews had abused their precious privileges. God had borne long with his erring people. In visible glory he had dwelt in the Shekinah of the mercy seat. He had sent his Son to redeem them, but in a short time they were to show to the heavenly universe, to the worlds unfallen, that they had chosen Satan to be their leader, and were determined to cherish his attributes. Satan's best allies are those who will not come to the light, who stubbornly refuse all evidence; and the Jews had long been working in these lines. They would soon make the words of John the Baptist, "Ye generation of vipers," true in every sense. They would break every God given command, thus demonstrating the truth of Christ's words: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." [Cf: The Youth's Instructor 05-11-99 para. 02] p. 680, Para. 5, [1899MS].

Bethany was so near Jerusalem that the news of the miracle was soon carried to the city, and in a few hours the Jewish rulers were in possession of the facts. A meeting of the Sanhedrin was at once called, to decide what should be done. The priests were convinced that the miracle had been wrought by the power of God. They were greatly impressed; for the Holy Spirit convicted them of the sins which they had committed against Christ. But they closed their hearts, lest the beams of the Sun of righteousness should shine into them. They stood behind an impregnable wall of unbelief. They were determined that they would never receive Jesus of Nazareth as the Messiah. Now that his influence had been strengthened by this wonderful miracle, their hatred was, if possible, increased. They were more than ever determined to put a stop to his work. No misinterpretation could be placed on this miracle. It was a work above criticism. They decided that Christ's work must be stopped; for already many of the Jews had received him. [Cf: The Youth's Instructor 05-11-99 para. 03] p. 681, Para. 1, [1899MS].

Though not favorable to Christ, the Sadducees had not been so full of malignity toward him as were the Pharisees. Their hatred had not been so bitter. But they were now thoroughly frightened. They did not believe in a resurrection of the dead. Producing so-called science, they reasoned that it would be an impossibility for a dead body to be brought to life. Thus they showed themselves to be ignorant of the Scriptures and of the power of God. But by a few words from Christ, their theory had been overthrown. Lazarus had passed under the control

of death. For four days his body had lain in the grave, yet at a word from Christ he had risen to life, in the presence of many witnesses. But this miracle did not open the eyes of the Sadducees; for they were blinded by prejudice. They could see no possibility of removing the impression made on the people by the miracle; for in no way could they prove it to be a deception. Thus far they had not encouraged the plan of putting Christ to death; but after the resurrection of Lazarus they decided that only by his death could his denunciations against them be stopped. [Cf: The Youth's Instructor 05-11-99 para. 04] p. 681, Para. 2, [1899MS].

The Pharisees believed in the resurrection, and they could not but see that this miracle was an evidence that the Messiah was among them. But they had ever opposed Christ's work. From the first they had hated Christ because he did not exalt them and their boasted righteousness. Instead, he had said to his disciples and to others, "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." In his sermon on the mount, Christ had defined the far-reaching principles of the law of God, and had shown that its requirements do not consist in outward show, but in holiness of heart and life. This Christ placed far above all outward observances. He outlined the qualities that all must possess who would win the approbation of God. [Cf: The Youth's Instructor 05-11-99 para. 05] p. 681, Para. 3, [1899MS].

In his scathing denunciation of the labored theology of the Pharisees, Christ said, "In vain they do worship me, teaching for doctrines the commandments of men." They bound upon others heavy religious burdens, from which, however, they excused themselves. Christ laid bare their avarice; their ambitious, intriguing plans for the priesthood; their exclusiveness, which led them to build a wall of partition between priest and people. Mrs. E. G. White. [Cf: The Youth's Instructor 05-11-99 para. 06] p. 681, Para. 4, [1899MS].

Christ had encouraged all, however sinful, to go directly to God as their merciful Father. Neither by precept nor example had he directed the people to the priesthood. But the idea of repenting and receiving forgiveness for their sins was not for a moment to be entertained by the priests. They would not admit that through unbelief they had placed themselves where the blessing of God could not come to them. When Christ had opened the eyes of the man born blind, they had striven with all sophistry to change the truth into a lie, declaring that the man was not born blind, that sight could not be given to eyes that had never seen. The man told them the simple truth; but they could not see, they could not believe, because they would not. So it was that the raising of Lazarus hardened their hearts; for they returned from evidence to cavil and disbelief. [Cf: The Youth's Instructor 05-18-99 para. 01] p. 682, Para. 1, [1899MS].

In the meeting called in haste, Pharisees and Sadducees were more nearly united than ever before. Divided hitherto, they became one in their opposition to the Spirit of God, and in their determination to adhere to the cause of the Prince of darkness, who brought sin into the world, and death through sin. What a council this was! The men who had been placed in positions of responsibility did not make investigation to see if these wonderful works bore the divine impress. They did not



stop to question whether they were fighting against God. In their bigotry and prejudice they did not bow before God in humble prayer, with the Scriptures in their hands, asking God to show them if, in their opposition to Jesus, they were warring against heaven. So far had they separated from God, that they did not cast one glance heavenward. [Cf: The Youth's Instructor 05-18-99 para. 02] p. 682, Para. 2, [1899MS].

But the members of the council were not all agreed. The Sanhedrin was no longer a legal assembly, but existed only by tolerance. Some of its number questioned the wisdom of putting Christ to death. They feared that this would cause an insurrection among the people, causing the Romans to withhold further favors from the priesthood, and to take from them the power they now held by sufferance. The Sadducees were united in their hatred of Christ, yet they were inclined to be cautious in their movements, fearing that the Romans would deprive them of their high standing. [Cf: The Youth's Instructor 05-18-99 para. 03] p. 682, Para. 3, [1899MS].

In this Sanhedrin, assembled to plan the death of Christ, the Witness was present who heard the boastful words of Nebuchadnezzar, who witnessed the idolatrous feast of Belshazzar, who was present when Christ in Nazareth announced himself to be the Anointed One. This Witness was now impressing the rulers with the sinfulness of the work they were doing. Events in the life of Jesus rose up before them with a distinctness that alarmed them. They remembered the scene in the temple, when Jesus, a child of twelve, stood before the grave, learned doctors of the law, asking them questions at which they wondered. The miracle just performed appealed to their hearts, impressing them that Jesus was none other than the Son of God. Perplexed and troubled, the rulers asked, "What do we?" There was a division in the council. Under the impression of the Holy Spirit, the Pharisees could not banish from their minds the conviction that they were fighting against God. In their true significance, the Old Testament Scriptures regarding Christ flashed before their minds. [Cf: The Youth's Instructor 05-18-99 para. 04] p. 682, Para. 4, [1899MS].

While the council was at the height of its perplexity, Caiaphas arose. He was high priest that year, and among his family connections were Sadducees, proud, bold, reckless, full of ambition and cruelty, which characteristics they hid under a cloak of pretended righteousness. With an assumption of knowledge, the high priest said, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." Can you not see that if you wish to retain your position in the nation, Jesus must die? [Cf: The Youth's Instructor 05-18-99 para. 05] p. 683, Para. 1, [1899MS].

Caiaphas showed them that after this miracle the followers of Jesus would likely rise in revolt. The Romans will then come, he said, and will close our temple and abolish our laws, destroying us as a nation. What is the life of this Galilean worth, in comparison with the life of the nation? Whether innocent or guilty, if he stands in the way of the nation's well-being, is it not doing God a service to remove him? Better that one man perish than that the whole nation be destroyed. [Cf: The Youth's Instructor 05-18-99 para. 06] p. 683, Para. 2, [1899MS].

This false idea had been taken from heathenism. Among the heathen, the dim consciousness that one was to die for the human race had led to the offering of human sacrifices. So Caiaphas thought to save the guilty nation, not from transgression, but in transgression, that they might continue in sin. Thus he thought to silence the remonstrances of those who dared say that as yet nothing worthy of death had been found in Jesus. Mrs. E. G. White. [Cf: The Youth's Instructor 05-18-99 para. 07] p. 683, Para. 3, [1899MS].

At this council Christ's enemies had been deeply convicted. The Holy Spirit had impressed their minds. But Satan strove to gain control over them. He urged upon their notice the grievances they had suffered on account of Christ. How little he had honored their righteousness! He had presented a righteousness far greater, which all must possess who would be children of God. Taking no notice of their forms and ceremonies, he had made the service of God so simple that sinners were encouraged to go directly to God, as to a merciful Father, and make their wants known to him. Thus, in their opinion, Christ had set aside the priesthood. He had refused to acknowledge the theology of the rabbinical schools. He had exposed the evil practises of the priests, and had irreparably hurt their influence. He had injured the effect of their maxims and traditions, declaring that though they strictly enforced the ritual law, they made the law of God void by their traditions. He had accused them of being ignorant of the Scriptures and of the power of God, denouncing them as hypocrites. This Satan now brought to their minds, persuading them that they had a quarrel against Jesus, which nothing but his death could end. [Cf: The Youth's Instructor 05-25-99 para. 01] p. 683, Para. 4, [1899MS].

Satan told them that in order to save their authority, they must put Jesus to death. This counsel they followed. The fact that they might lose the power they then exercised was, they thought, sufficient reason for coming to some decision. With the exception of a few who dared not speak their minds, the Sanhedrin received the words of the high priest as the words of God. Relief came to the council; the discord ceased. They resolved to put Christ to death at the first favorable opportunity. In coming to this shameful decision they eased their minds with the fact that many guiltless lives had been sacrificed to save others. [Cf: The Youth's Instructor 05-25-99 para. 02] p. 683, Para. 5, [1899MS].

The rulers were well pleased with themselves. They regarded themselves as patriots, who were seeking the nation's salvation. Thus they persuaded themselves that they would be doing God a service in apprehending Christ. They thought that by putting him to death they could avert danger and preserve their power. Every device possible was to be tried to find something whereby Christ could be represented as working against the Roman power. By putting spies on his track, who would profess to be honest inquirers after truth, they hoped to entrap him. Thus by their own course of action they demonstrated as true all that Jesus had said of their malignity. [Cf: The Youth's Instructor 05-25-99 para. 03] p. 684, Para. 1, [1899MS].

This spirit had been worked out in the history of Daniel. His enemies, who hated the faithful statesman for his integrity, and who wished to remove him from their path, that they might rise to eminence, planned

and intrigued long in order to find some way by which he might be condemned and put to death. [Cf: The Youth's Instructor 05-25-99 para. 04] p. 684, Para. 2, [1899MS].

By deciding to murder the Son of God, the Jewish rulers forged the fetters that were to hold them in irrevocable bondage. They loaded the cloud of vengeance that was soon to break over them, leaving them divorced from God and a prey to their enemies. From the time of this decision, the protection of God was withdrawn from the Jewish nation. The restraint of his Holy Spirit was removed. [Cf: The Youth's Instructor 05-25-99 para. 05] p. 684, Para. 3, [1899MS].

Christ's act in raising Lazarus was the crowning act of his life. What an influence for good it should have had upon all! But the hearts of the priests were hardened by it. Heaven's light was shining upon them; the evidence was strong enough to lead them out of the dark shadow in which the enemy had enveloped them. But the words were verified: "Though he had done so many miracles before them, yet they believed not on him. . . . Because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." [Cf: The Youth's Instructor 05-25-99 para. 06] p. 684, Para. 4, [1899MS].

God never hardens the heart in any other way than by giving great light. Heaven's favors slighted, turned from, rejected, because of a perverse will, harden the heart. So Pharaoh's heart was hardened. In order to accomplish his purpose, the Lord continued to give him greater and still greater manifestations of his power. But the king's first resistance made obedience to God more difficult. To refuse first, and then obey, is humiliating. [Cf: The Youth's Instructor 05-25-99 para. 07] p. 684, Para. 5, [1899MS].

God did not actually make Pharaoh stubborn and unyielding. He continued to give him light, and the king's increasing stubbornness brought its sure result. By resisting the will of God, seeds of disobedience are sown, and a harvest of evil is reaped. One seed of unbelief generates another and a stronger seed. By submission to the will of God, seeds are sown that will produce a rich harvest of good. The seed that is sown is the seed reaped; for seed reproduces itself. "Whatsoever a man soweth, that shall he also reap." As responsible agents, all are deciding for themselves what their harvest shall be. [Cf: The Youth's Instructor 05-25-99 para. 08] p. 684, Para. 6, [1899MS].

God never urges anyone on in wickedness. He never leads man to become desperate in his rebellion. He will not that any should perish, but that all should be saved. But he forces no one to accept the light. If, after bearing long with man, God sees that he will not submit, he leaves him to work out his natural hatred. He gives him up to the worst of all tyrants, self. [Cf: The Youth's Instructor 05-25-99 para. 09] p. 685, Para. 1, [1899MS].

From those who will not see the light, who are determined to go on in the hardness of their hearts, God gradually withdraws the restraining power of his grace. [Cf: The Youth's Instructor 05-25-99 para. 10] p. 685, Para. 2, [1899MS].

Today, as in the days when Christ worked his wonderful miracles, the truth of God is made known. Men have within themselves the evidence of its divinity. The Holy Spirit impresses their minds by the manifestation of divine power. If received, the light sent from God leads to freedom, life, and salvation. But if by resistance, preconceived opinions are strengthened, if the God given blessing is not received, the light becomes darkness. Mrs. E. G. White. [Cf: The Youth's Instructor 05-25-99 para. 11] p. 685, Para. 3, [1899MS].

Christ attaches great importance to the doing of the word, as well as to the hearing of it. Among those who listened to his teachings were some who found it easy to hear, but who did not bring into their practical life the truths they heard. Christ sought to teach them that the divine word is not to be treated indifferently, but that all who hear it are to be doers of it. [Cf: The Youth's Instructor 06-08-99 para. 01] p. 685, Para. 4, [1899MS].

By a parable Christ warned his hearers: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. [Cf: The Youth's Instructor 06-08-99 para. 02] p. 685, Para. 5, [1899MS].

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: [Cf: The Youth's Instructor 06-08-99 para. 03] p. 685, Para. 6, [1899MS].

As Christ spoke these words, he was walking near the seacoast. About him were houses, some completed, others in the process of erection, apparently in most desirable positions. The disciples expressed their admiration of the wisdom of the men who had chosen such beautiful and desirable locations; but these houses were built upon the sand. Still another house was built high upon an eminence, which would require hard climbing to reach. This house was built upon the rock. [Cf: The Youth's Instructor 06-08-99 para. 04] p. 685, Para. 7, [1899MS].

Passing on some distance, Christ and his followers saw the place where a house had formerly stood; but the ruins alone remained to tell the story. This house had been washed away by storm and tempest, while fierce winds had not prevailed against the building whose foundation was riveted to the solid rock. [Cf: The Youth's Instructor 06-08-99 para. 05] p. 685, Para. 8, [1899MS].

Christ used this instance to impress his lesson. He pointed to the house built high upon the rock, and then to the broken framework and debris about them, and showed the sure result of building upon a sandy foundation. He sought to convince his disciples of the lack of wisdom

revealed by the man who built his house so insecurely. "Every one that heareth these sayings of mine," he said, "and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." [Cf: The Youth's Instructor 06-08-99 para. 06] p. 686, Para. 1, [1899MS].

Christ likened him who obeys the word of God to the man whom the world had many times denounced as foolish for placing himself in a place apparently so inaccessible. The greatest Teacher the world ever knew looked beneath the foundation, and showed the necessity of building securely, on the rock. Then when rain and tempest sweep down upon the building, it is found secure. [Cf: The Youth's Instructor 06-08-99 para. 07] p. 686, Para. 2, [1899MS].

In the illustration we as well as the disciples have a profitable lesson to learn. The house which was apparently so difficult of access, but which had stood unmoved amid storm and tempest, illustrates the spiritual life of those who build upon the sure foundation. Mrs. E. G. White. [Cf: The Youth's Instructor 06-08-99 para. 08] p. 686, Para. 3, [1899MS].

The sayings of Christ are truth, eternal truth. He has sent his message, and we must hear with ears of faith. All who hear the word are to be doers of the word. The Saviour seeks to impress our minds with the necessity of charity, love, that earnest prayer that will ascend to God from hearts that are sincere in their religious duties. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." [Cf: The Youth's Instructor 06-15-99 para. 01] p. 686, Para. 4, [1899MS].

When Christ asked his disciples, "Whom say ye that I am?" Peter answered: "Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter [which by interpretation means a stone], and upon this rock I will build my church; and the gates of hell shall not prevail against it." [Cf: The Youth's Instructor 06-15-99 para. 02] p. 686, Para. 5, [1899MS].

The name Peter means a stone, but Christ did not refer to Peter as the rock. He spoke of a rock altogether stable and immovable. He referred to the words Peter had spoken: "Thou art the Christ, the Son of the living God;" and he said, "I say unto thee, . . . upon this rock I will build my church; and the gates of hell shall not prevail against it." The Truth, the Life, the Light of the world, was to be the foundation of the Christian church. [Cf: The Youth's Instructor 06-15-99 para. 03] p. 686, Para. 6, [1899MS].

In plain language Isaiah tells who is the stone upon which the church is built: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation: he that believeth shall not make haste. Judgment also will

I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." [Cf: The Youth's Instructor 06-15-99 para. 04] p. 686, Para. 7, [1899MS].

Peter afterward wrote: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief cornerstone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." [Cf: The Youth's Instructor 06-15-99 para. 05] p. 687, Para. 1, [1899MS].

Those who build upon Christ Jesus will be safe; but those who build according to the wisdom of worldly wise men, will find their wisdom foolishness. The great questions for us to settle are, How are we building? What characters are we forming in this our probationary time? The cornerstone of right character is Jesus Christ. His word, if practised, is sufficient to develop harmonious characters in all who believe, and who fashion their lives in accordance with it. The life that is given to God will become most valuable. He says, "I will make a man more precious than gold; even a man than the golden wedge of Ophir." [Cf: The Youth's Instructor 06-15-99 para. 06] p. 687, Para. 2, [1899MS].

"Ye are God's husbandry, ye are God's building," and you are under obligation to God to render him perfect service. You are in Christ's training school. What do you propose to do with yourselves, to be taught of God, or to take yourselves into your own keeping, and live in opposition to the plans of your Redeemer? Do you purpose to lay up treasure in this world, simply to expend upon your desires, and thus become unblest of God in this life, and bankrupt for eternity? [Cf: The Youth's Instructor 06-15-99 para. 07] p. 687, Para. 3, [1899MS].

"Ye are not your own; for ye are bought with a price." All the physical strength you have is Christ's. You live because he keeps you by his power. He made you for himself. He has a right to you, soul, body, and spirit. He has given you his plan for your life. It is to meet his requirements, that he may endow you with the gift of everlasting life. In order to become a member of the royal family, you must receive Christ by faith, believe in him as your personal Saviour, and take your place in his service. All your possessions are God's not to be trifled away, not to be used to gratify yourselves. You are to remember that the gold and silver, the houses and lands, bear the royal stamp, the signature of God. All are his property, to be used to glorify his name. You are to be his representatives, his faithful stewards, using his means to advance his work. God is greatly dishonored when his entrusted goods are used unfaithfully, and diverted to please the selfish heart. [Cf: The Youth's Instructor 06-15-99 para. 08] p. 687, Para. 4, [1899MS].

God would have you draw wisdom from him; then you will be all-around Christians, reaching the highest perfection of usefulness in this life. By bringing every advantage God has given you into this work, your consecrated efforts will win souls for Christ. Set Christ ever before you. Recognize him as the first, the last, the best, in everything. Lay all the plans of your life before the One who died for you, that he might bring to you life and immortality. Remember that just the character building you now make will determine your eternal salvation or your eternal ruin. Mrs. E. G. White. [Cf: The Youth's Instructor 06-15-99 para. 09] p. 687, Para. 5, [1899MS].

Grave responsibilities rest upon the youth. God expects much from the young men who live in this generation of increased light and knowledge. He expects them to impart this light and knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities and privileges given them. The work before them is waiting for their earnest effort, that it may be carried forward from point to point, as the time demands. If the youth will consecrate their minds and hearts to God's service, they will reach a high standard of efficiency and usefulness. [Cf: The Youth's Instructor 06-22-99 para. 01] p. 688, Para. 1, [1899MS].

This is the standard that the Lord expects the youth to attain. To do less than this is to refuse to make the most of God given opportunities. This will be looked upon as treason against God, a failure to work for the good of humanity. [Cf: The Youth's Instructor 06-22-99 para. 02] p. 688, Para. 2, [1899MS].

Those who strive to become laborers for God, who seek earnestly to acquire in order to impart, will constantly receive light from God, that they may be channels of communication. If, like Daniel, young men and young women will bring all their habits, appetites, and passions into conformity to the requirements of God, they will qualify themselves for higher work. They should put from their minds all that is cheap and frivolous. Nonsense and amusement loving propensities should be discarded, as out of place in the life and experience of those who are living by faith on the Son of God, eating his flesh and drinking his blood. They should realize that though all the advantages of learning may be within their reach, they may yet fail of obtaining that education which will fit them for work in some part of the Lord's vineyard. They can not engage in God's service without the requisite qualifications of intelligent piety. If they give to pleasure and amusement the precious mind that should be strengthened by high and noble purposes, they degrade the powers that God has given them, and are guilty before him, because they fail to improve their talents by wise use. Their dwarfed spirituality is an offense to God. They taint and corrupt the minds of those with whom they associate. By their words and actions they encourage a careless inattention to sacred things. Not only do they imperil their own souls, but their example is detrimental to all with whom they come in contact. They are utterly incompetent to represent Christ. Servants of sin, careless, reckless, and foolish, they scatter away from him. [Cf: The Youth's Instructor 06-22-99 para. 03] p. 688, Para. 3, [1899MS].

Those who are satisfied with low attainments fail of being workers

together with God. To those who let the mind drift where it will drift if not guarded, Satan makes suggestions which so fill the mind that they are trained in his army to decoy other souls. They may make a profession of religion, they may have a form of godliness; but they are lovers of pleasure more than lovers of God. There are youth who have a certain kind of cleverness, which is acknowledged and admired by their associates, but their ability is not sanctified. It is not strengthened and solidified by the graces and trials of experience, and God can not use it to benefit humanity and glorify his name. Under the guise of godliness, their powers are being used to erect false standards, and the unconverted look to them as an excuse for their wrong course of action. Satan leads them to amuse their associates by their nonsense and so-called wit. Everything that they undertake is cheapening; for they are under the control of the tempter, who directs and fashions their characters, that they may do his work. [Cf: The Youth's Instructor 06-22-99 para. 04] p. 688, Para. 4, [1899MS].

They have ability, but it is untrained; they have capacity, but it is unimproved. Talents have been given them; but they misuse and degrade them by folly, and drag others down to their own low level. Christ paid the ransom for their souls by self-denial, self-sacrifice, humiliation, by the shame and reproach he endured. This he did that he might rescue them from the bondage of sin, from the slavery of a master who cares for them only as he can use them to ruin souls. But they make the love of the Redeemer in their behalf of no avail to them, and he looks with sadness on their work. [Cf: The Youth's Instructor 06-22-99 para. 05] p. 689, Para. 1, [1899MS].

Such youth meet with eternal loss. How will their fun and frolic appear to them in the day when every man shall receive from the Judge of all the earth according to the deeds done in the body? They have brought to the foundation wood, hay, and stubble, and all their lifework will perish. What a loss! [Cf: The Youth's Instructor 06-22-99 para. 06] p. 689, Para. 2, [1899MS].

O, how much better is the condition of those who act their part in God's service, looking to Jesus for his approval, writing daily in their account book their mistakes, their errors, their sorrows, the victories they have gained over temptation, their joy and peace in Christ! Such youth will not have to meet their life record with shame and dismay. Mrs. E. G. White. [Cf: The Youth's Instructor 06-22-99 para. 07] p. 689, Para. 3, [1899MS].

To keep our souls in the love of God, requires strict self-discipline and watchfulness, mingled with earnest prayer. Every youth should seek to make all he possibly can of himself, that he may grow in grace, and in favor with God and man. His highest aspiration should be to give to others the treasures of science and knowledge that he has gained by following God's will. Thus his works will harmonize with the works of Christ. Those who do this are constantly in communication with the angels of light, who minister to those who shall be heirs of salvation. [Cf: The Youth's Instructor 06-29-99 para. 01] p. 689, Para. 4, [1899MS].

God expects the youth to think soberly and intelligently of how those of past generations toiled and sacrificed to leave to future generations a heritage of light. The patriarchs and prophets and the



disciples of Christ received impressions from the Great Teacher, and this light and knowledge they bequeathed to those who live in this age. The youth now have the privilege of improving all the treasures that have been acquired by past generations. The Lord expects these hereditary trusts to be gathered up as golden treasures, and imparted to others. [Cf: The Youth's Instructor 06-29-99 para. 02] p. 689, Para. 5, [1899MS].

Paul wrote to Timothy: "Young men likewise exhort to be sober minded, in all things showing thyself a pattern of good works: in doctrine showing uncorruptedness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." [Cf: The Youth's Instructor 06-29-99 para. 03] p. 689, Para. 6, [1899MS].

God calls for large-hearted, large-minded young men, who hear the word of God and obey it; who are not trifling, but deeply in earnest. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." "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." [Cf: The Youth's Instructor 06-29-99 para. 04] p. 689, Para. 7, [1899MS].

God calls for young men who are cultivated, sanctified, refined, ennobled, through the truth, which has not merely been assented to, but brought into the inmost recesses of the soul, sanctifying the entire man. Such youth will learn daily in the school of Christ. Jesus died for the world, and souls are perishing for want of the knowledge that he came to bring. Knowing this, will young men who have all the facilities for gaining an education, both in science and religion, stand back, careless, unconcerned, and indifferent, content to spend their blood bought time and privileges in self-gratification? [Cf: The Youth's Instructor 06-29-99 para. 05] p. 690, Para. 1, [1899MS].

The great work for this time has already begun, and is awaiting men who, with hearts subdued by grace, will carry it forward and upward, their ability refined and purified to do God's will, their lips touched with the holy fire which burns its way to the hearts of the people. Will youth merely look on at such a time as this, feeling no burden of responsibility? Shall the work be crippled in all its branches for want of men to teach the truth to others? Where are the laborers who will go forth, consecrating to God their time, their talents, and every jot of the ability they possess? [Cf: The Youth's Instructor 06-29-99 para. 06] p. 690, Para. 2, [1899MS].

At this late hour shall the work of saving souls be retarded? Shall but little be done, when the curse of sin has grown to such proportions that already the Spirit of God, insulted, rejected, and abused, is being withdrawn from the earth? Just as fast as God's Spirit is taken away, Satan's cruel work will be done upon land and sea. Judgments by fire and flood will increase in fearfulness; for Satan claims his harvest of souls in the destruction. [Cf: The Youth's Instructor 06-29-

99 para. 07] p. 690, Para. 3, [1899MS].

Will young men now humble their hearts before God, and give themselves to his service? Will they not accept the holy trust, and become lightbearers to a world ready to be consumed by the wrath of an offended God? The use of intoxicating drink, which dethrones reason, and of tobacco, which clouds the brain and poisons the life current, is increasing. Are our young men prepared to lift their voices in defense of temperance, and show its bearing upon Christianity? Will they engage in the holy war against appetite and lust? Our artificial civilization encourages evils which are destroying sound principles. The Lord is at the door. Where are the men who will go forth to the work, fully trusting in God, ready to do and to dare? God calls, "Son, go work today in my vineyard." If the young men of today will give themselves to God, he will make them heaven's chosen depositaries of truth, and will empower them to present before the people truth in contrast with error and superstition. May the Lord roll the burden on strong young men, who have his word abiding in them. Mrs. E. G. White. [Cf: The Youth's Instructor 06-29-99 para. 08] p. 690, Para. 4, [1899MS].

The prayer that Christ taught his disciples had a deeper meaning than we realize. The petition, "Give us this day our daily bread," means more than a request for temporal food. No one could receive temporal food, were it not for the One who gave his life for the life of the world; but the words, "Give us this day our daily bread," refer not only to temporal food, but to spiritual food, which brings everlasting life to the receiver. When we believe and receive Christ's word, we eat his flesh and drink his blood. [Cf: The Youth's Instructor 07-13-99 para. 01] p. 690, Para. 5, [1899MS].

When tempted by Satan to alleviate his hunger by turning stones into bread, Christ met the temptation with the words, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Cf: The Youth's Instructor 07-13-99 para. 02] p. 691, Para. 1, [1899MS].

On one occasion Christ told his disciples and the multitude which thronged him that they did not follow him because of the miracles that he did, but because they ate of the loaves, and were filled. "Labor not for the meat which perisheth," he said; be not overanxious for temporal food, "but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. . . . Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread." The One then speaking to them had in the wilderness given their fathers angels' food to eat. Oh, had they but known who was addressing them, how changed would have been their attitude toward him! [Cf: The Youth's Instructor 07-13-99 para. 03] p. 691, Para. 2, [1899MS].

"I am the bread of life," Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst. . . . This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of

the world. . . . Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. . . . He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." [Cf: The Youth's Instructor 07-13-99 para. 04] p. 691, Para. 3, [1899MS].

When man believes in Christ as his personal Saviour, he is eating the daily bread which has been purchased for him at an infinite cost. As by eating temporal food the physical system becomes strong, so by eating the flesh of the Son of God the spiritual nature is strengthened. God's word is life to all who appropriate it. He who partakes of Christ's flesh and blood is a partaker of the divine nature. He is a branch of the Living Vine. As in nature the branch receives nourishment by its connection with the parent stalk, so the believer receives his life from Christ. A vital, lifegiving current flows from the Saviour to him. [Cf: The Youth's Instructor 07-13-99 para. 05] p. 691, Para. 4, [1899MS].

Man fell through disobedience, severing his life from the life of God. Christ stooped to take humanity, that through him man might gain eternal life. In the guise of humanity, Christ defeated the purpose of the enemy. But Satan has interposed between the sinful human being and the living source of power, so that it is impossible for man, of himself, to appropriate the circulating element of the divine nature. Unless man has a vital connection with God, he will pervert every blessing he receives, and employ every gracious gift as a weapon against the bountiful bestower. It is only as human beings receive Christ, that God can bless them. Thus only can they be elevated and placed on vantage ground. [Cf: The Youth's Instructor 07-13-99 para. 06] p. 691, Para. 5, [1899MS].

Christ stands at the head of humanity as its substitute and surety, to represent God to man, and, through his power, to cause a stream of spiritual life to flow earthward. The Sun of Righteousness, he desires to shine into the chambers of the mind, purifying and elevating the soul, that he may abide therein, and control the affections and emotions, bringing the entire being into conformity to his will. [Cf: The Youth's Instructor 07-13-99 para. 07] p. 692, Para. 1, [1899MS].

When the human being receives daily spiritual food from God, a blessed union is formed between earthly and heavenly intelligences. The believer is sustained by the life of Christ. Continually he receives blessings from the hand of God, and continually he imparts. "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." [Cf: The Youth's Instructor 07-13-99 para. 08] p. 692, Para. 2, [1899MS].

By receiving Christ we are made partakers of this nature. We live in him, and are enriched by the highest, fullest blessedness. This means a life hid with Christ in God, a life purified, exalted, devoted to the grandest, noblest purposes. This is indeed having eternal life. God himself is enthroned in the hearts of his people, who are his representatives. This great and unspeakable gift is offered to all. The

Jews would have made it a national blessing, confining it to themselves, but the Saviour proclaimed the truth that the bread of life is not confined to time or place, nation or people, but is free to all. Mrs. E. G. White. [Cf: The Youth's Instructor 07-13-99 para. 09] p. 692, Para. 3, [1899MS].

In the councils of heaven God said, "Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him." The Lord created man's moral faculties and his physical powers. All was a sinless transcript of himself. God endowed man with holy attributes, and placed him in a garden made expressly for him. Sin alone could ruin the beings created by the hand of the Almighty. [Cf: The Youth's Instructor 07-20-99 para. 01] p. 692, Para. 4, [1899MS].

The malice that Satan bore to God led him to form the purpose of destroying the Creator's work. But no sooner was Satan, as he supposed, wholly successful in placing Adam on his side, to work in unison with the fallen angels, than God interposed to rescue him. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Thus he showed to the heavenly universe and to the fallen world the value he placed on man. Not one jot nor tittle of his law could be changed to meet man in his fallen condition, and save him from eternal death. But God could give up his Son, to vindicate the honor of his law, and rescue the beings he had created. So Christ took upon himself the work of redemption, a work which it was impossible for angels to do. The Son of God was made an offering for sin. [Cf: The Youth's Instructor 07-20-99 para. 02] p. 692, Para. 5, [1899MS].

The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. In consequence of sin, the race was at enmity with God. At an infinite cost, and by a process mysterious to angels as well as to men, Christ assumed humanity. Hiding his divinity, laying aside his glory, he was born a babe in Bethlehem. In human flesh he lived the law of God, that he might condemn sin in the flesh, and witness to heavenly intelligences that the law was ordained to life, to insure the happiness, peace, and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe, is a testimony of condemnation to the disobedient, speaking death and not life. [Cf: The Youth's Instructor 07-20-99 para. 03] p. 692, Para. 6, [1899MS].

This is the mystery of godliness, that he who was equal with the Father should clothe his divinity with humanity, and laying aside all the glory of his office, descend step after step in the path of humiliation, enduring severe and still more severe abasement. Sinless and undefiled, he stood in the judgment hall to be tried, to have his case investigated and pronounced upon, by the very nation he had delivered from slavery. The Lord of glory was rejected and condemned, yea, spit upon. With contempt for what they regarded as his pretentious claims, men smote him in the face. These men will one day call upon the rocks and mountains to fall upon them, and hide them from the wrath of the Lamb. [Cf: The Youth's Instructor 07-20-99 para. 04] p. 693, Para. 1, [1899MS].

Pilate pronounced Christ innocent, declaring that he found no fault in

him. Yet to please the Jews, he commanded him to be beaten, and then delivered him up to suffer the cruel death of crucifixion. The Majesty of heaven was led as a lamb to the slaughter, and amid scoffs and jeers, ridicule and false accusation, he was nailed to the cross. The crowd, in whose hearts humanity seemed to be dead, sought to aggravate his sufferings by their revilings. But as a sheep before his shearers is dumb, he opened not his mouth. He was giving his life for the life of the world, that all who believed in him might gain immortality. [Cf: The Youth's Instructor 07-20-99 para. 05] p. 693, Para. 2, [1899MS].

Sweat drops of agony stand upon the Saviour's brow, while from his murderers are heard the words, "If thou be the Son of God, come down from the cross." He is about to speak. What will he say? From his pale, quivering lips come the words, "Father, forgive them; for they know not what they do." [Cf: The Youth's Instructor 07-20-99 para. 06] p. 693, Para. 3, [1899MS].

What an exhibition of divine love! Thus Christ proclaimed the good news of pardon, even to his murderers. On the cross he revealed the love of the unknown God. There is mercy for all. The most hardened sinner, if he repents, will be forgiven. [Cf: The Youth's Instructor 07-20-99 para. 07] p. 693, Para. 4, [1899MS].

"Behold the Lamb of God, which taketh away the sin of the world." Why, then, do those professing to believe in him show a hardness of heart, a lack of pity and love, which crucifies him afresh, and puts him to open shame? [Cf: The Youth's Instructor 07-20-99 para. 08] p. 693, Para. 5, [1899MS].

Had the people known God, they would not have thought they were doing him service by persecuting and putting to death the prophets. But they forgot their Creator; and waxing bold in their supposed superiority, they put to death him who alone was able to give them life. [Cf: The Youth's Instructor 07-20-99 para. 09] p. 693, Para. 6, [1899MS].

Christ's heart was pierced by a far sharper pain than that caused by the nails driven into his hands and feet. He was bearing the sins of the whole world, enduring our punishment, the wrath of God against transgression. His trial involved the fierce temptation of thinking that he was forsaken by God. His soul was tortured by the pressure of great darkness, lest he should swerve from his uprightness during the terrible ordeal. Unless there is a possibility of yielding, temptation is no temptation. Temptation is resisted when man is powerfully influenced to do a wrong action; and, knowing that he can do it, resists, by faith, with a firm hold upon divine power. This was the ordeal through which Christ passed. He could not have been tempted in all points as man is tempted, had there been no possibility of his failing. He was a free agent, placed on probation, as was Adam, and as is every man. In his closing hours, while hanging on the cross, he experienced to the fullest extent what man must experience when striving against sin. He realized how bad a man may become by yielding to sin. He realized the terrible consequence of the transgression of God's law; for the iniquity of the whole world was upon him. [Cf: The Youth's Instructor 07-20-99 para. 10] p. 693, Para. 7, [1899MS].

Reason, lost in an unfathomable depth of wonder and amazement, would question the truthfulness of such a history; but faith accepts the

inspired record. It is true, and it would be blasphemy to attempt a denial. By giving his only begotten Son to die on the cross, God has shown us the estimate he places on the human soul. All that the world admires, all that it calls precious, sinks into insignificance when placed in the balance with one soul; for a priceless ransom has been paid for that soul. All heaven was given in one gift. [Cf: The Youth's Instructor 07-20-99 para. 11] p. 694, Para. 1, [1899MS].

Christ is the representative of God to man, and the representative of man to God. He came to this world as man's substitute and surety, and he is fully able to save all who repent and return to their allegiance. Because of his righteousness, he is able to place man on vantage ground. Christ our Passover has been sacrificed for us. He gave his precious, sinless life to save guilty human beings from eternal ruin, that through faith in him they might stand guiltless before the throne of God. What return have we made for his great sacrifice? Mrs. E. G. White. [Cf: The Youth's Instructor 07-20-99 para. 12] p. 694, Para. 2, [1899MS].

The youth need to be instructed, carefully and prayerfully, that they may build their characters upon the abiding foundation. The reason so many make grievous blunders is that they do not heed the teachings of experience. The counsel of parents and teachers is lost upon them, and they yield to the temptations of the enemy. God loves the youth. He sees in them great possibilities for good, if they will realize their need of Christ, and build upon the sure foundation. He also knows their trials. He knows that they will have to battle against the powers of darkness, that strive to gain control of the human mind; and he has opened the way by which young men and young women may become partakers of the divine nature. The good they may accomplish by uniting themselves to Christ they will never know until, as overcomers, they enter the kingdom of Christ. [Cf: The Youth's Instructor 07-27-99 para. 01] p. 694, Para. 3, [1899MS].

Character does not come by chance. It is not determined by one outburst of temper, one step in the wrong direction. It is the repetition of the act that causes it to become habit, and molds the character either for good or for evil. Right characters can be formed only by persevering, untiring effort, by improving every entrusted talent and capability to the glory of God. Instead of doing this, many allow themselves to drift wherever impulse or circumstances may carry them. This is not because they are lacking in good material, but because they do not realize that in their youth God wants them to do their very best. If the youth today would stand as Daniel stood, they must put to the stretch every spiritual nerve and muscle. The Lord does not desire that they shall remain novices. He wishes them to reach the highest point of excellence. He desires them to reach the very highest round of the ladder, that they may step from it into the kingdom of God. [Cf: The Youth's Instructor 07-27-99 para. 02] p. 694, Para. 4, [1899MS].

The youth who leave their homes, and are no longer under the watch care of their parents, are to a large extent left to choose their own associates. They should remember that the eye of their Heavenly Father is upon them, and that he sees their every necessity, their every temptation. There are always to be found in schools some youth who, by their course of action, reveal that their minds are cast in an inferior

mold. Through unwise training in childhood, they have developed one-sided characters; and as they have advanced in years, these defects have remained to mar their experience. By precept and example, these souls lead astray those who are weak in moral power. [Cf: The Youth's Instructor 07-27-99 para. 03] p. 694, Para. 5, [1899MS].

Time is golden, dear youth. You must not imperil your souls by sowing wild oats. You can not afford to be careless in regard to the companions you choose. Dwell upon that which is noble in the characters of others, and these traits will become to you a moral power in resisting the evil and choosing the good. Set your mark high. Your parents and teachers, who love and fear God, may follow you with their prayers day and night, they may entreat and warn you; but all this will be in vain if you choose reckless associates. If you see no real danger, and think you can do right as well as wrong, just as you choose, you will not discern that the leaven of wickedness is insidiously tainting and corrupting your mind. [Cf: The Youth's Instructor 07-27-99 para. 04] p. 695, Para. 1, [1899MS].

Christ was afflicted, insulted, abused; on the right hand and on the left he was assailed by temptation, yet he sinned not, but presented to God a perfect obedience, that was entirely satisfactory. By this he removed forever every semblance of excuse for disobedience. He came to show man how to obey, how to keep all the commandments. He lay hold of divine power, and this is the sinner's only hope. He gave his life that man might be a partaker of the divine nature, having escaped the corruption that is in the world through lust. "Behold the Lamb of God, which taketh away the sin of the world." [Cf: The Youth's Instructor 07-27-99 para. 05] p. 695, Para. 2, [1899MS].

God has given the youth talents to improve for his glory; but many apply these gifts to unsanctified, unholy purposes. Many have abilities which, if cultivated, would yield a rich harvest of mental, moral, and physical acquirements. But they do not stop to consider. They do not count the cost of their course of action. They encourage a recklessness and folly that will not listen to counsel or reproof. This is a terrible mistake. Young men would be sober minded if they realized that God's eye is upon them, that angels of God are watching the development of character, and weighing moral worth. Mrs. E. G. White. [Cf: The Youth's Instructor 07-27-99 para. 06] p. 695, Para. 3, [1899MS].

I appeal to the youth. Consider your ways. Take time to think. Weigh your actions, and see what advantage it will be to you to serve the purposes of Satan, and do his pleasure. In doing this, you dishonor God, and grieve the dear Redeemer, who has paid the ransom for you by dying on the cross of Calvary. No power will be sufficient for you, compassed as you are by temptation, until Christ dwells in the heart by faith. Then you will make him your daily pattern, practising his virtues. You need to cherish that faith which works by love and purifies the soul. This faith will be revealed in your life when you make Christ your personal Saviour. As you cast your helpless soul on Christ, you will receive pardon for past transgression; and the truth, brought into the sanctuary of the soul, will transform the whole character. [Cf: The Youth's Instructor 08-03-99 para. 01] p. 695, Para. 4, [1899MS].

No youth can withstand the temptations of Satan if the truth, with its

purifying, uplifting power, is not abiding in the heart. Truth has a correcting influence upon the life. It is a divine sentinel, keeping watch in your souls, and rousing to action against Satan's assaults. Under the divine influence of truth, the mind will be strengthened, the intellect invigorated, and there will be a growing up in the knowledge of the only true God, and Jesus Christ, whom he has sent. Do not tarnish the truth by indulging in habits and practises that are inconsistent with its holy character, but hold it as a treasure of highest value. [Cf: The Youth's Instructor 08-03-99 para. 02] p. 695, Para. 5, [1899MS].

If you would resist the temptations around you, you need to be sure that you are on the Lord's side, serving in the army of Prince Emmanuel. The Lord desires you to understand the position you occupy as sons and daughters of the Most High, children of the Heavenly King. He desires you to live in close connection with him. Cut away from everything frivolous. [Cf: The Youth's Instructor 08-03-99 para. 03] p. 696, Para. 1, [1899MS].

Do not think you must indulge in this pleasure and in that. Determine that you will be on the Lord's side. If you will stand under the bloodstained banner of Prince Emmanuel, faithfully doing his service, you need never yield to temptation; for One stands by your side who is able to keep you from falling. Every youth is granted a probation, in which to form a character for the future, immortal life. Precious, golden moments these will be to you if you improve them according to the light God is permitting to shine upon you from his throne. While every grain of knowledge which parents and teachers are giving you should be carefully cherished, you are to bear in mind that there is a deeper teaching than any that human beings can give. Christ is the greatest Teacher the world has ever known. He must dwell in the heart by living faith. Then his Spirit will be through you a vitalizing power. [Cf: The Youth's Instructor 08-03-99 para. 04] p. 696, Para. 2, [1899MS].

Will the youth turn their faces heavenward? Will they open the chambers of the mind to the Sun of Righteousness? Will they throw open the door of the heart, and welcome Jesus in? What beauty of character shone forth in the daily life of Christ! He is to be our pattern. There is a great work to be done in fashioning the character after the divine similitude. The grace of Christ must mold the entire being, and its triumph will not be complete until the heavenly universe shall witness habitual tenderness of feeling, Christlike love, and holy deeds in the deportment of the children of God. Mrs. E. G. White. [Cf: The Youth's Instructor 08-03-99 para. 05] p. 696, Para. 3, [1899MS].

The Eden home of our first parents was prepared for them by God himself. When he had furnished it with everything that man could desire, he said: "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them." [Cf: The Youth's Instructor 08-10-99 para. 01] p. 696, Para. 4, [1899MS].

We have here revealed to us the truth concerning the origin of man.



These words prove how false is the invention of Satan, which has been reiterated by man, that the human race has been developed, stage by stage, from the lowest order of animals. This is one of the deceptions by which Satan seeks to lower in the eyes of man God's great work of creation. [Cf: The Youth's Instructor 08-10-99 para. 02] p. 696, Para. 5, [1899MS].

God said, "Let us make man in our image." He gave to the work of his hands not only a form resembling his own, but a mind capable of comprehending divine things. His understanding, his memory, his imagination, every faculty of man's mind, reflected the image of God. In disposition and heart he was qualified to receive heavenly instruction. He possessed a right understanding, a true knowledge of his Creator, of himself, his duty, his obligations in respect to the law of God. His judgment was uncorrupted, unbiased, and disposed to obedience and affection, regulated according to reason and truth. He was capable of enjoying to the utmost capacity the good gifts of God. Everything upon which he looked was transporting to his senses; every sound was as music in his ears. Yet he was not placed beyond the reach of temptation. He stood as the representative of the human race, a free moral agent. [Cf: The Youth's Instructor 08-10-99 para. 03] p. 696, Para. 6, [1899MS].

The Lord was pleased with this last and noblest of all his creatures, and designed that he should be the perfect inhabitant of a perfect world. But it was not his purpose that man should live in solitude. He said: "It is not good that the man should be alone; I will make him a help meet for him." So God created Eve, and gave her to Adam as a companion. [Cf: The Youth's Instructor 08-10-99 para. 04] p. 697, Para. 1, [1899MS].

Thus marriage was instituted. God himself united the holy pair; and this first marriage is an example of what all marriages should be. God gave the man one wife. Had he deemed it best for man to have more than one wife, he could as easily have given him two; but he sanctioned no such thing. Wherever polygamy is practised, it is against our Heavenly Father's wise arrangement. Under this practise the race degenerates, and all that makes married life elevated and ennobling is blasted. [Cf: The Youth's Instructor 08-10-99 para. 05] p. 697, Para. 2, [1899MS].

Immature marriages are productive of a vast amount of the evils that exist today. Neither physical health nor mental vigor is promoted by a marriage that is entered on too early in life. Upon this subject altogether too little reason is exercised. Many youth act from impulse. This step, which affects them seriously for good or ill, to be a lifelong blessing or curse, is too often taken hastily, under the impulse of sentiment. Many will not listen to reason or instruction in the matter. They are unwilling to consider this subject from a Christian point of view. [Cf: The Youth's Instructor 08-10-99 para. 06] p. 697, Para. 3, [1899MS].

The marriages formed by students at school are not right nor proper. Young boys and girls, unfitted in every way to bear life's responsibilities, do not guard their affections; and many who are too young to take care of themselves, too young to know their own minds, who have never been tested as to whether they can make home happy, and support themselves, assume the responsibilities of married life. [Cf:

The Youth's Instructor 08-10-99 para. 07] p. 697, Para. 4, [1899MS].

Many mothers have gone into the grave because the son or daughter, who heretofore had been respectful and obedient, would not be advised with reference to this important relation. The youth take this step regardless of the counsel of parents and friends, and heedless of the approval of God. His command, "Honor thy father and thy mother," is disregarded, and so his promise can not be fulfilled. His blessing can not rest upon those who pursue this course of reckless willfulness. The minister of Christ may seek to warn them of their danger; but a bewitching power draws them away from the very ones who would do them good, and they determine to follow their own inclinations. [Cf: The Youth's Instructor 08-10-99 para. 08] p. 697, Para. 5, [1899MS].

The world is full of misery and sin today in consequence of ill-assorted marriages. In many cases it takes only a few months for husband and wife to realize that their dispositions can never blend; and the result is that discord prevails in the home, where only the love and harmony of heaven should exist. By contention over trivial matters, a bitter spirit is cultivated. Open disagreements and bickering bring inexpressible misery into the home, and drive asunder those who should be united in the bonds of love. Thus thousands have sacrificed themselves, soul and body, by unwise marriages, and have gone down in the path of perdition. [Cf: The Youth's Instructor 08-10-99 para. 09] p. 697, Para. 6, [1899MS].

It is a dangerous thing to form a worldly alliance. Satan well knows that the hour which witnesses the marriage of many young men and women closes the history of their religious experience and usefulness. For a time they may make an effort to live a Christian life, but all their strivings are made against a steady influence in the opposite direction. Once they felt it a privilege to speak of their joy and hope; but soon they become unwilling to make this a subject of conversation, knowing that the one with whom they have linked their destiny takes no interest in these things. Thus Satan insidiously weaves about them a web of skepticism, and faith in the precious truth dies out of the heart. [Cf: The Youth's Instructor 08-10-99 para. 10] p. 698, Para. 1, [1899MS].

It is Satan's studied effort to secure the youth in sin; for then he is sure of the man. The enemy of souls is filled with intense hatred against every endeavor to influence the youth in the right direction. He hates everything that will give correct views of God and of Christ. His efforts are especially directed against those who are placed in a position favorable for receiving light from heaven; for he knows that any movement on their part to come into connection with God will give them power to resist his temptations. As an angel of light he comes to the youth with his specious devices, and too often succeeds in winning them, step by step, from the path of duty. [Cf: The Youth's Instructor 08-10-99 para. 11] p. 698, Para. 2, [1899MS].

Young persons who are thrown into one another's society may make their association a blessing or a curse. They may edify, strengthen, and bless one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert only a demoralizing influence. The youth who finds joy and happiness in reading the word of God and in the hour of

prayer, will be constantly refreshed by drafts from the fountain of life. He will attain a height of moral excellence and a breadth of thought that others can not conceive of. Communion with God encourages good thoughts, noble aspirations, clear perception of truth, and lofty purposes of action. Those who connect with God will be acknowledged by him as his sons and daughters. They will reach higher and still higher, obtaining clearer views of God and of eternity, until the Lord can make them channels of light and wisdom to the world. [Cf: The Youth's Instructor 08-10-99 para. 12] p. 698, Para. 3, [1899MS].

Jesus will be the helper of all who will put their trust in him. Those who are connected with Christ have happiness at their command. They follow in the path where their Saviour leads, for his sake crucifying the flesh, with the affections and lusts. These persons build their hope upon Christ, and the storms of life are powerless to sweep them from the sure foundation. Mrs. E. G. White. [Cf: The Youth's Instructor 08-10-99 para. 13] p. 698, Para. 4, [1899MS].

A character formed after the divine likeness is the only treasure that a man can take from this world to the next. I would urge the youth to regard every moment of time as golden. Do not waste it in indolence, do not spend it in folly, but use it in grasping higher treasures. Cultivate the thoughts and expand the soul by refusing to allow the mind to be filled with unimportant matters. Secure every advantage within your reach for strengthening the intellect. Do not rest satisfied with a low standard. Be not content until, by faithful endeavor, watchfulness, and earnest prayer, you have secured the wisdom that is from above. Thus you may gain an influence over other minds, which will enable you to lead them in the path of uprightness and holiness. This is your privilege. [Cf: The Youth's Instructor 08-17-99 para. 01] p. 698, Para. 5, [1899MS].

Cherish every ray of light you can obtain by searching the word of God. Take up your God given work today, and see how much good you can accomplish in the strength of Christ. Make God your counselor. Discipline and control the mental faculties. Self-control is a power which all may possess. It is gained by placing the will wholly on the side of God, taking the divine will for your will. [Cf: The Youth's Instructor 08-17-99 para. 02] p. 699, Para. 1, [1899MS].

Christ remembered our nature in the requirements he made. He took our nature upon himself, and brought to man moral power to combine with human effort. He would conform us to his authority, that we may know his will. He can and will, if we submit to him, fill the chambers of the mind and the recesses of the soul with his Spirit. Then our will is in perfect harmony with the divine will. Our spirit may be so identified with his Spirit that in thought and aim we shall be one with him. Then Satan will no longer control us. Christ is our Leader, and his true followers like to keep in step with him. He speaks, and they obey his voice. His people are made willing in the day of his power. [Cf: The Youth's Instructor 08-17-99 para. 03] p. 699, Para. 2, [1899MS].

The Lord's claims extend to our words and actions. Even the thoughts must be brought into captivity to Christ. Then the whole life is a witness for the right. God's true servants subordinate every act to the universal law of obedience. "Lord, what wilt thou have me to do?" is

the inquiry of the soul. They keep their eyes directed heavenward, that they may be approved of God, workmen that need not to be ashamed. They maintain a watching, praying attitude. They remember the words, "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." Thus Enoch walked with God, constantly realizing his accountability. [Cf: The Youth's Instructor 08-17-99 para. 04] p. 699, Para. 3, [1899MS].

The intellectual, moral, and physical faculties are to be equally cultivated and improved, that we may reach the highest standard in the attainment of knowledge. Education is one-sided unless the whole of the human machinery is used. Those who are fitting themselves for ministers or teachers need to combine physical and mental labor. The intellect must not be allowed to become inactive. The mind must work, else it will become feeble, and will lose the power to think. It is not the length of time spent in acquiring an education that fits a man for a position of influence and responsibility. It is working with earnest effort to cultivate the talents, to wrestle with new problems. God has given us our reasoning powers for a high and holy purpose, that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Our faculties were given us to be improved, not to remain unused. He who knows of the goodness and mercy and love of Jesus Christ should make them known to his fellow men; for this knowledge is given to be imparted. The mental faculties are to be aroused to earnest activity. God designs that the youth shall consecrate all their gifts to their Creator. By a right use of their talents they may link themselves by a golden chain to the higher world. They may become partakers of the divine nature. [Cf: The Youth's Instructor 08-17-99 para. 05] p. 699, Para. 4, [1899MS].

Daniel of sacred history was but a youth when with his friends he was taken captive to Babylon. But he stands before the heavenly universe, before the worlds unfallen, and before a rebellious world, as a bright example of what the grace of God can do for man. The Lord purposed what Daniel should do; and Daniel gave himself up, with all his energies, to carry out the plan of his Creator. It was not his choice to be exposed to the profligacy, the gluttony, and the spendthrift habits of that heathen nation. But he set his heart, while there, to serve the Lord. He cooperated with God. He stood under Christ's banner as a loyal subject of the heavenly King. As he educated himself to reach the highest standard, he carried with him the fragrance of Christ's righteousness. He was kind and submissive, he made friends with those who had charge over him; yet he would not swerve one inch from pure, true, righteous principles. He was willing to meet all the requirements of those who had rule over him, when he could do this consistently; but all the kings of the earth, all the nobles, all those in power, could not lead him to do one act that would mar his character. He was determined to be true to his God, and God calls him "a man greatly beloved." [Cf: The Youth's Instructor 08-17-99 para. 06] p. 699, Para. 5, [1899MS].

To every human being, life should be a serious problem. The character formed in this world determines the destiny for eternity. The element of value in the life in this world will be of value in the world to come. Our future is determined by the way in which we now allow ourselves to be influenced. If we cherish hereditary and cultivated tendencies to wrong, indulging appetite and passion, we can never enter

the kingdom of God. But if we strive to repress evil inclinations, if we are willing to be governed by the Spirit of Christ, we are transformed. We take Christ's yoke upon us, and learn his way. Thus we become strengthened, as were Joseph, Samuel, and Daniel. We show that we are God's husbandry, God's building, and that we are using only solid timbers in our character building. Mrs. E. G. White. [Cf: The Youth's Instructor 08-17-99 para. 07] p. 700, Para. 1, [1899MS].

Through the apostle John, God sends the message to his people in these days: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear, and anoint thine eyes with eyesalve, that thou mayest see." [Cf: The Youth's Instructor 08-24-99 para. 01] p. 700, Para. 2, [1899MS].

God's people are in danger of being separated from the Sun of Righteousness. "This is the will of God," the apostle says, "even your sanctification." This sanctification means perfect love, perfect obedience, entire conformity to the will of God. We are to be sanctified to him through obedience to the truth. Our conscience must be purged from dead works to serve the living God. If our lives are conformed to the life of Christ through the sanctification of mind, soul, and body, our example will have a powerful influence on the world. We are not perfect; but it is our privilege to cut away from the entanglement of self and sin, and go on unto perfection. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Great possibilities, high and holy attainments, are placed within the reach of all who have true faith. Shall we not anoint our eyes with eyesalve, that we may discern the wonderful things God has for us? [Cf: The Youth's Instructor 08-24-99 para. 02] p. 700, Para. 3, [1899MS].

Paul's sanctification was a constant conflict with self. "I die daily," he said. Every day his will and his desires conflicted with duty and the will of God. But instead of following inclination, he did the will of God, however unpleasant and crucifying to his nature. If we would press forward to the mark of our high calling in Christ Jesus, we must show that we are emptied of all self, and supplied with the golden oil of grace. God is dealing with us through his providence. From eternity he has chosen us to be his obedient children. He gave his Son to die for us, that we might be sanctified through obedience to the truth, cleansed from all the littleness of self. Now he requires of us a personal work, a personal self-surrender. We are to be controlled by the Holy Spirit. God can be honored only when we who profess to believe in him are conformed to his image. We are to represent to the world the beauty of holiness, and we shall never enter the gates of the city of God until we perfect a Christlike character. If we, with trust in God, strive for sanctification, we shall receive it. Then, as witnesses for Christ, we may make known what the grace of God has wrought in us. [Cf: The Youth's Instructor 08-24-99 para. 03] p. 700, Para. 4, [1899MS].

God is leading out a people to stand in perfect unity upon the platform of eternal truth. Christ gave himself for the world, that he might "purify unto himself a peculiar people, zealous of good works." This refining process is designed to purge his people from all unrighteousness and the spirit of discord and contention, that they may build up instead of tearing down, and consecrate their energies to the great work before them. God designs that his people shall come into the unity of the faith. In his prayer for his followers Christ said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." [Cf: The Youth's Instructor 08-24-99 para. 04] p. 701, Para. 1, [1899MS].

This touching and wonderful prayer reaches down the ages even to our day, for his words were: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." With persevering earnestness we are to work out this prayer, pressing onward and upward, and reaching Christ's standard of holiness. We are laborers together with God, and we must work in harmony with one another and with him. [Cf: The Youth's Instructor 08-24-99 para. 05] p. 701, Para. 2, [1899MS].

The Lord takes no pleasure in seeing us spiritually weak. "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. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We who have named the name of Christ must awake from our indifferent, self-satisfied condition. God's people must have a fixed purpose. They will never be holy until they put all the energy of their being into the work of conforming to the will of God. [Cf: The Youth's Instructor 08-24-99 para. 06] p. 701, Para. 3, [1899MS].

"This is the will of God concerning you, even your sanctification." Is it your will also? Your sins may be as mountains before you; but if you humble your heart and confess your sins, trusting in the merits of a crucified and risen Saviour, he will forgive, and will cleanse you from all unrighteousness. With intensity of desire, long after God, yea, pant after him, as the hart pants after the water brooks. As your soul yearns after God, you will find more and still more of the unsearchable riches of his grace. As you contemplate these riches, you will come into possession of them, and reveal the merits of a Saviour's sacrifice, the protection of his righteousness, his inexpressible love, the fulness of his wisdom, and his power to present you before the Father without spot or wrinkle or any such thing. Those who accept of this salvation will bear the testimony: "We have redemption through his blood." "The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death." "We are more than conquerors through him that loved us." Mrs. E. G. White. [Cf: The Youth's

Instructor 08-24-99 para. 07] p. 701, Para. 4, [1899MS].

True education is to know and to do the will of God. This education is as lasting as eternity. The Bible is to be our textbook; for true religion is the foundation of all true education. Intellectual training can never safely be disconnected from religion; and with the study of books, manual training is to be combined, that the mind may be correctly balanced, and solidity be given to brain, bone, and muscle. This world is our preparatory school. The school and the college are necessary for the development of the mind and the formation of the character. But the cultivation of the intellect alone, apart from a moral and religious education, has a baleful influence. The man who neither loves nor fears God may reach dazzling heights in intellectual attainments, and yet use his acquired knowledge to war against his Maker. If men accept the Lord God of heaven as their teacher, will they not gain the best kind of knowledge, for this world as well as for the next? Mental strength comes alone from a knowledge of the laws that God has established in nature and in the human structure. We must be obedient to these laws, or our lives will be a failure. [Cf: The Youth's Instructor 08-31-99 para. 01] p. 702, Para. 1, [1899MS].

Under the controlling influence of Christ, the human intellect can achieve wonderful things. The youth should be encouraged to reach the highest standard of intellectual acquirement. If the fear and knowledge of God are made first, there is no danger that the student will soar too high. The knowledge of God, the understanding of his will in his word, as far as human minds may grasp it, incorporated into the thoughts and woven into the character, will make efficient men and women. The study of the word of God will enable us to do his work intelligently and acceptably. The mind will be enriched, enlarged, and broadened. Those who thus constantly study the Word will go upward and forward toward the highest standard, because they are partakers of the divine nature. [Cf: The Youth's Instructor 08-31-99 para. 02] p. 702, Para. 2, [1899MS].

Daniel was closely connected with the source of all wisdom, and this was to him more precious than the gold of Ophir. He kept his religious training on an equality with the advantages that were given him for becoming a wise and learned man. He used his entrusted capital aright. He was aroused by the situation in which he found himself in the king's court. He cooperated with God in the use of every power that had been given him, and we read: "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." Daniel was connected with God, and the secrets of the Most High were opened to him; for God is with those that fear him. "And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Continual growth in religious wisdom and intelligence did not in any way disqualify these youth for the faithful discharge of the important duties assigned them in the kingdom of Babylon. God gave them his wisdom and knowledge for the perfecting of a thorough education. [Cf: The Youth's Instructor 08-31-99 para. 03] p. 702, Para. 3, [1899MS].

Let children and youth be given true education. Teach them to give God their entire devotion; for they are wholly dependent on him in this life, and for the future, immortal life. The knowledge of truth is the nutrition that the soul needs, in order to be prepared to act as wise a part as did Daniel and his associates. Every time the conscience is violated, sin is committed, for which the wrongdoer must suffer the sure result. The penalty of sin is death. With persevering effort and patient forbearance, children must be taught that the fear of the Lord is the beginning of wisdom. When very young, they may be taught the statutes and commands of God. The thoughts and sentiments of his law are to be interwoven with their knowledge of the sciences. A true knowledge of the word of God is the only true scientific education. [Cf: The Youth's Instructor 08-31-99 para. 04] p. 702, Para. 4, [1899MS].

We can not afford to separate spiritual from intellectual training. Well may parents dread intellectual greatness for their children unless it is balanced by a knowledge of God and his ways. It is of great importance that the youth take with them from school an intelligent love for God and his truth. This lies at the foundation of all true knowledge. We are in a world subject to disease and death. He who during his lifetime serves God faithfully has the assurance that he will come forth from the grave to a glorious immortality. Of such a one it may indeed be said, "It is well with his soul." In every school in our land the Lord God of Israel should be exalted, revered, and honored. In the place of unsanctified rivalry for earthly honor, the highest ambition of students should be to go forth strengthened, established missionaries for God, educators who can teach what they have learned. [Cf: The Youth's Instructor 08-31-99 para. 05] p. 703, Para. 1, [1899MS].

Goodness alone is true greatness. With persevering faith, teachers are to hold to the infinite One, saying, as did Jacob, "I will not let thee go, except thou bless me." Education is not perfect unless the body, the mind, and the heart are equally educated. Students who go from school with this education will draw to Christ not only men and women, but children and youth. These need to learn to discipline self; to take up the duties nearest them; and then, however unpleasant the work may seem, to advance steadily. When they learn what constitutes them true children of God, a work will be done that Satan himself can not undo nor make of none effect. He who opens his heart to receive true education receives power from God to impart light to others. Mrs. E. G. White. [Cf: The Youth's Instructor 08-31-99 para. 06] p. 703, Para. 2, [1899MS].

Christ employed the things of nature to illustrate divine truth. He bade them speak that men might heed the voice of God. He used as object lessons the flowers he had created and the things of the animal world. Under his teaching, nature utters her voice to declare the wonderful works of God, and to reprove man's unbelief and his forgetfulness of his constant dependence upon the Creator. [Cf: The Youth's Instructor 09-14-99 para. 01] p. 703, Para. 3, [1899MS].

"Take no thought for your life," Christ said, "what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather



into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" Consider the ravens. They neither sow nor reap; but they act the part God designed them to act, and he takes care of them. And will not that God who has given man all that he has, keep him in health and strength if he complies with the conditions by obedience to the laws of his being? [Cf: The Youth's Instructor 09-14-99 para. 02] p. 703, Para. 4, [1899MS].

"Which of you by taking thought can add one cubit unto his stature?" Christ asked. "And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Let the lily, beautifully tinted and gracefully formed by the great Master Artist, surpassing in its loveliness the artificial adorning of Solomon, teach us the lesson of simplicity and faith. [Cf: The Youth's Instructor 09-14-99 para. 03] p. 703, Para. 5, [1899MS].

The lesson book of nature is open to all. When men and women cease trying to counter work the purposes of divinity, when they place themselves under the discipline of grace, they will see that they have a work to do in becoming conversant with plant and animal life. If less time were devoted to the preparation of elaborate meals for the gratification of appetite, and more in the contemplation of God's works in nature, men and women would be better fitted to serve their Creator. [Cf: The Youth's Instructor 09-14-99 para. 04] p. 704, Para. 1, [1899MS].

God has entrusted human beings with talents. He has given men and women intellect, that they may study his dealings with them. All have the privilege of knowing the only true God, whom to know aright is life eternal. Shall we, then, follow our own inclinations, and indulge our inherited and cultivated tendencies to wrong, without reference to God's word? The birds of the air, guided by instinct, are obedient to the laws that govern their life; but the beings formed in God's image fail to honor him by obeying his laws. By disregarding the laws that govern the human organism, they disqualify themselves for serving God. God warns them to beware how they dishonor him by breaking the laws that govern their bodies; but habit is strong, and they will not heed. [Cf: The Youth's Instructor 09-14-99 para. 05] p. 704, Para. 2, [1899MS].

The swallow and the crane observe the changes of the season. To find a suitable clime, they migrate from one country to another, as God designed they should. But men and women sacrifice life and health in seeking to gratify appetite. In their desire to accumulate earthly treasure, they forget the Giver of all their blessings. They abuse their health, and use their powers to carry out their unsanctified, ambitious projects. Their days are filled with pain of body and disquietude of mind because they are determined to follow wrong habits and practises. They sacrifice health, peace, happiness, to their ignorance. [Cf: The Youth's Instructor 09-14-99 para. 06] p. 704, Para. 3, [1899MS].

The wise man addresses the indolent in these words: "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her

fruit in the harvest." [Cf: The Youth's Instructor 09-14-99 para. 07] p. 704, Para. 4, [1899MS].

The habitations that the ants build for themselves show wonderful skill and perseverance. Only one little grain at a time can they handle, but by diligence and perseverance they accomplish wonders. Solomon points to their industry as a reproach to those who waste their hours in sinful idleness, or in practises that corrupt soul and body. The ant prepares for future seasons. Many who are gifted with reasoning powers entirely disregard this lesson, and fail entirely to prepare for the future life. [Cf: The Youth's Instructor 09-14-99 para. 08] p. 704, Para. 5, [1899MS].

Stones have frequently been used as memorials of God's dealing with his people. Joshua, knowing that the time of his service as the visible leader of the children of Israel was about to end, gathered the people together, and caused them to renew their covenant with their Maker. Then he "wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the Lord, which he spake unto us. It shall be therefore a witness unto you, lest ye deny your God." [Cf: The Youth's Instructor 09-14-99 para. 09] p. 704, Para. 6, [1899MS].

None have an excuse for misusing their powers. Such misuse robs God of the service he demands. By creation and by redemption, man is the Lord's. The qualities with which he has been endowed show how high an estimate the Lord places on human beings. He has given every man his work. Every youth, every child, has a work to do in accordance with the Lord's revealed will. No one can waste his opportunities and privileges without robbing God. How can we ignore the responsibilities that rest upon us? The sun, the moon, the stars, the rocks, the flowing stream, the broad, restless ocean, all teach lessons that we would do well to heed. Shall we not learn from God's great book of nature that he bestows his love, mercy, and grace on us every moment of our lives, that we, in turn, may serve him and our fellow men? Mrs. E. G. White. [Cf: The Youth's Instructor 09-14-99 para. 10] p. 705, Para. 1, [1899MS].

Christ took upon him the form of sinful man, clothing his divinity with humanity. But he was holy, even as God is holy. He was the sin bearer, needing no atonement. Had he not been without spot or stain of sin, he could not have been the Saviour of mankind. One with God in purity and holiness, he was able to make a propitiation for the sins of the world. [Cf: The Youth's Instructor 09-21-99 para. 01] p. 705, Para. 2, [1899MS].

Christ has declared our position. "He that followeth me," he says, "shall not walk in darkness, but shall have the light of life." He is the light of the world. Through him light shines amid moral darkness. He is the bright and morning star. He is the Sun of Righteousness, the brightness of the Father's glory. He is "the true Light, which lighteth every man that cometh into the world." [Cf: The Youth's Instructor 09-21-99 para. 02] p. 705, Para. 3, [1899MS].

A physician, a healer, Christ came to restore the moral image of God.

This is the covenant, the pledge, that if we come to him, renouncing our own ways and works, we shall receive the imputed righteousness of Christ. As man works out his own salvation, God works with him, to will and to do of his good pleasure. Those in whose hearts he abides are made all light in the Lord. The presence of the Saviour is apparent. Good and pleasant words reveal the Holy Spirit's influence. Sweetness of temper is manifested. There is no angry passion, no obstinacy, no evil surmising. There is no hatred in the heart. [Cf: The Youth's Instructor 09-21-99 para. 03] p. 705, Para. 4, [1899MS].

Faith is genuine only when it works by love and purifies the soul. Self must be crucified, else sin will remain to defile the whole being. The Cain spirit must not be allowed to enter the heart; for the hatred it brings is next of kin to murder. Man can not enjoy divine blessings unless he shows love to God and to his neighbor. He has lost God's favor by sin, and can not be saved unless Christ takes away his sin. The moral image of God can not be restored in him while he cherishes his own image; for this means defilement. He must work diligently for the right, if he desires to see the restoration of the divine image. [Cf: The Youth's Instructor 09-21-99 para. 04] p. 705, Para. 5, [1899MS].

Christ is a complete Saviour. It was a perfect sacrifice that he offered on Calvary's cross, that man might have a full and complete sanctification. Wonderful is the provision that he has made, yet many who claim to believe have only a nominal faith. Their profession does not convert them. They have not surrendered all to Christ. They have not opened the door of the heart to welcome him as a heavenly guest. They love themselves and their own ways, failing to realize that their ways, their words, and their characters are opposed to God. Such can never reach perfection unless they see themselves as they are. If the natural disposition is not changed, if it remains as it was before Christ spoke to them, they are lukewarm, neither cold nor hot. Christ says to them, "Because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." I can not plead in your behalf; for you have no desire for my glory. [Cf: The Youth's Instructor 09-21-99 para. 05] p. 705, Para. 6, [1899MS].

Many professed Christians have never seen the Way, the Truth, and the Life. This is why there is so little genuine sanctification. One safeguard after another is removed from the sanctuary of the conscience. The failure to overcome, leaves the soul unguarded. Evil habits, unresisted, strengthen into chains of steel, binding the whole man. [Cf: The Youth's Instructor 09-21-99 para. 06] p. 706, Para. 1, [1899MS].

Slipshod religion is a dangerous thing, in the home or in the church; and to educate the mind to look for defects in others unfits the soul for communion with God. This is the leaven of evil. The very act of looking for evil in others develops defects in those who look. These would be alarmed could they see the facts that are registered against them in the books of heaven. The man with the beam in his own eye thinks he has discovered a mote in his brother's eye. But the very discovery of the mote is the sign of the beam. Christ says to us: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's

eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye, and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." Mrs. E. G. White. [Cf: The Youth's Instructor 09-21-99 para. 07] p. 706, Para. 2, [1899MS].

Shall we choose darkness rather than light because the light shows us our sins and reproves us? Shall we refuse to come to the light, lest our deeds shall be made manifest? When the truth controls the life, there is purity, freedom from sin. The glory, the fulness, the completeness, of the gospel plan is fulfilled in the life. The light of truth irradiates the soul temple. The understanding takes hold of Christ. The light is not hated because it reproves and warns, but it is accepted and rejoiced in. [Cf: The Youth's Instructor 09-28-99 para. 01] p. 706, Para. 3, [1899MS].

Christ declared, "I, if I be lifted up from the earth, will draw all men unto me." If man's will is submitted to the will of God, the man, though a sinner, will be drawn to Christ. He will realize something of the love manifested by God when he gave his Son to die on Calvary's cross, to bring life and immortality within the reach of men. The acceptance of the Saviour brings perfect peace, perfect love, perfect assurance. The beauty and fragrance of the Christlife, revealed in the character, testifies that God has indeed sent his Son into the world. No other power could bring about so marked a change in a man's words, spirit, and actions. [Cf: The Youth's Instructor 09-28-99 para. 02] p. 706, Para. 4, [1899MS].

Without Christ the heart of man is cold. But when one feels his need of the Sun of Righteousness; when he comes to Jesus, saying, Lord, I am sinful, unworthy, helpless; save me, or I perish, he is accepted in the Beloved, and his heart is warmed by the rays of divine love. By this sincere coming to Christ, he opens the door to him who has long been saying: "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He is accepted, and he knows what it means to sit together in heavenly places in Christ Jesus. God says, Let there be light; and there is light. The soul possesses an abiding Christ, who is the light of life. [Cf: The Youth's Instructor 09-28-99 para. 03] p. 706, Para. 5, [1899MS].

Christ humbles the proud heart by giving it a view of himself, his generosity, his great love. He desires to save us, soul, body, and spirit, by uniting us to himself. He desires us to behold his glory, as the glory of the only begotten of the Father. Then we can say, "Of his fulness have all we received, and grace for grace." He who shows that he appreciates the grace he receives, by imparting it to others, receives increased grace, in proportion to the grace he imparts. And he is so full of joy that he exclaims, "Thy gentleness hath made me great!" [Cf: The Youth's Instructor 09-28-99 para. 04] p. 707, Para. 1, [1899MS].

The one great lesson all must learn--the poor sinner, dead in trespasses and sins, as well as the professed Christian, who has known the truth, but has clung to his unsanctified traits of character--is that God will save to the uttermost all who come to him. "Him that

cometh to me," he says, I will in no wise cast out." The poor, the suffering, the sinful, may find in Christ all they need. As soon as they receive Jesus as a personal Saviour, the cries of distress and woe are changed to songs of praise and thanksgiving. [Cf: The Youth's Instructor 09-28-99 para. 05] p. 707, Para. 2, [1899MS].

All may share Christ's grace if they will confess to the great sin bearer, whose work it is to take away the sins of all who believe. You have the assurance that as you renounce your own righteousness, you will be clothed with his righteousness. Christ invites you, saying, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The door is opened to all. No one is turned away. God proffers to all a priceless treasure, his peace, a peace that the world can neither give nor take away. The everlasting gates of pearl will not open to those who come with the symbols of power, but they will open wide to the trembling touch of the meek and lowly. To be great in the kingdom of God is to be as a little child in simplicity and love. The Lord is able and willing to work in our behalf, and he will work if we come to him as children. He will lead us by the hand, upholding us that our feet shall not slip. Mrs. E. G. White. [Cf: The Youth's Instructor 09-28-99 para. 06] p. 707, Para. 3, [1899MS].

"Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." [Cf: The Youth's Instructor 10-05-99 para. 01] p. 707, Para. 4, [1899MS].

These men were men of noble birth, learned in art and science. They were astrologers, and in the heavens they had seen the glory of God. But they had not a full knowledge of the Author of the wonders they studied. The magi of the East varied in honor and integrity, some sinking to a low level, and using their knowledge of science to impose on the credulity of others for their own selfish ends; while others refused thus to dishonor themselves and deceive the people. The latter class were noble men, who followed the indications of God's providence as revealed in the heavens and the earth. [Cf: The Youth's Instructor 10-05-99 para. 02] p. 707, Para. 5, [1899MS].

It was not God's purpose that the light he had given to patriarchs and prophets should be confined to the Jewish nation. He designed that it should be carried to all parts of the earth. But the Israelites misinterpreted the command given them in regard to intermarrying with other nations. This command was given to guard God's people from idolatry. But they made it a wall of separation, a barrier to any communication with other nations. They regarded themselves as the only people whom God would acknowledge, and looked upon all others as despised by him. Thus they became narrow in their ideas; and while separating themselves from the heathen, they also separated themselves from God. By walking contrary to his requirements, they were building a wall of separation between themselves and God. [Cf: The Youth's Instructor 10-05-99 para. 03] p. 707, Para. 6, [1899MS].

The children of Israel did not walk in the light given them by Him who had been their invisible leader through forty years of wilderness wandering. Had they cherished the light and practised the gracious

lessons given them by Christ, forming characters in accordance with the principles of truth, they would have retained God's favor. Great wisdom and knowledge would have been given them. God would have made them channels through which he could communicate truth, and by which he would have been made a praise in all the earth. Thus his wisdom and matchless love would have been sounded throughout the world. [Cf: The Youth's Instructor 10-05-99 para. 04] p. 708, Para. 1, [1899MS].

God's people failed to carry out his purpose, but there were among them those who were faithful and loyal. In the providence of God, the Jews were scattered by captivity through all countries; and during these years of bondage, faith in God was kept alive by faithful witnesses. There were those who would not disregard the Sabbath of the Lord, who would not observe heathen festivals. These were persecuted, and many lost their lives, as God's people always have since the death of Abel. From the time of his expulsion from heaven, Satan has been working on these lines. [Cf: The Youth's Instructor 10-05-99 para. 05] p. 708, Para. 2, [1899MS].

In various ways the light of truth was communicated to those in darkness. In Egypt, Joseph's example of unbending integrity witnessed for God; and the treatment he received shows that there were those in the kingdom who respected nobility of character, even when found in captives who were regarded as slaves. Loving and fearing God did not detract from the usefulness of God's servants; for God honored them and worked for them, so that they were enabled to be standard bearers, carrying the banner of truth and knowledge through the dark places of the earth. [Cf: The Youth's Instructor 10-05-99 para. 06] p. 708, Para. 3, [1899MS].

The history of Daniel and his three companions in Babylon is another instance of the way in which the Lord uses faithful men. They did not yield up their faith; but through all the temptations to which they were exposed, they preserved the knowledge of God. They made his honor prominent. They would not break his law to save themselves from being thought singular. When brought before kings and rulers to explain why they would not obey the laws of the land, they repeated the precepts and statutes of God, which they dared not transgress. And so wonderfully did God work in the kingdom of Babylon, that Nebuchadnezzar the king sent a proclamation throughout his dominion exalting the God of the Hebrews as one to be honored and revered above all heathen gods. [Cf: The Youth's Instructor 10-05-99 para. 07] p. 708, Para. 4, [1899MS].

Thus through faithful witnesses the truth of God went to all parts of the earth. In every generation God manifested his power through those who held aloft the banner of truth, calling the attention of idol worshipers to the true and living God, the Creator of the world. [Cf: The Youth's Instructor 10-05-99 para. 08] p. 708, Para. 5, [1899MS].

Because of a perverted knowledge of the system of sacrifices and offerings that God had established in Israel, the heathen offered sacrifices to idols. Many of these idolaters were as sincere in the performance of their religious service as were the Israelites in theirs; and as the worshipers of the true God were brought face to face with these practises, light shone forth, and many noble and learned men listened eagerly to the truth in regard to the Messiah, and the true

origin of sacrifices and offerings. Many believed, as they were told that these offerings symbolized the one great Sacrifice that was to be offered for the sins of the world. [Cf: The Youth's Instructor 10-05-99 para. 09] p. 708, Para. 6, [1899MS].

Thus the knowledge of truth was imparted by the true Israelites to those living in idolatry. While they hung their harps upon the willows, bemoaning their captivity, light was shining in darkness, dispelling sophistry and superstition, and revealing the Saviour. Mrs. E. G. White. [Cf: The Youth's Instructor 10-05-99 para. 10] p. 709, Para. 1, [1899MS].

From various sources the magi of the East had learned of the expectation that One was to be born who should be King of the Jews. God was flashing his light upon those who were searching for truth; and while the priests and rulers of the Jewish nation, knowing not the time or manner of the Messiah's coming, though prophecy had plainly revealed this, were living in expectation of welcoming a king who would bring to their nation riches, honor, and power, there were those far less highly privileged, who were diligently searching for a knowledge of the great events that were to take place. Many were praying for light in regard to the Deliverer, who, they had been told, was to come as a warrior, subduing the world to himself by his power. Their faith in their religious customs did not satisfy the wants of the soul. They were hungering and thirsting for a knowledge of the God of whom they knew so little. They remembered the words spoken by Balaam when he was urged to curse Israel. [Cf: The Youth's Instructor 10-12-99 para. 01] p. 709, Para. 2, [1899MS].

Balaam had a knowledge of the true God, and he claimed to be converted. But his education and experience in magic held a bewitching power over him; and when solicited by Balak to curse Israel, he was urged by his infatuation to do so. He longed to obtain riches and renown by cursing Israel, but the Lord told him he would not allow him to practise his incantations and sorceries against his people. And when Balaam rose up to do as the king of Moab had requested him to, his lips uttered words very different from the words the king hoped to hear spoken. "And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether." [Cf: The Youth's Instructor 10-12-99 para. 02] p. 709, Para. 3, [1899MS].

In answer to the king's remonstrance, Balaam said: "Behold, I have received commandment to bless: and he hath blessed; and I can not reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel, the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of a unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!" [Cf: The Youth's Instructor 10-12-99 para. 03] p. 709, Para. 4, [1899MS].

Again the controlling power of God came upon Balaam, and once more he uttered words entirely contrary to his inclinations. As he saw Israel abiding in their tents according to their tribes, the veil of the future was removed, and he saw the prosperity that would attend them.

He knew that One whom Satan and all his host could not overcome was standing in Israel's defense, and he exclaimed: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys they are spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. . . . I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." [Cf: The Youth's Instructor 10-12-99 para. 04] p. 709, Para. 5, [1899MS].

These prophecies in regard to Christ's advent had been impressed upon minds from century to century. Devout men were waiting in anxious expectancy for a deliverer to appear. They were seeking earnestly for truth, praying for a clearer knowledge of the God whom as yet they but dimly comprehended. Truth was being revealed to them, it was sweeping away the dark clouds of idolatry; for God ever reveals himself to the humble seeker for light. Mrs. E. G. White. [Cf: The Youth's Instructor 10-12-99 para. 05] p. 710, Para. 1, [1899MS].

While the magi were studying the heavens, a luminous star, entirely new to them, made its appearance. As they stood gazing at it, they were impressed that it was the herald of some great event. They decided to investigate the matter, hoping that they would be rewarded by a knowledge of the promised Messiah. The Lord encouraged them to go forward; and as the pillar of cloud moved before the children of Israel through the wilderness, so the star guided the wise men as they journeyed toward Jerusalem. When they drew near Jerusalem, it no longer went before them, but was enshrouded in darkness. Entering Jerusalem, the magi made the eager inquiry, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." They knew that the Messiah had been born. The star that had guided them thus far was an outward evidence, and the Spirit of God was kindling ardent hopes in their hearts. They expected to see and worship the King. [Cf: The Youth's Instructor 10-19-99 para. 01] p. 710, Para. 2, [1899MS].

The people of Jerusalem looked upon the magi with astonishment; for no one had seen anything peculiar in the heavens, no one had heard anything about the birth of the King. The very people over whom this King was to rule had not been favored with any special token; for they had no knowledge that anything unusual had taken place. The minds of the wise men were filled with astonishment. Could it be that in the city of Jerusalem, the people knew nothing of the birth of him who was to rule over Israel? Had they themselves read the prophecy incorrectly? The magi had thought to find all Jerusalem filled with anxious expectancy. As they related their experience, they were surprised at the jealousy shown by the scribes and Pharisees. Surely the Lord, whom they had been seeking, had suddenly come to his temple! [Cf: The Youth's Instructor 10-19-99 para. 02] p. 710, Para. 3, [1899MS].

The tidings of the Messiah's birth reached the ears of Herod. He was startled. His jealousy was roused. Had One been born who had a better right than he to rule? Was he to be superseded? Why had he not heard of this wonderful event? Looking into the past, he reviewed the terrible conflicts through which he passed in order to gain the throne, and the murders he committed to secure his position. He has disposed of every



rival in his way, and he determines that he will not rest until this new king, if there be one, is searched out and slain. [Cf: The Youth's Instructor 10-19-99 para. 03] p. 710, Para. 4, [1899MS].

Herod was troubled by the tidings brought by the wise men, "and all Jerusalem with him." It was in harmony with Herod's jealous nature to be troubled over news of this character; but why should the leading men among the Jews be so perplexed and terrified? Had they studied and explained the Scriptures in vain? Why were they not intelligent in regard to this great event foretold by prophecy, which meant so much to them? They had traced down the chronology, and knew that this was the time when the Messiah should appear. Why, then, were they so alarmed? They had read the words: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom." Why, then, were the priests and rulers, those in high position, so alarmed at the news of his coming? [Cf: The Youth's Instructor 10-19-99 para. 04] p. 710, Para. 5, [1899MS].

The Jewish rulers were in ignorance of the coming of the Just One, because they had not been making ready for him. They had been separating from God by wicked works. The positions in the service of the priesthood were filled by men wholly unfitted for the work, men who had not hesitated to stoop to falsehood and even murder to gain the coveted honor. They were not ready for Christ's coming. They had not heard the angel's message, "Behold, I bring you good tidings of great joy." They had not heard the song of the heavenly host, because they were estranged from God. Spiritual things are spiritually discerned. The Lord could not enlighten them; for so great was the darkness surrounding them that they would not have made a right use of the light. [Cf: The Youth's Instructor 10-19-99 para. 05] p. 711, Para. 1, [1899MS].

The priests and rulers began to ask themselves what these things meant. The shepherds had borne witness regarding the visit of the angels; now men from the far East bore the tidings, "We have seen his star in the east, and are come to worship him." Men of another nation and faith were the first to herald the advent of the Messiah. If the report of the wise men were true, they, the rulers, stood in an unenviable position before their own people; for they had been passed by, while strangers were enlightened. [Cf: The Youth's Instructor 10-19-99 para. 06] p. 711, Para. 2, [1899MS].

Herod was surprised that the Jewish rabbis--men looking upon themselves as favored above all other people--should apparently be in darkness, while those they termed heathen had received a sign from heaven that the King had been born. He was filled with perplexity. Why had the wise men made the long journey to Jerusalem with the inquiry, "Where is he that is born King of the Jews?" Had a king been born? Making an effort to appear gratified by the news, though his heart burned with jealousy at the mention of a rival, Herod gathered the chief priests and scribes together, and demanded of them where Christ

should be born. "In Bethlehem of Judea," they answered; "for thus it is written by the prophet: And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda; for out of thee shall come a Governor that shall rule my people Israel." [Cf: The Youth's Instructor 10-19-99 para. 07] p. 711, Para. 3, [1899MS].

Calling the wise men to him, Herod "inquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed, and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." Mrs. E. G. White. [Cf: The Youth's Instructor 10-19-99 para. 08] p. 711, Para. 4, [1899MS].

God has need of workers who, as they labor with him, will comprehend the sacredness of the work, and the conflicts they must meet in order to carry it forward successfully, workers who will not grow despondent as they see the arduous task before them. The Lord does not try to conceal from his people the stern conflicts they will meet in these last days. Instead, he shows the plan of battle; he points out the hazardous work to be done; he lifts his voice in warning, bidding men count the cost of their discipleship: but he encourages all to take up the weapons of their warfare; for the heavenly host will stand with them in the defense of truth and righteousness. [Cf: The Youth's Instructor 10-26-99 para. 01] p. 711, Para. 5, [1899MS].

On every side God's people will meet the specious temptations of Satan. The enemy knows how desirable a place heaven is to every human being. He has a keen sense of what he has lost; and when he was cast out of heaven, he determined to use all the knowledge and power he possessed in warring against God, and taking from him the beings he had created. He knows that the work which Christ has purposed will be accomplished; he knows that the Scriptures will be fulfilled, and that a host that no man can number will encircle the throne where he so often stood as chorister, to sing songs of praise and adoration to God and the Lamb. And in accordance with his purpose, he is working to make of no effect the labors of Christ's followers. [Cf: The Youth's Instructor 10-26-99 para. 02] p. 712, Para. 1, [1899MS].

Christ presents before his people their source of power and efficiency to meet the wiles of Satan, and his words of admonition are full of encouragement. "Be strong in the Lord," he says, "and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation

of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Cf: The Youth's Instructor 10-26-99 para. 03] p. 712, Para. 2, [1899MS].

Those who unshrinkingly stand in the forefront of the battle will feel the special attacks of the enemy; and realizing their need of help from God, they will flee to the stronghold for refuge. Perseverance, faith, and a perfect trust in God will insure success. In every stern conflict, feeble man will have strength to do the deeds of Omnipotence. [Cf: The Youth's Instructor 10-26-99 para. 04] p. 712, Para. 3, [1899MS].

The mighty general of armies leads the hosts of heaven in defense of his people as verily as he led the armies of Israel at the taking of Jericho. Not one soul in all the hosts of Israel could boast of his strength to throw down the walls of that city. It was the Captain of the Lord's host who planned that battle, and his name alone could receive the glory. So the servants of Christ labor in the strength of their Master; and every victory they gain leads them, not to exalt self, but to lean more securely on the arm of God. Deep and fervent gratitude is awakened in their hearts, and they rejoice in tribulation. These willing servants are gaining experiences and forming characters that will do honor to the cause of God. [Cf: The Youth's Instructor 10-26-99 para. 05] p. 712, Para. 4, [1899MS].

Writing to the church in Rome, Paul says: "We have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." In Christ are hid all the treasures of wisdom and knowledge, and we are without excuse if we fail to avail ourselves of the provision made. Christ sacrificed everything in order to make it possible for man to gain heaven. Now it is for man to show what he will sacrifice for Christ's sake. Those who have any just sense of the magnitude of the plan of salvation, and of its cost, will never murmur that their sowing must be in tears, and that conflict and self-denial must be the Christian's portion. Why should we be unwilling to endure, to suffer, and to sacrifice, in order to secure an imperishable treasure, a life that runs parallel with the life of God, a crown of immortal glory, that fadeth not away? [Cf: The Youth's Instructor 10-26-99 para. 06] p. 712, Para. 5, [1899MS].

When the follower of Christ meets with trial and perplexity, he is not to become discouraged. He is not to cast away his confidence if he does not realize all his expectations. When buffeted by the enemy, he should remember the Saviour's life of trial and discouragement. Heavenly beings ministered to Christ in his need, yet this did not make the Saviour's life one of freedom from conflict and temptation. He was in all points tempted like as we are, yet without sin. If his people will follow this example, they will be imbued with his Spirit, and heavenly

angels will minister to them. [Cf: The Youth's Instructor 10-26-99 para. 07] p. 713, Para. 1, [1899MS].

The temptations to which Christ was subjected were a terrible reality. As a free agent, he was placed on probation, with liberty to yield to Satan's temptations and work at cross purposes with God. If this were not so, if it had not been possible for him to fall, he could not have been tempted in all points as the human family is tempted. The temptations of Christ, and his sufferings under them, were proportionate to his exalted, sinless character. But in every time of distress, Christ turned to his Father. He "resisted unto blood" in that hour when the fear of moral failure was as the fear of death. As he bowed in Gethsemane, in his soul agony, drops of blood fell from his pores, and moistened the sods of the earth. He prayed with strong crying and tears, and he was heard in that he feared. God strengthened him, as he will strengthen all who will humble themselves, and throw themselves, soul, body, and spirit, into the hands of a covenant keeping God. [Cf: The Youth's Instructor 10-26-99 para. 08] p. 713, Para. 2, [1899MS].

Upon the cross Christ knew, as no other can know, the awful power of Satan's temptations; and his heart was poured out in pity and forgiveness for the dying thief, who had been ensnared by the enemy. [Cf: The Youth's Instructor 10-26-99 para. 09] p. 713, Para. 3, [1899MS].

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But Christ has promised us "all power" for the conflict. "Lo, I am with you always," he says, "even unto the end of the world." And the promise is "unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." As we see the stubborn unbelief of men, and understand the risks that must be taken in the work, we must learn to listen to the voice of Jesus, "Be of good cheer; I have overcome the world." Yes, Christ is conqueror, and we can advance with him to victory. Because he lives, we shall live also. Mrs. E. G. White. [Cf: The Youth's Instructor 10-26-99 para. 10] p. 713, Para. 4, [1899MS].

God asks the youth to serve him with consecrated minds. The call that he gave to the humble fishermen on the shores of Galilee he gives to each soul. "Follow me," he says, "and I will make you fishers of men." [Cf: The Youth's Instructor 11-02-99 para. 01] p. 713, Para. 5, [1899MS].

The men of the world are ambitious for fame. They desire houses and lands and plenty of money, that they may be great according to the measure of the world. It is the height of their ambition to reach a place where they can look down with a sense of superiority upon those who are poor. These souls are building on the sand, and their house will fall suddenly. Superiority of position is not true greatness. That which does not increase the value of the soul is of no real value in itself. [Cf: The Youth's Instructor 11-02-99 para. 02] p. 713, Para. 6, [1899MS].

The qualities which shine the brightest in the world have no place in the kingdom of God. Birth, position, wealth, and high sounding titles

find no special favor with him. Today, as when he walked among men, Christ passes these by, and accepts the men and women in the humble walks of life, who have his glory in view. The words he uttered on the mount are truth for all time. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Whatever his learning, his wealth and position, heaven estimates the transgressor as the least of all God's creatures; and the humble and obedient are regarded as of more value than the most exalted and wealthy and honored of earth. [Cf: The Youth's Instructor 11-02-99 para. 03] p. 714, Para. 1, [1899MS].

Christ invites the youth to wear his yoke and lift his burdens. "Come unto me," he says "take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The reason we do so little in winning souls to Christ is that we have so little of Christ in us. The usefulness of the Christians will depend upon the measure of the grace he has received; and the measure of grace he receives will be proportionate to the use he makes of the blessings that God gives him. [Cf: The Youth's Instructor 11-02-99 para. 04] p. 714, Para. 2, [1899MS].

You will have some estimate of your own worth when you become a laborer together with Christ, to fill the world with his righteousness. The Lord expects you to proclaim the message, "The kingdom of heaven is at hand." You are to work to bless those who have no sense of their need of a new heart, a new life and purpose. Someone must tell sinners of their great need; and those whom God has accepted as his sons and daughters must work as Christ worked. "If any man will come after me," the Saviour said, "let him deny himself, and take up his cross, and follow me." Those who heed this call will study the meekness and lowliness of Christ, and will join with him in his efforts to make the world better. [Cf: The Youth's Instructor 11-02-99 para. 05] p. 714, Para. 3, [1899MS].

The commission Christ gave to the disciples he gives to all connected with him. We are to make any and every sacrifice for the joy of seeing souls saved. Whatever work is done in the name of Jesus to bless and elevate and restore human beings to the image of God, is as acceptable to the Lord as was the work of Moses or Joseph or Daniel. You who are the elect and chosen ones are to receive the divine commission to yoke up with Christ. You must never grow weary in well doing. The highest honor that can be conferred upon human beings, be they young or old, rich or poor, is to be permitted to lift up the oppressed, comfort the feeble-minded, and support the weak. The world is full of suffering; go, heal the sick, pray for the hopeless, preach the gospel to the poor. Mrs. E. G. White. [Cf: The Youth's Instructor 11-02-99 para. 06] p. 714, Para. 4, [1899MS].

The message of mercy that Christ brought from the Father to man was meant for the ears of the world: "I, if I be lifted up from the earth will draw all men unto me." Everlasting life has been purchased for man at an infinite cost. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through this matchless gift, Christ encircles

the world with an atmosphere of grace. All who choose to inhale this lifegiving air will have eternal life. [Cf: The Youth's Instructor 11-09-99 para. 01] p. 714, Para. 5, [1899MS].

That Christ should take human nature, and by a life of humiliation elevate man in the scale of moral worth with God; that he should carry his adopted nature to the throne of God, and there present his children to the Father, to have conferred upon them an honor exceeding that bestowed upon the angels, this is love that melts the sinner's heart. It is too much for the human mind to grasp, that God, having gathered together all the riches of the universe, and laid open all the resources of his power, should place them in the hand of his Son, saying, All these I give to you for man. These are my gifts to him. Confer them upon him, that he may know that there is no love like mine, and that his eternal happiness consists in giving me his love in return. As the sinner contemplates this love, it broadens and deepens into infinitude, passing beyond his comprehension. [Cf: The Youth's Instructor 11-09-99 para. 02] p. 715, Para. 1, [1899MS].

Co-laborers with God are to fill the space they occupy in the world with the love of Jesus. The world needs spiritual workers, who will plant the seeds of truth in every heart. Christ calls upon us to be "instant in prayer." By this he means that the heart is constantly to go out after God, while we watch for opportunities to do good to the souls that are ready to die. [Cf: The Youth's Instructor 11-09-99 para. 03] p. 715, Para. 2, [1899MS].

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." God has chosen you to salvation through sanctification of the spirit and belief of the truth. Therefore stand fast. Your hardest conflict will be in keeping the straight and narrow path that leads to eternal life. In order to do this, you must die daily. If you serve God faithfully, you will meet with prejudice and opposition; but do not become provoked when you suffer wrongfully. Do not retaliate. Hold fast your integrity in Jesus Christ. Set your face as a flint heavenward. Let others speak their own words, and pursue their own course of action; it is for you to press on in the meekness and lowliness of Christ. Do your work with steadfast purpose, with purity of heart, with all your might and strength, leaning on the arm of God. The true and exalted nature of your work you may never know. The value of your being you can measure only by the life given to save you. [Cf: The Youth's Instructor 11-09-99 para. 04] p. 715, Para. 3, [1899MS].

The apostle gives us his experience and the experience of his fellow laborers in their work. "We are troubled on every side," he says; "yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." If we work the works of Christ, the mind will gather strength and firmness to resist the adversary of souls. The apostle says, "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." "Ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the

appearing of Jesus Christ." "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." [Cf: The Youth's Instructor 11-09-99 para. 05] p. 715, Para. 4, [1899MS].

For every soul who is growing up into Christ there will be times of earnest and long continued struggle; for the powers of darkness are determined to oppose the way of advance. But when we look to the cross of Christ for grace, we can not fail. The promise of the Redeemer is, "I will never leave thee nor forsake thee." "I am with you alway, even unto the end of the world." Mrs. E. G. White. [Cf: The Youth's Instructor 11-09-99 para. 06] p. 716, Para. 1, [1899MS].

It is not alone to be minister that God entrusts his talents. His goods are lent to every man as verily, as they are lent to the most exalted angel in the courts of heaven. To every man God has appointed his work, and the talents are given in proportion to the capabilities of the receiver. Every soul, in taking his position as a member of Christ's body, pledges himself to act faithfully his part as a steward of God; to work with the same prudence and wisdom in behalf of his Master that he would use if he were himself to be enriched by all that is gained. [Cf: The Youth's Instructor 11-23-99 para. 01] p. 716, Para. 2, [1899MS].

By the parable of the talents, Christ teaches us the relation that man sustains to God. "The kingdom of heaven," he says, "is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; and to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money." [Cf: The Youth's Instructor 11-23-99 para. 02] p. 716, Para. 3, [1899MS].

"After a long time the lord of those servants cometh, and reckoneth with them." He sees the servant to whom he has entrusted five talents, and he asks him to give an account of his stewardship. The servant has been faithful; he has added five talents to the talents entrusted to him. He answers: "Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." [Cf: The Youth's Instructor 11-23-99 para. 03] p. 716, Para. 4, [1899MS].

The servant entrusted with two talents has also added to the capital lent him. "He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and

faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." [Cf: The Youth's Instructor 11-23-99 para. 04] p. 716, Para. 5, [1899MS].

Now the man to whom has been given the one talent is called to give an account. But he can only look with confusion upon the face of his lord; for he has followed the suggestions of the enemy. If he had been convinced that he could not use that one talent, he should have asked wisdom of God; but instead of this, he buried it in the earth. Now he comes to his lord with a falsehood on his lips. "I knew thee that thou art a hard man," he says, "reaping where thou hast not sown, and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." [Cf: The Youth's Instructor 11-23-99 para. 05] p. 716, Para. 6, [1899MS].

No man whose heart is converted can say such a thing as this; for it is impossible for the Lord to gather where he has not strewed. Heaven and earth are his property, and we can not bring to him anything that is not already his own. [Cf: The Youth's Instructor 11-23-99 para. 06] p. 717, Para. 1, [1899MS].

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath [improved his talents] shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." [Cf: The Youth's Instructor 11-23-99 para. 07] p. 717, Para. 2, [1899MS].

The parable presents a truth which all should understand. God has not distributed his talents capriciously. To every man are given abilities which will fit him for the work he is called to do. To one are committed five talents; to another, two; to another, one: and each is accountable to God for his gifts. A time is coming when Christ will require his own with usury. He will say to each of his stewards, "Give an account of thy stewardship." Those who have hid their Lord's money in the earth, in worldly investments, instead of putting it out to the exchangers, to increase by use; and those who have squandered his money by expending it for needless things, instead of investing it in his cause, will receive the condemnation of the Master. Not only will they lose the talent lent them by God, but they will lose eternal life. The command will be given: "Take therefore the talent from him, . . . and cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." The faithful servant, who invests his talent in the cause of God, who uses his money to the glory of God, will receive the commendation, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." What will be this joy of the Lord? It will be the joy of seeing souls saved in the kingdom of God. Those who are faithful stewards are partners with Christ, who, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Mrs. E. G. White. [Cf: The Youth's Instructor 11-23-99 para. 08]



p. 717, Para. 3, [1899MS].

God calls for missionaries. Those who know and love the truth should let their light shine to those who are in darkness. And in doing their appointed work, God will be to them wisdom and power. He will glorify himself by working with those who wholly follow him. [Cf: The Youth's Instructor 11-30-99 para. 01] p. 717, Para. 4, [1899MS].

"If any man serve me," he says, "him will my Father honor." To every man God has given capabilities for work. To some he entrusts five talents, to others two, and to others only one; but he gives to every man according to his ability to use them. Are you who have named the name of Christ identifying yourself with him, and following his instruction? What are you doing with your Lord's entrusted capital? Your God given advantages are to be carefully cherished, that you may do the best work in the Master's service. [Cf: The Youth's Instructor 11-30-99 para. 02] p. 717, Para. 5, [1899MS].

Will you study the fourth chapter of Zechariah, and learn what the two olive branches mean? In this chapter the features of the work in which we are engaged are clearly set forth. [Cf: The Youth's Instructor 11-30-99 para. 03] p. 718, Para. 1, [1899MS].

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Cf: The Youth's Instructor 11-30-99 para. 04] p. 718, Para. 2, [1899MS].

We have no power nor efficiency in ourselves. The work must be done in the power of the Spirit of God. Zerubbabel could not understand this mystery; and as a little child, he confessed his ignorance, and placed himself as a learner. Then the word of the Lord came to him, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Man's weakness is no obstacle to the work God would have done; for he can save by many or by few. [Cf: The Youth's Instructor 11-30-99 para. 05] p. 718, Para. 3, [1899MS].

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Cf: The Youth's Instructor 11-30-99 para. 06] p. 718, Para. 4, [1899MS].

Great responsibilities rest upon those to whom the Lord has entrusted his goods. These gifts are to be cherished carefully. Our talents are

not to be used to please and glorify self, but to honor him from whom the talents come. When our talents are appreciated and used, they will increase. The fulness of Christ awaits every receiver. Christ is waiting for us to ask him for the gift of the Holy Spirit. I may say, You will receive; but my word is not enough. You must take the words of Christ, and understand his willingness to bless and strengthen you, and give you the fulness of his riches. The more the precious treasures of grace are drawn upon, the more anxious shall we be for all to enjoy these riches. According to our capacity of understanding and appreciating them, will be our ability to impart. We are to draw from the inexhaustible source, and gladden starving souls by presenting to them the bread of life. We are to receive the holy oil from the heavenly messengers, and impart it to our fellow men. [Cf: The Youth's Instructor 11-30-99 para. 07] p. 718, Para. 5, [1899MS].

Every youth should consider himself of value with God, because he has been entrusted with the richest gift that can be given. It is his privilege to be a living channel, through which God can communicate the treasures of his grace, the unsearchable riches of Christ. [Cf: The Youth's Instructor 11-30-99 para. 08] p. 718, Para. 6, [1899MS].

Our sins may be as mountains before us, but if we humble our hearts in confession of them, trusting in the merits of a crucified and risen Saviour, we shall be forgiven, and shall be cleansed from all unrighteousness. The depth of a Saviour's love is revealed in our salvation. If we will accept this salvation, our testimony will be, "We have redemption through his blood." The law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. We are more than conquerors through him that loved us, and gave himself for us. [Cf: The Youth's Instructor 11-30-99 para. 09] p. 719, Para. 1, [1899MS].

It is here, right here in the world, that our talents are to be used. We are to lead souls to "the Lamb of God, which taketh away the sin of the world." It is our work, and should be our pleasure, to present in our lives the unsearchable riches of Christ. We may make daily progress in the path of holiness, and still find greater heights to be reached; but every stretch of the spiritual muscles, every tax on heart and brain, will bring to light the abundance of the supply of grace essential for us as we advance. The more we contemplate eternal things, the more we shall reveal the merits of a Saviour's sacrifice, the protection of his righteousness, the fulness of his wisdom, and his power to present us before the Father without spot, or wrinkle, or any such thing. [Cf: The Youth's Instructor 11-30-99 para. 10] p. 719, Para. 2, [1899MS].

The words of the apostle to Timothy, "Take heed unto thyself, and unto the doctrine," may well be spoken to every church member. The golden oil is the pure, unadulterated truth. When we receive and believe and practise the word, we shall be prepared for the great work that is waiting to be done, and we shall be fitted for the service we shall render to God through all eternity. [Cf: The Youth's Instructor 11-30-99 para. 11] p. 719, Para. 3, [1899MS].

We are living amid the perils of the last days. There is need now of workers who will not fail nor be discouraged. We must be diligent in using the talents entrusted to us, that we may give back to God his own

with usury. Mrs. E. G. White. [Cf: The Youth's Instructor 11-30-99 para. 12] p. 719, Para. 4, [1899MS].

"And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." Jesus answered them in the words of the Lord's prayer. "When ye pray," he said, "say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." [Cf: The Youth's Instructor 12-07-99 para. 01] p. 719, Para. 5, [1899MS].

Christ did not give us this prayer to repeat as a form. He gave it as an illustration of what our prayers should be, simple, earnest, and comprehensive. "Our Father which art in heaven." The word "our" expresses a sense of human brotherhood; "father," that of childlike trust. [Cf: The Youth's Instructor 12-07-99 para. 02] p. 719, Para. 6, [1899MS].

In ancient times there was usually associated with the name "father" all the affection and tenderness now centered in the word "mother." Affection and strength were combined; the exalted and stronger served the weaker. When we say, "Our Father," we worship God in truth. When we say, "Who art in heaven," we worship him in spirit. This petition carries the suppliant away from earth and human beings, to One who is unerring in judgment, compassionate, merciful, pure, and holy. [Cf: The Youth's Instructor 12-07-99 para. 03] p. 719, Para. 7, [1899MS].

"Hallowed be thy name." Thus we give expression to our reverence for the divine nature. All true prayer will first recognize the presence of God, whose eye is open to all that his creatures do. The supplicant's first work is to honor God by giving expression to his reverence. [Cf: The Youth's Instructor 12-07-99 para. 04] p. 720, Para. 1, [1899MS].

"Thy kingdom come. Thy will be done, as in heaven, so in earth." In heaven the will of God is perfectly carried out. Love to God makes his service a joy. On earth there are rebellion and variance. The disobedient and rebellious can not understandingly repeat the Lord's prayer. Their will has never been submitted to discipline; and until they are brought into conformity to the will of God, they can not intelligently pray that his will may be done in earth as it is in heaven. It should be the prayer of every true follower of Christ that God will subordinate everything in this world to his will. [Cf: The Youth's Instructor 12-07-99 para. 05] p. 720, Para. 2, [1899MS].

Our temporal necessities are also to be the subject of our petitions. We are to call upon God for the very bread we eat. "Give us this day our daily bread," Christ said. But we are not to ask God for food, and then sit idly down, and do nothing. In order to supply our wants, our Heavenly Father puts work into our hands, that we may cooperate with him in answering our prayers. [Cf: The Youth's Instructor 12-07-99 para. 06] p. 720, Para. 3, [1899MS].

"Forgive us our sins; for we also forgive every one that is indebted to us." We can not repeat this prayer from the heart, and dare be unforgiving; for we ask the Lord to forgive our trespasses against him

as we forgive those who trespass against us. Very few realize the true import of this prayer. If those who are unforgiving comprehended the depth of its meaning, they would not dare repeat it, and ask God to deal with them as they deal with their fellow mortals. [Cf: The Youth's Instructor 12-07-99 para. 07] p. 720, Para. 4, [1899MS].

Strength of character consists of two things--power of will and power of self-control. Many youth mistake strong, uncontrolled passion for strength of character; but the truth is that he who is mastered by his passions is a weak man. The real greatness and nobility of the man are measured by the power of the feelings that he subdues, not by the power of the feelings that subdue him. The strongest man is he who, while sensitive to abuse, will yet restrain passion, and forgive his enemies. Such men are true heroes. [Cf: The Youth's Instructor 12-07-99 para. 08] p. 720, Para. 5, [1899MS].

"Lead us not into temptation." God sometimes allows Satan to tempt his children, that he may prove them. If they rely on their own strength, they will fail under the trial; but while they realize their inability to help themselves, and trust wholly in God, he will provide a way of escape for them. There are times when it is necessary for men to be exposed to dangers, and be placed amid corrupting influences, but a sense of their dependence on God will lead them to keep their hearts uplifted in prayer every hour for strength to resist and grace to overcome. The experience gained in these conflicts will fortify the soul to pass unscathed through more trying scenes. [Cf: The Youth's Instructor 12-07-99 para. 09] p. 720, Para. 6, [1899MS].

Christ prayed to his Father in behalf of his followers: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Sin and pollution abound on every hand; and daily, hourly, the prayer should go forth from hearts that realize the dangers, "Deliver us from evil." The Christian who offers this prayer, realizing his weakness, makes the temptation of the enemy powerless. [Cf: The Youth's Instructor 12-07-99 para. 10] p. 720, Para. 7, [1899MS].

"Men ought always to pray, and not to faint," Christ said. To every child of God the words of inspiration are spoken: "Continue in prayer, and watch in the same with thanksgiving." "The end of all things is at hand: be ye therefore sober, and watch unto prayer." Mrs. E. G. White. [Cf: The Youth's Instructor 12-07-99 para. 11] p. 721, Para. 1, [1899MS].

As Christ's ministry was about to begin, he received baptism at the hands of John. Coming up out of the water, he bowed on the banks of the Jordan, and offered to the Father such a prayer as heaven had never before listened to. That prayer penetrated the shadow of Satan, which surrounded the Saviour, and cleaved its way to the throne of God. The heavens were opened, and a dove, in appearance like burnished gold, rested upon Jesus; and from the lips of the Infinite God were heard the words, "This is my beloved Son, in whom I am well pleased." [Cf: The Youth's Instructor 12-21-99 para. 01] p. 721, Para. 2, [1899MS].

This visible answer to the prayer of God's Son is of deep significance to us. It assures us that humanity is accepted in Christ. The repenting cry of every sinner, the petition of every believing soul, will be

heard, and the suppliant will receive grace and power. Christ has opened the way to the highest heavens for every bereaved heart. All may find rest and peace and assurance in sending their prayers to God in the name of his dear Son. As the heavens were open to Christ's prayer, so they will be opened to our prayers. The Holy Spirit will come to every son and daughter of Adam who looks to God for strength. [Cf: The Youth's Instructor 12-21-99 para. 02] p. 721, Para. 3, [1899MS].

From the Jordan, Jesus was led into the wilderness of temptation. "And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." [Cf: The Youth's Instructor 12-21-99 para. 03] p. 721, Para. 4, [1899MS].

Christ was suffering the keenest pangs of hunger, and this temptation was a severe one. But he must begin the work of redemption just where the ruin began. Adam had failed on the point of appetite, and Christ must conquer here. The power that rested upon him came directly from the Father, and he must not exercise it in his own behalf. With that long fast there was woven into his experience a strength and power that God alone could give. He met and resisted the enemy in the strength of a "Thus saith the Lord." "Man shall not live by bread alone," he said, "but by every word that proceedeth out of the mouth of God." [Cf: The Youth's Instructor 12-21-99 para. 04] p. 721, Para. 5, [1899MS].

This strength it is the privilege of all the tempted ones of earth to have. Christ's experience is for our benefit. His example in overcoming appetite points out the way for those to overcome who would be his followers. [Cf: The Youth's Instructor 12-21-99 para. 05] p. 721, Para. 6, [1899MS].

Christ was suffering as the members of the human family suffer under temptation; but it was not the will of God that he should exercise his divine power in his own behalf. Had he not stood as our representative, Christ's innocence would have exempted him from all this anguish; but it was because of his innocence that he felt so keenly the assaults of Satan. All the suffering that is the result of sin was poured into the bosom of the sinless Son of God. Satan was bruising the heel of Christ; but every pang endured by Christ, every grief, every disquietude, was fulfilling the great plan of man's redemption. Every blow inflicted by the enemy was rebounding on himself. Christ was bruising the serpent's head. [Cf: The Youth's Instructor 12-21-99 para. 06] p. 721, Para. 7, [1899MS].

Satan had been defeated in the first temptation. He next took Christ to the pinnacle of the temple at Jerusalem, and asked him to prove his sonship to God by throwing himself down from the dizzy height. "If thou be the Son of God," he said, "cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But to do this would be presumption on the part of Christ, and he would not yield. "It is written," he replied, "thou shalt not tempt the Lord thy God." Again the tempter was [Cf: The Youth's Instructor 12-21-99 para. 07] p. 722, Para. 1, [1899MS].

Presumption is a common temptation, and when Satan assails men with this, he gains the victory almost every time. Those who claim to be

enlisted in the warfare against evil frequently plunge without thought into temptation from which it would require a miracle to bring them forth unsullied. God's precious promises are not given to strengthen us in a presumptuous course, or to rely upon when we rush needlessly into danger. The Lord requires us to move with a humble dependence upon his guidance. "It is not in a man that walketh to direct his steps." In God is our prosperity and our life. Nothing can be done prosperously without his permission and his blessing. "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." As children of God, we are to maintain a consistent Christian character. [Cf: The Youth's Instructor 12-21-99 para. 08] p. 722, Para. 2, [1899MS].

While you pray, dear youth, that you may not be led into temptation, remember that your work does not end with prayer. As far as possible you must answer your own prayers by resisting temptation. Ask Jesus to do for you that which you can not do for yourself. With God's word for our guide, and Jesus for our teacher, we need not be ignorant of God's requirements or of Satan's devices. [Cf: The Youth's Instructor 12-21-99 para. 09] p. 722, Para. 3, [1899MS].

"Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." Then divinity flashed through humanity. "Get thee hence, Satan," Christ said; "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Satan did not then present another temptation. He left the presence of Christ a conquered foe. Mrs. E. G. White. [Cf: The Youth's Instructor 12-21-99 para. 10] p. 722, Para. 4, [1899MS].

Christ paid an infinite price to redeem the world. He sacrificed his honor, his riches, his glorious home in the royal courts, and endured the fierce assaults of Satan, that man might have strength to overcome as he overcame. The temptations that Satan brings to bear upon the human race are severe; but his test for the Son of God was a hundredfold more severe. It was not merely the gnawing pangs of hunger that made Christ's sufferings so intense; it was the guilt of the sins of the world, which pressed so heavily upon him. He who knew no sin was made sin for us. With this terrible weight of guilt upon him, he withstood the fearful test upon appetite; upon the love of the world and of honor; and upon pride of display, which leads to presumption. Christ endured these great temptations, overcoming in our behalf, and working out for us a righteous character. [Cf: The Youth's Instructor 12-28-99 para. 01] p. 722, Para. 5, [1899MS].

Many who fall under temptation excuse themselves with the plea that Christ's divinity helped him overcome, and that man has not this power in his favor. But this is a mistake. Christ has brought divine power within the reach of all. The Son of God came to the earth because he saw that moral power in man is weak. He came to bring finite man in close connection with God. It is by combining divine power with his human strength that man becomes an overcomer. [Cf: The Youth's Instructor 12-28-99 para. 02] p. 722, Para. 6, [1899MS].

When we are tempted to question whether Christ resisted temptation as a man, we must search the Scriptures for the truth. As the substitute and surety of the human race, Christ was placed in the same position

toward the Father as is the sinner. Christ had the privilege of depending on the Father for strength, and so have we. Because he laid hold of the hand of infinite power, and held it fast, he overcame; and we are taught to do the same. He met every temptation with, "It is written;" and so must we. The one who resists evil in his strength can say, in the words of Inspiration: "The Lord God will help me: therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? . . . Behold, the Lord God will help me: who is he that shall condemn me?" [Cf: The Youth's Instructor 12-28-99 para. 03] p. 723, Para. 1, [1899MS].

The language of Christ on many occasions shows that he was placed in the same position that we are. He had to walk by faith, as we walk by faith; and when temptations came to him with overwhelming power, he used the language that every child of earth must use. "The Son can do nothing of himself," Christ declared, "but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things." [Cf: The Youth's Instructor 12-28-99 para. 04] p. 723, Para. 2, [1899MS].

Christ has wrestled with the powers of darkness. He has trodden the road over which every son and daughter of Adam must pass. He knows how fierce is the conflict, and he gives us the gracious words of instruction and encouragement: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." [Cf: The Youth's Instructor 12-28-99 para. 05] p. 723, Para. 3, [1899MS].

This trust in God he contrasts with trust in self. "Behold, all ye that kindle a fire," he says, "that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Cf: The Youth's Instructor 12-28-99 para. 06] p. 723, Para. 4, [1899MS].

Christ is the Captain of our salvation. "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." The suffering that poured in upon the Son of God is beyond anything that man will be called to endure; yet Christ overcame, and perfected a spotless character. By his suffering and resistance he made plain to man that perfection of character can be obtained and maintained by humanity. [Cf: The Youth's Instructor 12-28-99 para. 07] p. 723, Para. 5, [1899MS].

When Satan fails to lead men into sin by the first two temptations, those of appetite and presumption, he besets them with the third, the love of the world; and in almost every case he leads them into apostasy by this means. It is the glory of this world that attracts and ensnares. But we have reason to thank God that the Captain of our salvation was made perfect through suffering, and came off conqueror in

our behalf. Every son and daughter of Adam may have this divine strength. The promise of the Comforter has been given us. "He that believeth on me," said Jesus, "the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The power that came to Christ as a representative of the human race will come to every member of the human family who will make God his strength. [Cf: The Youth's Instructor 12-28-99 para. 08] p. 723, Para. 6, [1899MS].

"We have a great high priest, which is passed into the heavens, Jesus the Son of God. . . . We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." We may take courage, and believe that we shall overcome every imperfection of character. Our Redeemer has taken our nature, fought our battles, and in his name we shall conquer. Human nature may take hold of the strength of God, and be victorious. Mrs. E. G. White. [Cf: The Youth's Instructor 12-28-99 para. 09] p. 724, Para. 1, [1899MS].

(The closing address presented at the Australasian Union Conference session, Cooranbong, N.S.W., July 23, 1899.) "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John 17:1-4) [Cf: Sermons and Talks, Volume 1 p. 305 para. 01] p. 724, Para. 2, [1899MS].

While we know Christ in one sense, that He is the Saviour of the world, it means more than this. We must have a personal knowledge and experience in Christ Jesus, an experimental knowledge of Christ, what He is to us, and what we are to Christ. That is the experience that everyone wants. Now, I cannot have it for any of you, nor can you have it for me. The work that is to be done for us, is to be through the manifestation of the Holy Spirit of God upon human minds and human hearts. The heart must be purified and sanctified. [Cf: Sermons and Talks, Volume 1 p. 305 para. 02] p. 724, Para. 3, [1899MS].

I need not tell any of you that it is so, because you know it. Not one of us needs to feel a doubt as to where we are, or to think, "I wish I knew where I stood before God," but, by living faith, we must sink ourselves in God; and when we do that, His life will shine upon us. There is not a particle of need of our being in a state of inefficiency and coldness. [Cf: Sermons and Talks, Volume 1 p. 305 para. 03] p. 724, Para. 4, [1899MS].

What is the matter with us? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." It shall be given him. There are no "ifs" nor "ands" about it. "But let him ask in faith, nothing wavering" (James 1:5,6). [Cf: Sermons and Talks, Volume 1 p. 306 para. 01] p. 724, Para. 5, [1899MS].



You pray, and ask God for wisdom, strength, and efficiency, and feel you must have them. But perhaps, right after that prayer, it will seem as though a hellish shadow of Satan was cast right athwart your pathway, and you see nothing beyond. What was that? Why, the devil wanted to obscure your faith in that cloud. But there is no necessity for you to do that. Is feeling to be our criterion, or is it to be the word of the living God? Are we to sink our faith in the cloud? That is what Satan wants us to do. But we should not give him so much pleasure as that. What are we going to do? [Cf: Sermons and Talks, Volume 1 p. 306 para. 02] p. 724, Para. 6, [1899MS].

I have had that cloud settle upon me at times, but I knew that God was there just the same. Since this conference began, I have hardly been able at times to sit up. When I came to the meeting first, I came by faith, and I didn't know as I could say anything. I had been in such terrible sickness that I could hardly tell my own name. But I said, I shall go; I am going to put myself in the channel of light, and there I am going to remain; then I shall expect the Lord to help me. (I have a great deal of talking to do with the Lord in the night, and I always know He will help me.) When I came in here I was so weak I did not know if I could speak or not. But you know how He gave strength to me, and the last time when I read that long paper to you, He gave me strength, and I thank Him that I had strength to do it. I have been astonished at the measure of strength given me. [Cf: Sermons and Talks, Volume 1 p. 306 para. 03] p. 724, Para. 7, [1899MS].

"Ask in faith, nothing wavering." Don't let one single suggestion of the devil come in. It is to be "nothing wavering. For he that wavereth is like a wave of the sea" (verse 6). The Lord will do great things for us if we will only show our trust in Him. [Cf: Sermons and Talks, Volume 1 p. 307 para. 01] p. 725, Para. 1, [1899MS].

I remember when I was in Switzerland, the darkness of the enemy came over the pathway when I was trying to do a work for God there. I wanted them to do a special work in erecting some buildings, and I tried every way to bring them around. Finally, after standing there so long, and I could do no more, the meeting closed, and I went in my room. I said, I will take right hold of the promises of God, and those promises are "yea, and amen," and I believe they are mine. [Cf: Sermons and Talks, Volume 1 p. 307 para. 02] p. 725, Para. 2, [1899MS].

Well, I said, "Lord teach me what to do in this emergency, for I am not going to give this up, or waver in the matter at all." Now, the Lord helps them that are of one mind, and it had seemed that there were as many different minds as there were different people. We wanted a school building and a meeting place. [Cf: Sermons and Talks, Volume 1 p. 307 para. 03] p. 725, Para. 3, [1899MS].

While I was praying, I said, "I put my trust in Thee. Thou wilt keep that which I have committed to Thee. Thou must strengthen my faith." I kept holding right on; and as I prayed it seemed that the sweet Spirit of God just went right through the room, wave after wave, and every particle of unbelief or anything like it was brushed away, and we carried every point; and so the building was put up. [Cf: Sermons and Talks, Volume 1 p. 307 para. 04] p. 725, Para. 4, [1899MS].

What we want is that faith that will not let go, a faith that will not

fail or be discouraged. I know your faith is to be tried, and I know the banner of truth has got to be lifted in places all around here. "Why," says one, "how can we do all this if the Lord is coming so soon?" Why, the Lord can do more in one hour than we can do in a whole lifetime, and when He sees that His people are fully consecrated, let me tell you a great work will be done in a short time, and the message of truth is to be carried into the dark places of the earth, where it has never been proclaimed. [Cf: Sermons and Talks, Volume 1 p. 307 para. 05] p. 725, Para. 5, [1899MS].

When we first came to Melbourne I was very sick. Some of you know something about that. I had to be propped up with pillows, and they would carry me in their arms up into their hall, and there I would speak to the people. But all the time I had the presence and blessing of God. It was a most precious time to me. [Cf: Sermons and Talks, Volume 1 p. 308 para. 01] p. 725, Para. 6, [1899MS].

When we come to the hardest places, we may know that all heaven is interested and will bear us up, if we will not fail or be discouraged. Cling to the mighty One. Do not talk unbelief at all, because the more you talk unbelief the more unbelief you will have; and the more you talk darkness, the more darkness you will have; and the more you talk light, the more light you will have; and the more you talk faith, you will have faith. [Cf: Sermons and Talks, Volume 1 p. 308 para. 02] p. 725, Para. 7, [1899MS].

I want to read a few more verses. [Verses 14-19, quoted.] The truth of God must sanctify the whole man, body and soul. It is not the truth to you unless you practice it. [Cf: Sermons and Talks, Volume 1 p. 308 para. 03] p. 726, Para. 1, [1899MS].

Our precious Jesus gave up all heaven to come to this world that He might sanctify us through the truth. Will we be sanctified? In His life and example, His lessons and His words, there was the sanctification of the Spirit of God. Sanctification was upon Him for us. God Himself worked through humanity, just as humanity must work through humanity. That is why He took humanity upon Himself that He might teach humanity how to work for itself. He took humanity that He might experience death in our behalf, that we might have life and immortality through His life and death. [Cf: Sermons and Talks, Volume 1 p. 308 para. 04] p. 726, Para. 2, [1899MS].

"Neither pray I for these alone, but for them also which shall believe on Me through their word" (verse 20). Now, that prayer of Christ's is for us that we may be sanctified through the truth. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me" (verse 21). Get out the coldness from your heart; get out the evil surmisings; get out every bad thought; and let the Lord Jesus take the throne of the heart and reign there. [Cf: Sermons and Talks, Volume 1 p. 309 para. 01] p. 726, Para. 3, [1899MS].

"And the glory which Thou gavest Me I have given them" (verse 22). The character that God gave Him, He has given us. "That they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (verses 22, 23). [Cf: Sermons

and Talks, Volume 1 p. 309 para. 02] p. 726, Para. 4, [1899MS].

Can we take that in? It is a wonderful thing, that God loves them that believe on Him as He loves Christ Himself. We are made one with God, and we want that oneness. We want to seek Him earnestly for the faith once delivered to the saints, and we want the spirit of the Third Angel's message. We want to realize that the end of all things is at hand; that speech is a talent; and that faith is the gift of God; and we must work and pray that God may preserve that faith. [Cf: Sermons and Talks, Volume 1 p. 309 para. 03] p. 726, Para. 5, [1899MS].

You must put your foot right on the Word, and say, I believe; I will believe; I will press to the mark of the prize, and everything that hinders me shall be swept away; I will not allow anything to interpose between my soul and God. [Cf: Sermons and Talks, Volume 1 p. 310 para. 01] p. 726, Para. 6, [1899MS].

No, the dark shadow of Satan will come right across our pathway if we let our faith sink into it. But we must do as the eagle does when he is in the cloud and bewildered in the fog. He does not go one way and another as though distracted, but presses upward through the cloud, until he comes into the light above. And so we should press upward beyond the hellish shadow of Satan, when he tries to eclipse the rays of light that come from God. [Cf: Sermons and Talks, Volume 1 p. 310 para. 02] p. 726, Para. 7, [1899MS].

Now, we want the life of Christ in our hearts to make us one, and there will be united action. We must press to the mark of the prize of the high calling which is in Christ Jesus our Lord; and what we need is that living, active faith that takes God at His word. We must have it, and God will let us have it if we will. [Cf: Sermons and Talks, Volume 1 p. 310 para. 03] p. 727, Para. 1, [1899MS].

We must not be discouraged. We want to get rid of unbelief; we do not want to talk it, or act it, or think it, but press forward to the mark of the prize of the high calling that is in Christ Jesus our Lord. I feel anxious, because I know that the time has come when God's people should put on their beautiful garments. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." It is the word of infinite power that He wants you to eat and drink. He wants you to eat His flesh and drink His blood, and then the power of God will be in your midst. Then the voice will be touched with a peculiar power. [Cf: Sermons and Talks, Volume 1 p. 310 para. 04] p. 727, Para. 2, [1899MS].

After the passing of the time in 1844, I remember we were a sorrowful little company. There was a little boy who had twenty-five cents, and he threw it into the mud puddle, because he said he would not need it, for the Lord was coming. And afterward he was seen hunting in the mud puddle for his twenty-five cents. I thought, How many of us would do just like that. There was one brother who had been out praying with others, and he began to say in a loud voice, "Great, great, great is the Lord; and greatly to be praised." I think he repeated that over many times, and his face was shining. Before he finished, the power of God was upon us. While it is true that we were disappointed, yet we had the blessing of God. [Cf: Sermons and Talks, Volume 1 p. 311 para. 01] p. 727, Para. 3, [1899MS].

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1). Let everyone inquire, "Is my name written there?" Do not think about your brethren and sisters for fear they are not ready, but think about yourself. You want to know where you are, and to know that Christ is formed within, the hope of glory. You want to be constantly singing, and when you do that you will stop your criticizing. If you are beholding Him, you will not have time for anything else. And if you see His face, it will be reflected in your face, and all this mourning and groaning is dishonoring God, for "whoso offereth praise, glorifieth God." [Cf: Sermons and Talks, Volume 1 p. 311 para. 02] p. 727, Para. 4, [1899MS].

You are going to have trials in your churches because there are murmurers and complainers and faultfinders there. Go straight ahead and be cheerful. And when Brother Irwin and Brother Haskell return to America, they are going to have trials there. Do not let your head be cast down, or feel discouraged, but go forward, firm in Jesus Christ, keeping your eye fixed on the crown of life which Christ, the righteous judge, shall give you in that day. [Cf: Sermons and Talks, Volume 1 p. 311 para. 03] p. 727, Para. 5, [1899MS].

Just keep praising God, and when the devil tempts you, sing. When Christ was a child He was tempted in every way, and what did He do? He sang psalms, and praised God, and there was music in His voice. And there was an impression made upon the hearts and minds of those who heard Him. He wants you to have heaven in view, and heaven is a good deal nearer than you think. God's holy, anointed ones are right by you, and here is His church, the greatest object of His love that it is possible for Him to have. He is watching over every one of us. [Cf: Sermons and Talks, Volume 1 p. 312 para. 01] p. 727, Para. 6, [1899MS].

I love Him because He first loved me. I love Him because He gave His life for me. And God forbid that I should be a coward. When the children of Israel went out to fight, God told them to sing, and as soon as they began to sing, their enemies fled, for they saw the whole army of heaven before them. They were afraid of their destruction and fled. God wants us to vanquish the enemy. Let us pray as we never prayed before. We do not pray half enough. We ought to pray and have regular praise meetings together. May God bless you, and may the Spirit of God be with us.--Manuscript 93a, 1899. (MR 900.31) [Cf: Sermons and Talks, Volume 1 p. 312 para. 02] p. 728, Para. 1, [1899MS].

[Extracts from a talk given by Mrs. E.G. White at the opening of College Hall, Avondale, Australia, April 13, 1899.] School work is a work of partnership. Those who have come to this school with an earnest desire to make of themselves all that it is possible, by the help of the Lord, may be assured that One who is mighty in power will link up with them and teach them the way of the Lord. But those who have come here for their own amusement, who do not put their minds to the task of securing a right education, will lose much. They will miss the mark entirely. [Cf: Sermons and Talks, Volume 2 p. 136 para. 01] p. 728,

Para. 2, [1899MS].

We are fitting for heaven, the higher school. We expect to see a company of workers raised up in this school who will win souls to Christ because they are laborers together with God, because it is their greatest desire to spread the knowledge of truth. This was Daniel's object, and we read that God gave him knowledge and understanding in all learning and wisdom. [Cf: Sermons and Talks, Volume 2 p. 136 para. 02] p. 728, Para. 3, [1899MS].

Light is to go forth from this school to place after place, reaching to Queensland and the regions beyond, to Sydney and Melbourne. If every student will put his mind to the task, deciding that he will make of himself all that God designed him to be, he will receive great light and rich blessing. God desires students to receive an education that will enable them to see the possibilities and probabilities within their reach, to see what they may become by cooperating with the great Teacher. [Cf: Sermons and Talks, Volume 2 p. 136 para. 03] p. 728, Para. 4, [1899MS].

He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." You may go to this place and that place in search of amusement and self-gratification, but when these are found, what real happiness do they bring? Christ says, "Come unto Me . . . and ye shall find rest." This promise was uttered by lips that never lie. We have the positive assurance that by coming to Christ, we shall find rest. This rest each student may have if he will give to the Saviour the powers of his being. [Cf: Sermons and Talks, Volume 2 p. 136 para. 04] p. 729, Para. 1, [1899MS].

Students, you can be servants of God. It is possible for you to win the crown of life which fadeth not away. Set your aim high. Instead of indulging in frivolity and cheap talk, speak sound words, words which will be a blessing to those who hear them. Enter the school of Christ. Take firm hold of Him who is mighty, who will lift up for you a standard against the enemy. Close the windows of the soul earthward, against the malarious atmosphere of doubt, and open them heavenward that the bright beams of the Sun of Righteousness may shine upon you. [Cf: Sermons and Talks, Volume 2 p. 136 para. 05] p. 729, Para. 2, [1899MS].

God loves children and youth. He greatly blessed Joseph in Egypt. He passed by the aged Eli, who had neglected to train his children in ways of obedience, and to the child Samuel communicated what should befall Israel because of their wickedness. Every student may hold communion with God. Every student may know what it means to be taught by the Holy Spirit. [Cf: Sermons and Talks, Volume 2 p. 137 para. 01] p. 729, Para. 3, [1899MS].

God longs to have you reach after Him in faith. He longs to have you expect great things of Him. He longs to give you understanding in temporal as well as spiritual matters. He can sharpen the intellect. He can give tact and ingenuity. All that we have God gave us, and in return He expects us to lay ourselves at His feet. He will accept this offering, and will sanctify every power of mind and body. [Cf: Sermons

and Talks, Volume 2 p. 137 para. 02] p. 729, Para. 4, [1899MS].

Students, do not disappoint your Creator. Do not think that you have come to school to do very much as you please. Do not allow your mind to be filled with lightness and trifling. Keep yourselves in the channel of light. Consecrate yourselves to God. He will accept all who put away the evil of their doings. Your parents are watching your progress with intense interest. Do not disappoint them. Make them happy by following a right course. Make a covenant with God by sacrifice. He will accept your offering, and make you vessels unto honor. [Cf: Sermons and Talks, Volume 2 p. 137 para. 03] p. 730, Para. 1, [1899MS].

[Extracts from discourse given by Mrs. E. G. White in the Avondale Church, March 25, 1899.] [Cf: Sermons and Talks, Volume 2 p. 137 para. 04] p. 730, Para. 2, [1899MS].

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" [Rom 12:1]. [Cf: Sermons and Talks, Volume 2 p. 137 para. 05] p. 730, Para. 3, [1899MS].

The Lord says this because He knows it is for our good. He would build a wall around us, to keep us from transgression, so that His blessing and love may be bestowed on us in rich measure. This is the reason we have established a school here. The Lord instructed us that this was the place in which we should locate, and we have had every reason to think that we are in the right place. We have been brought together as a school, and we need to realize that the Holy Spirit, who is as much a person as God is a person, is walking through these grounds, unseen by human eyes; that the Lord God is our Keeper and Helper. He hears every word we utter and knows every thought of the mind. [Cf: Sermons and Talks, Volume 2 p. 137 para. 06] p. 730, Para. 4, [1899MS].

No one will be forced into the kingdom of heaven. Those who do not wish to enter show it by their actions. It is because we want to enter this kingdom that we have established a school here, and have called for the youth to come. We desire that they should be educated and trained aright, that they may learn what they should do in order to keep the intellect unimpaired. As we look at the world we know that iniquity abounds. Very little that is of God and heaven can be seen. We desire to bring all of heaven we possibly can into our homes, into the church, into the school, and we desire that the Lord shall see in us no perversity, no stubbornness, no disobedience. [Cf: Sermons and Talks, Volume 2 p. 138 para. 01] p. 731, Para. 1, [1899MS].

God has given each of us talents upon which to trade. To some He has given ten talents, to others two, and to others one. He expects us to use wisely what He has given us. By exercise our talents may be improved, and as they are improved, we are given more upon which to trade. [Cf: Sermons and Talks, Volume 2 p. 138 para. 02] p. 731, Para. 2, [1899MS].

We are to strive most earnestly to place mind, soul, and body in the best condition for God's service. When the lawyer asked Christ what he

should do to inherit eternal life, Christ said, "What is written in the law? how readest thou?" The lawyer said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind, and thy neighbor as thyself." "Thou hast answered right," said the great Teacher, "This do, and thou shalt live." [See Matt. 19:16-18.] [Cf: Sermons and Talks, Volume 2 p. 138 para. 03] p. 731, Para. 3, [1899MS].

It is because we desire you to learn of God and His law that we have established a school here, and students are to understand that they must be obedient. They are to place themselves under the rules and regulations of the school. As soon as they persist in introducing into the school practices which the school was established to separate from students, they will be separated from the school, because we have not consented to engage in this expense; we have not hired hundreds of pounds to establish a school here to bring together students who will carry out wrong practices. [Cf: Sermons and Talks, Volume 2 p. 138 para. 04] p. 731, Para. 4, [1899MS].

No child need think that because he has been allowed to rule at home, he can rule here. Suppose we should let students come in to sway things in their own way, what kind of a school would we have? How could we train men and women to be missionaries? Every student who enters this school must place himself under discipline. Those who refuse to obey the regulations can return to their homes. [Cf: Sermons and Talks, Volume 2 p. 138 para. 05] p. 732, Para. 1, [1899MS].

We desire to bind the students to our hearts by the cords of love and kindness, but [with] strict discipline. Love and kindness are worth nothing unless they are united with the discipline which God has said should be maintained. We call upon every student who has a knowledge of God to exert an influence on the Lord's side. We desire you all to be in the Lord's army. We desire you to stand under the bloodstained banner of Prince Emmanuel, to fight manfully the battles of the Lord. We want you to put on the whole armor of righteousness. We want you to gain everything that Christ suffered so much to make it possible for you to gain. [Cf: Sermons and Talks, Volume 2 p. 139 para. 01] p. 732, Para. 2, [1899MS].

Courting is not to be carried on in the school. That is not what you are here for. We are here to prepare for the future life, where we may see the King in His glory, where we shall have that life which measures with the life of God. If we do not live in harmony with the law of God here, we shall never see His face. The disobedient can never enter the city of God. The Word of Inspiration declares, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" [Rev. 22:14]. [Cf: Sermons and Talks, Volume 2 p. 139 para. 02] p. 732, Para. 3, [1899MS].

I wish to say to everyone here today, You can be a laborer together with God. As you seek to help and bless those who come to the school, you stand under the protection of God. But those who exert an influence which encourages disobedience and vice stand under the displeasure of God. He knows all about their course, and He will arrange matters so that they will not stay long at the school unless they are converted. But we very much desire that they shall be converted. We want this

school to be a place where God can abide in answer to our prayers. [Cf: Sermons and Talks, Volume 2 p. 139 para. 03] p. 733, Para. 1, [1899MS].

We need to ask ourselves the question, What shall I do to inherit eternal life? Christ gave His own life that the transgressor of the law should not suffer the penalty of the law, that as our Redeemer He might stand before the Father with pierced, uplifted hands, and say, "Lay their sins on Me. I am responsible for them. I will bear their transgressions. I have graven them upon the palms of My hands." The sinner may be pardoned if he accepts Christ as a personal Saviour. There is only one condition--the acceptance of the robe of Christ's righteousness. [Cf: Sermons and Talks, Volume 2 p. 139 para. 04] p. 733, Para. 2, [1899MS].

"I beseech you therefore, . . . by the mercies of God, that ye present your bodies a living sacrifice" [Rom. 12:1]. "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" Cor. 6:19, 20 . When this is done, we shall expect to see every promise of God fulfilled. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" [Rom. 12:2]. If we walk in the footsteps of Jesus, we shall be an obedient people, because we shall keep the windows of the soul opened heavenward. Thus we may have the light, the peace, the joy of heaven. [Cf: Sermons and Talks, Volume 2 p. 139 para. 05] p. 733, Para. 3, [1899MS].

"Present your bodies a living sacrifice . . . which is your reasonable service." God requires us to cleanse ourselves from all filthiness of the flesh and spirit. If there are those in the school who desire to indulge habits against which we have been working for the last thirty years, we would say to them, You are here to learn how to give up those things which destroy your vitality, or to separate from the school. The Lord of heaven marks every deceptive act. When the children of Israel came to Ai, they went out against the city with full confidence in their own power. But the record says that they fled before the men of Ai. "Wherefore the hearts of the people melted, and became as water" [Josh. 7:5]. [Cf: Sermons and Talks, Volume 2 p. 140 para. 01] p. 734, Para. 1, [1899MS].

Joshua was in deep distress at this calamity. He fell upon his face to the earth, and said, "O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name? And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? [Cf: Sermons and Talks, Volume 2 p. 140 para. 02] p. 734, Para. 2, [1899MS].

"Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.... Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing



from among you" [Josh. 7:8-13]. [Cf: Sermons and Talks, Volume 2 p. 140 para. 03] p. 734, Para. 3, [1899MS].

Those now being educated in this school should go from it to educate others. They are to eat, drink, and dress to the glory of God. We shall not keep here those who say, I am not going to keep the rules. They can return to their homes if they are not willing to come into order. Let not the teachers think they are doing the students a kindness by allowing wrong to go unrebuked. We should stand where the Lord will not need to say to us, "Neither will I be with you any more, except ye destroy the accursed from among you."--Ms. 66, 1899. [Cf: Sermons and Talks, Volume 2 p. 140 para. 04] p. 735, Para. 1, [1899MS].

Hamilton, Newcastle, Dec. 26, 1898. *Dear Brother and Sister Haskell.* Since coming here we have had a rather trying experience. Sarah and I came on the ground Friday. The day was very oppressive. In the afternoon there was a smart shower and a high wind. On Sabbath I attended morning meeting at six o'clock. Quite a large number were present. I felt the spirit of prayer. I arose and spoke. I did not know that I spoke, but they say I did. I seemed to be elsewhere. All through the night I had seemed to be in meetings, presenting the subject of the reception of the Holy Spirit. This was my burden in laboring somewhere, I can not tell where. The whole subject was the opening of our hearts to the Holy Spirit. I was trying to present to those who were there the great necessity of receiving the Spirit. Christ told the disciples. "I have many things to say unto you, but ye can not bear them now." Their own limited comprehension put a restraint upon him, so that he could not open to them the things he longed to unfold; for it would be labor lost. [Cf: Church and Sabbath School Bulletin 03-03-99 para. 01] p. 735, Para. 2, [1899MS].

On the Sabbath, Elder Starr spoke in the forenoon. In the afternoon I spoke from John 15. I sought to impress upon the people the lesson of that wonderful parable of the vine and the branches. John 15:1-6. There are two kinds of connection between the branches and the vine; the one is deceptive, superficial. The crowd pressing upon Christ had no living union with him by genuine faith; but a poor woman, that had been many years a great sufferer, and had spent all her living upon physicians, but was made no better, but rather worse, thought if she could get within reach of him, if she could only touch the hem of his garment, she would be made whole. Christ understood all that was in her heart, and he placed himself where she could have the opportunity she desired. He would use that act to distinguish the touch of genuine faith from the casual contact of those who were crowding about him from mere curiosity. When the woman reached forth her hand, and touched the hem of his garment, she thought that this stealthy touch would not be known by any one; but Christ recognized that touch, and responded to her faith by his healing power. She realized in a moment that she was made whole, and the Lord Jesus would not let such faith pass unnoticed. He turned about him quickly, and said, "Who touched me?" "And the disciples were pressing close around him, and Peter said, The multitude throng thee and press thee, and askest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue hath gone out of me. When the woman saw that she was not hid, she came tremblingly, and cast herself at his feet," telling the whole story. For eighteen years she had been afflicted; but as soon as her finger touched the hem of his garment, she was made whole. Jesus said to her,

"Daughter, be of good comfort; thy faith hath made thee whole. Go in peace." The mere touch of faith brought its reward, and how then can we doubt God? Mrs. E. G. White. (Continued next week.) [Note: Due to the discontinuation of this periodical this article was not continued. However, if anyone wants to see the complete article they may refer to 21 MR, page 227, par. 1 to page 236, par. 1 which includes that which is [Cf: Church and Sabbath School Bulletin 03-03-99 para. 02] p. 735, Para. 3, [1899MS].

[Continued from last week.] Tuesday morning, December 27. The wind has been just fearful. After the rain ceased, clouds still encompassed the encampment and the wind blew. Sabbath morning I spoke to a larger number than we had reason to expect. Many not of our faith were present. I called upon all those who wished to give themselves to the Lord fully and seek Him, to come forward. Quite a number came forward and then bore their testimony. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 01] p. 736, Para. 1, [1899MS].

A deep impression was made as I spoke from John 15 on the vine and the branches. I spoke of the wonderful contrast between the spurious branches and the true branches, those that have a vital connection with the parent stock. I read only a few verses, to imprint upon their minds the necessity of abiding in Christ. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 02] p. 736, Para. 2, [1899MS].

I presented the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" [Matt. 11:28-30]. Simple enough, is it not? Thus it appears. The promise is large and far-reaching. Rest for the soul is comprehensive. It implies much. It means deliverance from constant, perplexing, uncertainty. The word rest is repeated--"I will give you rest." In wearing Christ's yoke and learning from Him His meekness and lowliness, "Ye shall find rest unto your souls." Here is a giving by Christ, and on our part, an acceptance of the promise, a conscious finding, a sense of relief from all perplexing doubt. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 03] p. 736, Para. 3, [1899MS].

The reason why there are so many in perplexity is they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They suppose they understand their own case, and will worry and plan and devise, when Christ stands inviting, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Cf: Church and Sabbath School Bulletin 03-10-99 para. 04] p. 736, Para. 4, [1899MS].

I said, If you have not found the rest that Christ has offered to give you upon condition that you learn of Him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only His burdens, and not pile upon yourselves burdens that weigh you down to the earth? All your trouble is that you are so anxious to run things yourselves that you do not wear the yoke of Christ, which He declares is easy. The yokes of your own manufacturing gall the necks that wear them. Christ says, Try My yoke, it is easy; lift My burdens, for they are light. [Cf: Church and Sabbath School Bulletin 03-10-99

para. 05] p. 736, Para. 5, [1899MS].

Will these hearers before me hear to a purpose? A Paul may plant, an Apollos water, but God giveth the increase. Christ gives rest to all who receive Him by faith. You are not to conjure up a variety of objects that you must enter into in order to find rest, assurance, confidence. Just leave that work, which none of the wisest of the human family can do, and put your trust in One who has promised rest to your souls. Do just what He has told you to do, and be assured that God will do all that He has engaged to do. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 06] p. 736, Para. 6, [1899MS].

The invitation is, "Come unto Me, and I will give you rest." Have you come to Him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come just as you are, weak, helpless, and ready to die. What is the "rest"? It is the consciousness that God is true, that He never disappoints a soul who comes to Him. His pardon is full and free, and His acceptance of you means rest to your soul, rest in His love. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 07] p. 737, Para. 1, [1899MS].

But be sure that you act your part; cooperate with the One who has promised. By some the promise is grasped so eagerly that it becomes their own, and peace and joy in the Holy Spirit is their experience. Others suppose that they must wait to become worthy. Never, never will you become worthy, for if this were possible the Prince of heaven would never have come to our world. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 08] p. 737, Para. 2, [1899MS].

He in this action shows before all the universe of heaven that He has united humanity to Himself in order that humanity may stand on vantage ground through cooperating with Christ, that man may have his test, his trial. Through the merits of the Son of God he becomes a partaker of the divine nature. "Work out your own salvation with fear and trembling." How is this? Fear lest you shall weave into the fabric your own threads of selfishness. Fear lest you shall err in choosing the timber for your character building. God alone can supply the solid timber. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 09] p. 737, Para. 3, [1899MS].

Well may mortal man be afraid of weaving into his character the miserable threads of his own inherited and cultivated tendencies. Well may he tremble lest he shall not submit all things to Him who is working in his behalf, that God's will shall be done in him. God welcomes all who come to Him just as they are, not building themselves up in self-righteousness, not seeking to justify self, not claiming merit for that which they call a good action, not priding themselves on their knowledge of what constitutes righteousness. Put on the wedding garment, which Christ has prepared, and drop the old citizen's dress; then you can sit down in heavenly places with Christ Jesus. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 10] p. 737, Para. 4, [1899MS].

While you have been walking in meekness and lowliness of heart a work has been going on for you, a work which only God could do, for it is God that worketh in you both to will and to do of His good pleasure. And that good pleasure is to have you abide in Christ, rest in His

love. You must not let anything rob your soul of peace, of restfulness, of the assurance that you are accepted just now. Appropriate every promise; all are yours on condition of your complying with the Lord's prescribed terms. Entire surrender of your ways which seem so very wise, and taking Christ's ways, is the secret of perfect rest in His love. Giving up one's life to Him means much more than we suppose. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 11] p. 737, Para. 5, [1899MS].

We must learn His meekness and lowliness before we realize the fulfillment of the promise, "Ye shall find rest unto your souls." It is by learning the habits of Christ, His meekness, His lowliness, that self becomes transformed--by taking Christ's yoke upon you and then submitting to learn. There is no one who has not much to learn. All must come under training by Jesus Christ. When they fall upon Christ, their own hereditary and cultivated traits of character are taken away as hindrances to their being partakers of the divine nature. When self dies, then Christ lives in the human agent. He abides in Christ, and Christ lives in him. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 12] p. 737, Para. 6, [1899MS].

Christ desires all to become His students. He says, Yield yourselves to My training; submit your souls unto Me. I will not extinguish you, but will work out for you such a character that you shall be transformed from the lower grade to the higher school. Submit all things to Me. Let My life, My patience, My longsuffering, My forbearance, My meekness, My lowliness, be worked out in your character, as one that abides in Me and I in Him. Then you have the power. Not only, "I will give," but, "You shall find rest to your souls." [Cf: Church and Sabbath School Bulletin 03-10-99 para. 13] p. 738, Para. 1, [1899MS].

God calls for an entire surrender. You cannot receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your old, objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of Him. The abiding rest--who has it? That rest is found when all justification of self, all reasoning from a selfish standpoint, is put away. Acquaintance with Christ makes you want to abide in Him and to have Him abide in you. Entire surrender of self is required. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 14] p. 738, Para. 2, [1899MS].

In my dream last Friday night a sentinel stood at the door of an important building and said to every one who came for entrance, Have you received the Holy Spirit? A measuring line was in his hand, and but very, very few were admitted into the building. Your size as a human being is nothing. Your size as the full stature of a man in Christ Jesus according to the knowledge you have had will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantage given you in the banquet prepared for you. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 15] p. 738, Para. 3, [1899MS].

You may be tall and well proportioned in self, but no such ones can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics, which pertain to children. You have nurtured your suspicions, your

criticisms, your bad temper, your self-dignity, and you cannot be permitted to spoil the feast, for all who go in through this door have on the wedding garment, woven in the loom of heaven. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 16] p. 738, Para. 4, [1899MS].

Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the characters of others have thus revealed a deformity of character which makes families unhappy, which has turned souls from the truth to choose fables. You cannot join the happy family in the heavenly courts, for He will wipe all tears from their faces. You can never see the King in His beauty if you are not yourself a representative of the loveliness of Christ's character. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 17] p. 738, Para. 5, [1899MS].

Abiding with Christ is choosing only the disposition of Christ, so that He identifies His interests with yours. When you give up your own will, your own wisdom, and learn of Christ as He has invited you, then you shall find entrance to the kingdom of God. Entire, unreserved surrender He requires. Give up your life for Him to order, mold, and fashion; take upon your neck His yoke; submit to be led and taught as well as to lead and teach; learn that unless you become as a little child you will never enter the kingdom of heaven. Abide in Him, to be and do only what He wills. These are the conditions of discipleship. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 18] p. 738, Para. 6, [1899MS].

Mark the points: "Learn of Me; for I am meek and lowly in heart." Who is it that speaks thus?--The Majesty of heaven, the King of glory. He desires that your conceptions of spiritual things shall be purified from the fog of selfishness, the defilement of a crooked, coarse, unsympathetic nature. There must be the inward, higher experience. You must obtain a growth in grace by abiding in Christ. And when thou art converted, thou wilt not be a hindrance, but thou wilt strengthen thy brethren. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 20] p. 739, Para. 1, [1899MS].

As these things were spoken, I saw that some turned sadly away, and mingled with the scoffers. Others with tears, all broken in heart, were making confessions to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, What must I do to be saved? The answer was, Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out. Words were spoken greatly to rebuke all spiritual pride, for this God will not tolerate. It is inconsistent with His Word and with our profession of faith. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 21] p. 739, Para. 2, [1899MS].

"Seek ye the Lord," all ye who are ministers of His. Seek Him "while He may be found, call ye upon Him while He is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" [Isa. 55:6, 7]. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 22] p. 739, Para. 3, [1899MS].

There was much presented to me. As I presented the principles before the people all seemed to feel that the Lord had spoken through the feeble instrument. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 23] p. 739, Para. 4, [1899MS].

After those who came forward had borne their testimony, the rain poured down in torrents; it seemed that the windows of heaven were opened. I made this a symbol of what the Lord would do for His people in letting the latter rain of His rich blessing in truth and righteousness fall upon us. We devoted some time to singing "The Evergreen Shore," "Is My Name Written There?" "When the Mists Have Rolled Away," and similar songs, and the Spirit of the Lord rested upon the people. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 24] p. 739, Para. 5, [1899MS].

As soon as the rain lightened, we had a season of prayer. Elder Daniells and Elder Robinson prayed in the Spirit as I have never heard them before, and the meeting closed. Many unbelievers were present. One Salvation Army man bore an excellent testimony upon practical religion. That night, notwithstanding the inclement weather, the large tent was well filled. The blessing received on Sabbath made a decided change in the atmosphere of the meeting. All were cheerful. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 25] p. 739, Para. 6, [1899MS].

On Sunday I did not attend the morning meeting. I was not strong; I have not been strong since leaving Brisbane. In the forenoon Brother Tenney spoke. In the afternoon I spoke to a tent crowded full, and a crowd on the outside. The Lord gave me freedom in speaking to the people from John 14, making a specialty of keeping the commandments of God. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 26] p. 739, Para. 7, [1899MS].

The wind blew hard the evening after the Sabbath, also Sunday night, and did some damage to the tents. During the day on Sunday there was less wind, and the afternoon and evening were quite pleasant. We have our three horses and the platform wagon and the phaeton here. I had my first ride yesterday. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 27] p. 740, Para. 1, [1899MS].

Last night, Monday, the tent was full. Brother Colcord gave an excellent discourse. There seems to be a good interest here, notwithstanding the variety of holiday attractions. I do not know what the collections have been. This tent is much better proportioned for all to hear than the large tent we used in Brisbane. We see now that the meetings must be extended one week longer. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 28] p. 740, Para. 2, [1899MS].

They are drawing hard for W. C. White and me to go to Ballarat, but it will be a hard thing for me to do. My workers cannot work to advantage when I am away so much. They will do their best, but there are things that I could put into their hands for my books. If I have to labor in Ballarat and Victoria it means one, and maybe two, months out of my work. I do not see how I can do this. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 29] p. 740, Para. 3, [1899MS].

W. C. White and Elder Daniells have had some conversation with me upon

school matters, but I tell them that W. C. W. will hold no office with my consent while he is connected with me and my work. His health is poor, and this burden shall not come upon him again. It is hard enough when his work is appreciated. I cannot think of going to Victoria and keeping under a constant load. The Lord does not require it. I want every jot of W. C. White's strength in my work, and we shall try to get some long-neglected work done. Brother Robinson pleaded yesterday, and I almost weakened, but I am more decided today not to go just because my brethren desire it. If the Lord says, Go, I will go; but if I have no positive convictions, I shall not go. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 30] p. 740, Para. 4, [1899MS].

Large interests are started right here, and if there is a company raised up, a meetinghouse will be the next thing to be thought about. New-castle spreads over a large territory. Much canvassing has been done in this place and many books have been sold here. Many of my writings, large works, have been sold in Newcastle and Maitland. I have never had better attention when speaking in any place than here, and I have never seen a better-appearing class of people. This interest must be attentively looked after; we cannot neglect it; once started, it must be carefully and thoroughly ripened off. A most solemn impression was made Sabbath and Sunday. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 31] p. 740, Para. 5, [1899MS].

W. C. W. can help me in my work. He can be with me in Newcastle. I shall speak to the people this afternoon. I must now lay down my pen to go to meeting. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 32] p. 740, Para. 6, [1899MS].

Received and read your letter after dinner, also the copy of the one to Elder Daniells. I thank Sister Haskell for writing. I have thought that Sabbath and Sunday were a trial of our faith, especially Sabbath. But we had the victory; thanks be to God who giveth us the victory. But the letter--what a sad one! It was all that I could do to keep from weeping aloud. But we must hold on to life for Brother Wilson; then if God lets him go down into the grave, every one of us must say, "Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Cf: Church and Sabbath School Bulletin 03-10-99 para. 33] p. 740, Para. 7, [1899MS].

Our time here is short. Let us live, not holding ourselves in our own hands, but as seeing Him who is invisible. We have no time now to nurse grievous things; we have a work of great importance before us. We shall not fail nor be discouraged. We are kept for the Master's use. We must have a trustful disposition toward God. We must cultivate love and confidence toward our brethren and sisters in the faith. We must have the habit stronger and stronger to be always thinking of Him who is our life, our crown of rejoicing. He has bought us with the price of His own blood. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 34] p. 741, Para. 1, [1899MS].

The Lord has a right to claim from all His disciples that He shall be trusted. Let not the thought be entertained whether such erring ones can be Christ's. He will be our all-sufficient Helper, so that we shall not remain erring, but be enabled to attain to the holiness to which we are called through a close and intimate communion with Christ. If we

fall short it will be through unbelief, and that is sin. With God there is no shortcoming in fulfilling His word. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 35] p. 741, Para. 2, [1899MS].

At three o'clock Tuesday afternoon I stood before a large tent full-- the seats were not all taken but there were hundreds there. I spoke from 1 Peter 1:1-9. The Lord gave me much of His power and there seemed to be much interest to hear. There were people from all the suburbs round. They will have something to carry away with them. We have had a good day. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 36] p. 741, Para. 3, [1899MS].

On Tuesday I called the ministers together and told them I could not speak in the morning as I had done; the atmosphere in the large tent has no vitality in the morning, and it takes away my strength. I eat no suppers, and in the morning I have no strength to go to meeting. If I eat, that unfits me to take my breakfast. Without eating I exhaust my strength. If they would give me one hour in the afternoon, then I would improve it to the best of the ability granted me by God. So this afternoon I spoke to hundreds, who were just as quiet and well-behaved as in any church building. May the Lord water the seed sown. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 37] p. 741, Para. 4, [1899MS].

We do pray that this meeting may prove a success. Some of the people say they never heard anything from any of the greatest speakers equal to the speaking on this ground. Everything, they say, seems to be demonstrated by the Bible, and it is so clearly proved. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 38] p. 741, Para. 5, [1899MS].

During the trial of our faith we thought that Satan was busy in this gale and powerful rain. But all received such a blessing on the Sabbath that they had not a word of complaint to offer, although almost every man in camp had to be out Saturday night to keep the stakes firm so as to hold the tents from blowing over. All hands were busy, but the Sabbath day was most precious. We felt that the Lord Jesus was among us. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 39] p. 741, Para. 6, [1899MS].

We greatly long for the outpouring of the Holy Spirit of God upon every soul that receives the truth, that they may be transformed in character, sanctified and made pure and holy, fit vessels for the Master's use. [ 1 Peter 1:22, 23, quoted]. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 40] p. 741, Para. 7, [1899MS].

I hope to get this into the mail tonight, but I do not know that I can have it copied. Your letter in regard to the lot and building is reasonable. I think you will certainly get help. The Lord will not leave us with a dearth of means. The Lord will help us and will not allow our way to be hedged up. Just keep strong faith in exercise. Means will come. Our Lord will see that we have means with which to work here in Newcastle, and He will help you in Brisbane. Only have faith in God. I have much desire that you should go to Ballarat, but I see no consistency in our going. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 41] p. 742, Para. 1, [1899MS].

I talked to the people today, urging them to have faith in God. There



is as much need for our ministering brethren today to resurrect their faith as there is to inspire faith in those who have no knowledge of God and the way of salvation. Our faith must not be of that kind which goes no farther than sight. We need so much to be reconstructed upon faith principles and to leave self out of the question. We must put on Christ; we must have the mind that is in Christ Jesus. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 42] p. 742, Para. 2, [1899MS].

One sister wrote me that she had three hundred dollars to create a fund for educating our youth in the school at Avondale. The money is to be lent to students, and when they earn means, they are to replace it for some other youth to use. It is a good idea. The money is in the Pacific Press, to be sent to me.-Letter 130, 1898. Mrs. E. G. White. [Cf: Church and Sabbath School Bulletin 03-10-99 para. 43] p. 742, Para. 3, [1899MS].

*Taken from Diary of April 25, '99-6- File 68 .* [Cf: Paulson Collection p. 15 para. 03] p. 742, Para. 4, [1899MS].

The building work on our hospital has not yet commenced, but the land is being cleared preparatory to building. We need a hospital so much. On Thursday Sister Sara Mcenterfer was called to see if she could do anything for Brother Palmer's little son, who is eighteen months old. For several days he has had a painful swelling on the knee, supposed to be from the bite of some poisonous insect. Pulverized charcoal, mixed with flaxseed, was placed upon the swelling, and this poultice gave relief at once. The child had screamed with pain all night, but when this was applied, he slept. Today she has been to see the little one twice. She opened the swelling in two places, and a large amount of yellow matter and blood was discharged freely. The child was relieved of its great suffering. We thank the Lord that we may become intelligent in using the simple things within our reach to alleviate pain, and successfully remove its cause. [Cf: Paulson Collection p. 15 para. 04] p. 742, Para. 5, [1899MS].

Some matters have been deeply impressed upon my mind, and one is the necessity for much better facilities in the bathrooms. This is where impressions will be made upon minds. We must have conveniences in these rooms--massage tables, and a cot on which to give packs. All these things make their impression. Conversation will sometimes arise, and words will be spoken that will open a flood of light to the patient as to the best methods of caring for the human body, the temple of God. Therefore, the greatest care should be taken to observe decency and strict purity in conversation and in every action. A small, crowded bathroom leaves on the mind an impression of cheapness and commonness, and this should not be. [Cf: Paulson Collection p. 15 para. 05] p. 742, Para. 6, [1899MS].

*The following paragraphs are quoted from a letter to Elder W.C.White, Aug. 18, 1903, File W.186--'03:* [Cf: Paulson Collection p. 15 para. 06] p. 743, Para. 1, [1899MS].

The ministerial evangelist who engages in the canvassing work is performing a service fully as important as that of preaching the gospel before a congregation Sabbath after Sabbath. God looks upon the faithful evangelistic canvasser with as much approval as He looks upon any faithful minister. Both workers have a light, and both are to shine

in their respective spheres of influence. God calls upon every man to cooperate with the great Medical Missionary Worker, and to go forth into the highways and byways. Each man in his particular line of service, has a work to do for God. Such laborers, if converted, are true missionaries. [Cf: Paulson Collection p. 15 para. 07] p. 743, Para. 2, [1899MS].

Missionaries are needed in workshops. As they toil, they may realize that they are representing Christ and His mission on this earth. In every phase of physical labor God requires His agencies in missionary lines of effort to speak a word at the right time, to caution, to warn, to learn how to adapt themselves to the situation in which they find themselves, and in every respect to be representatives of Christ's great medical missionary work. [Cf: Paulson Collection p. 16 para. 01] p. 743, Para. 3, [1899MS].

When Christ was living on this earth, how surprised would have been His associates, if, after becoming acquainted with Him, they had heard Him utter one word of impatience, one word of accusation or of faultfinding! He expects those who love Him and believe in Him, to represent Him in character. [Cf: Paulson Collection p. 16 para. 02] p. 743, Para. 4, [1899MS].

Although a man may be able to educate others to act as they should, yet if he does not glorify God himself with his lips, he had better first reveal in word and deed that he has received power to become a child of God, an heir of the kingdom, before attempting to teach others. After receiving his life-insurance papers as a member of the elect of God, his great desire henceforth will be to reveal Christ's presence to his fellow men in missionary fields. [Cf: Paulson Collection p. 16 para. 03] p. 743, Para. 5, [1899MS].

Only those whose hearts are filled with the love of God and who reveal that Christ has given them His grace to adorn their office-work as missionaries for Him, should make application to engage in medical missionary work. Those who take up this line of missionary effort should look upon their work as a high and holy calling. This work is committed to them as a sacred trust; and wherever they may be, the Lord expects them to reveal the excellency of their mission. [Cf: Paulson Collection p. 16 para. 04] p. 743, Para. 6, [1899MS].

Nov. 9, '99-5- W-182- Maitland, N.S.W., Nov. 6, '99 Dear Brother Peter Wessels: I have some things to say to you which you need. There are places you might fill, places in which you might be a blessing in many ways. But erroneous ideas keep you from filling these places. Your character needs to be pruned; for there is a superfluous growth that needs to be cut away from you. The idea which you hold that no remedies should be used for the sick is an error. God does not heal the sick without the aid of the means of healing which lie within the reach of man; or when men refuse to be benefitted by the simple remedies that God has provided in pure air and water. [Cf: Paulson Collection p. 26 para. 02] p. 743, Para. 7, [1899MS].

There were physicians in Christ's day and in the days of the apostles. Luke is called the beloved physician. He trusted in the Lord to make him skilful in the application of remedies. When the Lord told Hezekiah that He would spare his life for fifteen years, and as a sign that He

would fulfill His promise, caused the sun to go back ten degrees, why did He not put His direct, restoring power upon the king? He told him to apply a bunch of figs to his sore, and that natural remedy blessed by God, healed him. The God of nature directs the human agent to use natural remedies now. [Cf: Paulson Collection p. 26 para. 03] p. 744, Para. 1, [1899MS].

I might go to any length in this matter, my brother, but I leave it now with a few instances. A brother was taken sick with inflammation of the bowels and bloody dysentery. The man was not a careful health reformer, but indulged his appetite. We were just preparing to leave Texas, where we had been laboring for several months, and we had carriages prepared to take away this brother and his family, and several others who were suffering from malarial fever. My husband and I thought we would stand this expense rather than have heads of several families die and leave their wives and children unprovided for. Two or three were taken in a spring wagon on spring mattresses. But this man who was suffering from inflammation of the bowels, sent for me to come to him. My husband and I decided that it would not do to move him. Fears were entertained that mortification had set in. Then the thought came to me like a communication from the Lord to take pulverized charcoal, put water upon it, and give this water to the sick man to drink, putting bandages of the charcoal over the bowels and stomach. We were about one mile from the city of Denison, but the sick man's son went to a blacksmith's shop, secured the charcoal, and pulverized it, and then used it according to the directions given. The result was that in half an hour there was a change for the better. We had to go on our journey and leave the family behind, but what was our surprise the following day to see their wagon overtake us. The sick man was lying in a bed in the wagon. The blessing of God had worked with the simple means used. [Cf: Paulson Collection p. 26 para. 04] p. 744, Para. 2, [1899MS].

I still remember another case. At our first camp-meeting here, held in Brighton, a young lady was taken sick on the ground, and remained sick during most of the meeting. She was thought to have typhoid fever, and although many prayers were offered in her behalf, she left the ground sick. Dr. M.C.Kellogg, half-brother to J.H.Kellogg, of Battle Creek, was attending her. He came to me one morning, and said, Sister Price is in great pain. I cannot relieve her. She cannot sleep, and every breath seems as though it would be her last. We prayed for her, and then like a flash of lightning there came to me the thought of the charcoal. "Send to the blacksmith for charcoal, and pulverize it, I said, "and put a poultice of it on her side." He tried this, and in one hour he came to me and said, "That prescription was an inspiration from God. Sister Price could not have lived until now if no change had come. The sick one fell into a restful sleep; the crisis passed, and she began to amend. In a few days she was taken from Melbourne to her home in Melbourne (?), and is alive and well today. [Cf: Paulson Collection p. 27 para. 01] p. 744, Para. 3, [1899MS].

All these things teach us that we are to be very careful lest we receive radical ideas and impressions. Your ideas regarding drug medication, I must respect; but even in this you must not always let the patients know that you discard drugs entirely until they become intelligent on the subject. You often place yourself in positions where you hurt your influence and do no one any good, by expressing all your

convictions. Thus you cut yourself away from the people. You should modify your strong prejudice. [Cf: Paulson Collection p. 27 para. 02] p. 744, Para. 4, [1899MS].

I cannot speak as fully on this subject as I would like to, but let me say, "Hide Peter Wessels in Christ." Here I must leave you; for I have not time to write more. [Cf: Paulson Collection p. 27 para. 03] p. 745, Para. 1, [1899MS].

Sunnyside, Cooranbong, N. S. W., June 16, 1899 Dear Children, Edson and Emma White: I have been writing out some matters in reference to the South. I have read your letters to Brother Irwin and myself. Prior to this I had written in my diary in regard to yourself and Emma. The light that I have is that you should have a change. W. C. White and I have been consulting together, and from the light given me this burden resting upon you cannot be born with the want of cooperation evidenced. There is a spirit cherished among men at Battle Creek, those not standing in the position where they can be worked by the Holy Spirit, that they will think they see something to criticise in you, and then this is made an excuse why they do not feel a burden to do what they would otherwise do in the work in which you are engaged. [Cf: Paulson Collection p. 112 para. 01] p. 745, Para. 2, [1899MS].

And when you are straining every nerve and every muscle to make the work a success, you are yourself led to be sharp in the use of the pen, and it hurts your influence to do the same work they are doing in criticising. And as this work has been hurting them, and as the enemy sees he can hurt you, weaken your hands, and discourage your heart, he is pleased. You are wearing out too fast, and the Lord does not require that you and Emma should, under the existing state of things, carry the load without the cooperation of those in responsible places. Some would encourage you if there was not such an influence to meet in doing so. Therefore you are sacrificing life and health under a great disadvantage, and must have a respite. Your own spirit is becoming soured and you tempted. Now the Lord would have you come apart and rest awhile, and let the Southern field be worked by men whom they may choose to put into it, and let the responsibility rest upon them, and they carry it. [Cf: Paulson Collection p. 112 para. 02] p. 745, Para. 3, [1899MS].

There is a great work to be done in this (Australian) field, and there are souls just as precious in the sight of God as those for whom you are laboring. They will never have a more devoted worker, or one better adapted to the work than you have been, or that will, under the same circumstances, show better results. The Lord has been your helper. [Cf: Paulson Collection p. 112 para. 03] p. 745, Para. 4, [1899MS].

How much I have needed you connected with my work no one knows or ever will know. I can support you in this field myself, but this will not be necessary. While you work for me I expect to do this. But there is an extensive field you can take, in the islands of the sea. You can visit these islands and see what can be done to help them to do the very work you are doing in the South. The experience you have had will be of value with our American workers. [Cf: Paulson Collection p. 112 para. 04] p. 745, Para. 5, [1899MS].

Willie proposes that you come by the way of England, stopping at

different islands and places on the route. He thinks it would be a great help, but in talking with Brother Irwin, he thinks the very best route for you to take is the same as he took, by Vancouver. It is the best and cheapest route for you and Emma to take. You can spend two or three years here and see if you cannot avoid a complete breakdown in health. W. C., yourself, and Emma are malarious subjects, and the Southern field is most taxing on your strength and vitality, and the poison of malaria will obtain a strong hold upon you. This climate, where we are located, among the blue gum trees, seems to be a healthful climate. I wish you could see Willie's children. They are rugged and solid in bone and muscle. All our family are in good health, except Marian, who is not strong, but not down sick. [Cf: Paulson Collection p. 112 para. 05] p. 746, Para. 1, [1899MS].

I will in this letter send you an order on Review and Herald for your passage money. The trying season will have fully opened upon you in the South before this reaches you, and it is important that you should make a change. I therefore invite you to come direct to this place as we need you. I expect we shall have a printing press shipped from Pacific Press if they will make us a donation of such an article. We must now have a press of our own so that we can issue small books and use these books to help us in carrying forward the work here. [Cf: Paulson Collection p. 113 para. 01] p. 746, Para. 2, [1899MS].

We are much pleased with your little paper Gospel Herald. The editing of it is excellent. [Cf: Paulson Collection p. 113 para. 02] p. 746, Para. 3, [1899MS].

I shall not write you a long letter, but I am going to send the copies of letters written. You will see I have had important matters to handle. We are doing all we can, and we desire your help to start our press and set it in operation. We do not propose to confine you to the preparation of books, but you can help us in this. If after two years' trial in this country you recover your health, you can then return, if it is your desire, and take up the work in any line you see fit. If you choose to remain here in this country, and it seems to be the will of the Lord, and if your talent can accomplish more good here than in America, then you follow your own convictions. [Cf: Paulson Collection p. 113 para. 03] p. 746, Para. 4, [1899MS].

I have not been willing to call you from the Southern field, knowing your unwillingness to leave that field. But the Lord has been giving me special light for different men who have been working in different fields, that their lives would be shortened by continuing to remain, although they themselves were reluctant to leave, but the health must be preserved. If the work is too taxing in one locality, or the atmosphere unfavorable, they must try other localities. As there is no dearth of work to be done, and there are places that are in need of workers, no one need, in this country be confined to an unhealthy location. We have therefore changed the location of the workers with the best results. New Zealand has a bracing climate. Tasmania is excellent, more like Colorado. Adalaide has a mild and healthful climate. I am not disposed to recommend Melbourne. But we have the opportunity to select most any climate easy of access. [Cf: Paulson Collection p. 113 para. 04] p. 746, Para. 5, [1899MS].

Here we have plenty of fruit in its season. In August will be our crop

of oranges. Our own trees are loaded with oranges and lemons. The sight is beautiful. We can begin to use them in July, but I want all who shall come to our Conference to behold the show. The little trees bear on little branches five or six large oranges in a cluster. The Mandarin trees are loaded with fruit of the largest size, and the frosts are not so severe as to cut them or do them any damage. Come, children, and see them. If you could only come so as to be here at Conference time, how glad I should be, but I have not hope that you will be here then. At this Conference you would see the men who have been laboring in the islands of the sea. [Cf: Paulson Collection p. 113 para. 05] p. 747, Para. 1, [1899MS].

I must now leave the matter with you, for you must consider for yourself; but you could be a great help to me. The Lord would strengthen you in making a change now. I see that W. C. W. is fully in harmony with what I have written you. He thinks that after you have been here two years you will then be settled what is best for you to do. My health is good when I do not have to stand on my feet to speak so often; but I am getting old. What I have to do I wish to do quickly and solidly. I wish now to take the Old Testament history from Solomon to the last chapter of Malachi, and the New Testament from the ascension of Christ to the Revelation; but how can I do it? Brother Colcord is helping me. W. C. White is necessarily called to advise and to attend frequent councils, for with the buildings being erected we need constant help from the Lord to teach us His way and His will. [Cf: Paulson Collection p. 114 para. 01] p. 747, Para. 2, [1899MS].

I now leave this matter with you. Write me at once. I have good help in the three lady workers, Maggie Hare, Minnie Hawkins, and Sarah Peck. But there must be those who have been with me from my earliest experience who understand the workings of the cause and our history from earlier dates. My memory is good. Trusting in the Lord, my writing ability continues, but how long this will be I know not. But I now have to leave this with you and Emma. Certainly if you continue as you have been doing your health will not endure the strain of the Southern climate, and my need of your help is now very great. [Cf: Paulson Collection p. 114 para. 02] p. 747, Para. 3, [1899MS].

If you can get out my books I can then have something to pay you and keep all my workers. You have no need to fear in that matter. There is to be a holding of the four winds a little longer, and when they are let loose there will be no peace any longer upon the earth. The truth is now our only shield and buckler. It is our front guard and rearward. May the Lord work for His people is my prayer. I am now writing to our people on important subjects. But I must close this letter. I am up at half past two o'clock in the morning. June 21, 1899. [Cf: Paulson Collection p. 114 para. 03] p. 747, Para. 4, [1899MS].

The mail leaves today. Brother Irwin goes to Sydney today to spend the Sabbath, and from there to Melbourne and Adalaide and will then return to the Conference here at Cooranbong. He will then return by direct route to America, spend one Sabbath in California, and pass on to the center of the work at Battle Creek. [Cf: Paulson Collection p. 114 para. 04] p. 747, Para. 5, [1899MS].

Brother Ballenger has sent me a letter in regard to his plans for the South, but, Edson, I cannot encourage such plans. He will calculate to

have all things move smoothly. A community to settle in the South in accordance with the plans he has thought would prove a success, would prove a failure. What is the prospect for feeding and clothing this community? Where is the money to be pledged for building homes for families? The outlay would be greater than the income. There would be a gathering of good and bad, there would be the need of men of clear conception, baptized with the Holy Spirit of God, to run such an enterprise. I might present many things that make it objectionable. There cannot be any colonizing without Satan's stirring up the Southern element to look with suspicion on the Northern people, and the least provocation would awaken up the Southern Whites to produce a state of things they do not now imagine. [Cf: Paulson Collection p. 114 para. 05] p. 748, Para. 1, [1899MS].

There must be laborers in the South who possess caution. They must be as wise as serpents and harmless as doves. All who engage in this work should be men who have their pen and tongues dipped in the Holy oil of Zechariah 4:11-14. An unadvised word will stir the most violent passions of the human heart and set in operation a state of things that will close the way for the truth to find access to the fields now in such great need of workers. [Cf: Paulson Collection p. 115 para. 01] p. 748, Para. 2, [1899MS].

It is not ministers that can preach that are needed so much as men and women who understand how to teach the truth to poor, ignorant, needy, and oppressed people. And as to making it appear that there is not need of caution, it is because those who say such things do not know what they are talking about. It needs men and women who will not be sent to the Southern field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord; men while their hearts burn with indignation as they see the attitude of the white people toward the black, will learn of the Master, Jesus Christ, that silence in expression regarding these things is eloquence. They all need the intelligence that they may learn of Jesus Christ and the simplicity of how to work. [Cf: Paulson Collection p. 115 para. 02] p. 748, Para. 3, [1899MS].

The cultivation of the soil is an excellent arrangement, but it is not by Northern people grouping together in a community that will accomplish the work they imagine will be a success. Hot tempered men better remain in the North. Men and women who possess the true Christ-like spirit of ministry may do excellent work among the Southern colored people. Make no masterly efforts to break down the prejudices of the Southern people, but just live and talk the love of Jesus Christ. There cannot be any greater harm done to the Southern colored people than to dilate on the harm and wrong done them by the white Southerners. Just keep the lips closed although there cannot but be the burning indignation that longs to express itself. [Cf: Paulson Collection p. 115 para. 03] p. 748, Para. 4, [1899MS].

There is need of level-headed men and women who love the Lord Jesus, and who will love the blacks for Christ's sake, who have the deepest pity for them. But the methods of Sister S---- are not the methods that will be wise to practice. They cannot be petted and treated just as if they were on a level with the whites without ruining them for all missionary work in the Southern field. There is a difference among the blacks as there is among the whites. Some possess keen and superior

talents, that if the possessor is not made too much of, and is treated from a Bible standpoint, as humble men to do a Christ-like missionary work, not exalting them, but teaching them religious love, and Christ-like love for the souls of their own colored race, and keep before them that they are not called into the field to labor for the whites, but to learn how to labor in the love of God to restore the moral image of God in those of their own race, then a good work can be done. [Cf: Paulson Collection p. 115 para. 04] p. 749, Para. 1, [1899MS].

There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful work done in this way. The Lord will work through the whites to reach the black race, many of them through white teachers, but it needs the man and his wife to stand together in the work. More than one family of white teachers should locate in a place. Two or three families should locate near each other, not huddle together, but at a little distance apart, where they can consult together, and unite in worship of God together, and work to strengthen each others' hands to raise up colored laborers to work in the South. [Cf: Paulson Collection p. 116 para. 01] p. 749, Para. 2, [1899MS].

There is a mistake often made by those who labor in Southern fields expecting that their brethren in the Northern fields of labor can advise them what to do. Those who have had no experience in the Southern field are not prepared to give reliable advice. It is those who are engaged in the work that must understand that when emergencies arise they must not depend upon men who have not any experience to advise them. They will often obtain advice that if followed would be ruinous to the work. Therefore it is not good policy for one family alone to settle in a locality. Men and women who have not children are best qualified for the Southern field, and if the Southern field is too taxing or debilitating, one family from the two or three who have settled in a locality can be spared. But let none feel that it is their bounded duty to remain in the Southern field after their health has testified that they cannot do this safely. Some persons can endure the climate and do well. But let our brethren in a more favorable climate consider all these things and provide every facility possible to make the conditions of workers in these unfavorable locations as pleasant as possible. [Cf: Paulson Collection p. 116 para. 02] p. 749, Para. 3, [1899MS].

In places where money has been expended on buildings, and a start has been made, it is the duty of the men in responsible positions to give attention to that locality, so that workers shall be sustained in accomplishing the work designed when the plant was made. There is to be a work done in the South, and it needs men and women who will not need to be preachers so much as the teachers, humble men who are not afraid to work as farmers to educate the Southerners how to till the soil, for whites and blacks need to be educated in this line. But when perplexities arise in the South, spread out your wants to the Master of the vineyard. And those who know nothing of the Southern field, let them be sparing and cautious what advice they give. But sympathy, kind words, and encouragement are always in place. Your mother, (Signed) Ellen G. White [Cf: Paulson Collection p. 116 para. 03] p. 749, Para. 4, [1899MS].

Just at that time the devil was influencing minds to hold back my



books published at Review and Herald. Those at the head of the work there discouraged the agents about handling "Patriarchs and Prophets" and "Great Controversy," the very books which the people should have had at once, and concentrated their efforts on "Bible Readings," promising that at a certain time they would concentrate their efforts on my books. But this promise they never kept. At the very time when "G. C." should have been circulated everywhere, it was lying idle on the shelves of the Review and Herald and Pacific Press. - *J. N. Loughborough, February 19, 1899, Doctor Paulson's Collection.* - [Cf: Paulson Collection p. 140 para. 02] p. 750, Para. 1, [1899MS].

Let those in America who suppose the voice of the General Conference to be the voice of God, become one with God before they utter their opinions. - *Testimony To Elder Haskell, November 16, 1899.* [Cf: Paulson Collection p. 422 para. 06] p. 750, Para. 2, [1899MS].

"Sunnyside," Cooranbong, Australia, Mar. 24, '99.--Dear Sister Henry:--  
-. . . I am so glad, my sister, that you did not sever your connection with the Women's Christian Temperance Union. You may have to sever this connection, but not yet, not yet. Hold your place. Speak the words given you by God, and the Lord will certainly work with you. You may see many things you do not approve of, but do not fail nor be discouraged. I hope and pray that you may be clothed daily with the righteousness of Christ. [Cf: Loma Linda Messages p. 233 para. 04] p. 750, Para. 3, [1899MS].

"Sunnyside," Cooranbong, Australia, June 21, 1899. Dear Sister Henry:--  
-My sister, let your heart repose in confidence in God. The Lord will be to you a present help in every time of need. (410) He does not need to work through other minds in order to lead His Chosen ones. He is desirous of communicating through those who seek Him with all the heart. While we put our entire trust in our Redeemer, we are perfectly safe. We have a large work to do, and we are to have respect unto the recompense of reward. And more than this we are to use every God-given faculty, that others, through our influence and Christlike example, may have the same respect that we have. [Cf: Loma Linda Messages p. 233 para. 05] p. 750, Para. 4, [1899MS].

I hope, my sister, that you will have an influence in the Woman's Christian Temperance Association to draw many precious souls to the standard of truth. The Lord is drawing many to an examination of the truth, and you need not fail nor be discouraged. Sow beside all waters. These are good waters in which you can sow the seeds of truth, even if you do not dwell publicly upon the prominent features of our faith. It would not be wise to be too definite. The oil of grace revealed in your conscious and unconscious influence will make known that you have the light of life. This will shine forth to others in your direct, positive testimony upon subjects on which you can all agree, and this will have a telling influence. [Cf: Loma Linda Messages p. 234 para. 01] p. 750, Para. 5, [1899MS].

"Sunnyside," Cooranbong, Australia, Dec., 1899. Dear Sister Henry:--I was greatly pleased with your letter, in which you give me the history of your experience with the W.C.T.U. When I read it, I said, "Thank the Lord. That is seed-sowing which is of value." I am pleased, so much pleased. The Lord has certainly opened your way. Keep it open, if possible. A work can be accomplished by you. Preserve your strength for

such efforts. Attend important gatherings when you can. These occasions will be very trying seasons, but when the Lord gives His (411) loved ones a special work to do, He sends His angels to be round about them. [Cf: Loma Linda Messages p. 234 para. 02] p. 751, Para. 1, [1899MS].

There are very many precious souls whom the Lord would have reached by the light of truth. Labor is to be put forth to help them to understand the Scriptures. I have felt an intense interest in the W.C.T.U. workers. These heroic women know what it means to have an individuality of their own. I desire so much that they shall triumph with the redeemed around the great white throne. My prayers shall rise in your behalf that you may be given special opportunities to attend their large gatherings, and that your voice may be heard in defense of the truth. [Cf: Loma Linda Messages p. 234 para. 03] p. 751, Para. 2, [1899MS].

I dare not give you advice in this important matter. You are on the ground and Christ is on the ground. Be assured that He will work with you and through you and by you. [Cf: Loma Linda Messages p. 234 para. 04] p. 751, Para. 3, [1899MS].

It ought to be a great encouragement to you in your work to think of the compassion and tender love of God for those who are seeking and praying for light. We should hold convocations for prayer to ask the Lord to open the way that the truth may enter the strongholds where Satan has set up his throne, and dispel the shadow which he has cast athwart the pathway of those he is seeking to deceive and to destroy. We have the promise, or rather, the assurance, "The effectual fervent prayer of a righteous man availeth much." Ellen G. White. [Cf: Loma Linda Messages p. 234 para. 05] p. 751, Para. 4, [1899MS].

Dealing with Delinquent Students.--One thing I wish you to understand, that I have not been in harmony with the expelling of students from the school, unless human depravity and gross licentiousness make it necessary, that others shall not be corrupted. There has been an error in sending students from the school, as in the case of Connecticut, and other cases, which has been a great evil. Souls thus treated have opened before them a course of action that has secured them in the ranks of the enemy as armed and equipped enemies. [Cf: Spaulding-Magan Collection p. 143 para. 01] p. 751, Para. 5, [1899MS].

Again, as to making public to the school the errors of students I have been brought in to see and hear some of these exposures, and then have been shown the after influence. It has been harmful in every respect, and has no beneficial influence upon the school. Had those who had acted a part in these things had the spirit and wisdom of Christ, they would have seen a way to remedy the existing difficulties more after the likeness of Jesus Christ. It never helps a student to be humiliated before the whole school. It creates a wound that mortifies. It heals nothing, cures nothing. [Cf: Spaulding-Magan Collection p. 143 para. 02] p. 751, Para. 6, [1899MS].

There are students who are suspended from school. They are in this action thrust upon Satan's battle-ground to cope with principalities and powers without armor or defense, to become an easy prey to Satan's devices. Let me speak a word to you in the name of the Lord. When there is a proper course taken, in cases where students seem so easily led

astray, there will be found no necessity for suspension or expulsion. There is a right way, and the Spirit of the Lord must move the human agent or else there will be grave mistakes made. It is the nicest work that was ever entered upon by the human agent, the dealing with human minds. Teachers are to consider that they are not dealing with angels, but with human beings who have like passions as they themselves have. Characters are not formed in one mold. Every phase of character is received by (different) children as an inheritance. The defects and the virtues in traits of character are thus revealed. Let every instructor take this into consideration. Hereditary and cultivated deformity of human character, as also beauty of character, will have to be met, and much grace cultivated in the instructor as to know how to deal with the erring for their present and eternal good. Impulse, impatience, pride, selfishness, and esteem, if cherished will do a great amount of evil which may thrust the soul upon Satan's battle-ground without the wisdom to navigate his bark, but he will be in danger of being tossed about at the sport of Satan's temptations until shipwrecked. [Cf: Spaulding-Magan Collection p. 143 para. 03] p. 752, Para. 1, [1899MS].

Every teacher has his own particular traits of character to watch, lest Satan should use him as his agent to destroy souls, by his own unconsecrated traits of character. The only safety for teachers is to learn daily in the school of Christ, his meekness, his lowliness of heart; then self will be hid in Christ, and he will meekly wear the yoke of Christ, and consider that he is dealing with his heritage. I must state to you that I have been shown that the best methods have not always been practiced in dealing with the errors and mistakes of students, and the result has been that souls have been imperilled and some have been lost. Evil tempers in the teachers, unwise movements, self-dignity, all have done a bad work. There is no form of vice, worldliness or drunkenness, that will do a more baleful work upon the character, imbittering the soul, and setting in train evils that overbear good, than human passions not under the control of the Spirit of God. Anger, getting touched, stirred up, will never pay. How many prodigals are kept out of the kingdom of God by the unlovely character of those who claim to be Christians. Jealousy, envy, pride, and uncharitable feelings, self-righteousness easily provoked, thinking evil, harshness, coldness, lack of sympathy, these are the attributes of Satan. Teachers will meet with these things in the students' characters. It is a terrible thing to have these things to deal with; but in seeking to cast out these evils, the worker has in many instances developed similar attributes which have marred the soul of the one with whom he is dealing. [Cf: Spaulding-Magan Collection p. 144 para. 01] p. 752, Para. 2, [1899MS].

We live in a hard, unfeeling, uncharitable world. Satan and his confederacy are plying every art to seduce the souls for whom Christ has given his precious life. Every one who loves God in sincerity and truth, will love the souls for whom Christ has died. If we wish to do good to souls, our success with these souls will be in proportion to their belief in our confidence in them and appreciation of them. Respect shown to the struggling human soul is the sure means through Christ Jesus of the restoration of the self-respect the man has lost. Our advancing ideas of what he may become is a help we can not ourselves fully appreciate. We have need of the rich grace of God every hour, then we will have a rich, practical experience, for God is love. He that dwelleth in love, dwelleth in God. Give love to them that need

it most. The most unfortunate, those who have the most disagreeable temperaments, need our love, our tenderness, our compassion. Those who try our patience need most love. We pass through the world only once; any good thing we can do, we should do most earnestly, untiringly, with the same spirit as is stated of Christ in his work. He will not fail nor be discouraged. The rough, stubborn, sullen dispositions are the ones who need help the most. How can they be helped? Only by that love practiced in dealing with them which Christ revealed to fallen men. Treat them, you say, as they deserve? What if Christ had treated us thus? He, the undeserving, was treated as we deserve. Still we are treated by Christ with grace and love as we did not deserve, but as he deserved. Treat some characters as you think they richly deserve, and you will cut off from them the last thread of hope, spoil your influence, and ruin the soul. Will it pay? No, I say no, a hundred times no. Bind these souls who need all the help it is possible for you to give them close to a loving, sympathizing, pitying heart, overflowing with Christ-like love, and you will save a soul from death and hide a multitude of sins. Had we not better try the love process? [Cf: Spaulding-Magan Collection p. 144 para. 02] p. 752, Para. 3, [1899MS].

Be careful what you do in the line of suspending students. This is a solemn business. It should be a very grave fault which requires this discipline. Then there should be a careful consideration of all the circumstances connected with the case. Students sent from home a short distance or a long distance, thousands and thousands of miles, are away from and deprived of the advantages of home, and if expelled are refused the privileges of school. All their expenses have to be met by some one who had had hope and confidence in these subjects that their money would not be invested in vain. The student enters into, or falls into, temptation, and he is to be disciplined for his wrong. He feels keenly that his record is marred, and he disappoints those who have trusted him to develop a character under the influence of his training in his scholastic life which would pay all that has been invested in his behalf. But he is suspended for his foolish course of action. What will he do? Courage is at the lowest ebb, courage and even manliness are not cherished. He is an expense, and precious time is lost. Who is tender and kind, and feels the burden of these souls? What wonder that Satan takes advantage of the circumstances? They are thrust on Satan's battleground, and the very worst feelings of the human heart are called into exercise, are strengthened, and become confirmed. [Cf: Spaulding-Magan Collection p. 145 para. 01] p. 753, Para. 1, [1899MS].

I put the case as it has been presented to me. I wish all could view this as it has in all its bearings been shown me. I think there would be radical changes made in many rules and methods of dealing with human minds. There would be more physicians to heal human souls, who understand how to deal with human minds. There would be far more forgiveness and sympathy and love practiced, and far less discouraging, tearing-down influences exercised. [Cf: Spaulding-Magan Collection p. 145 para. 02] p. 753, Para. 2, [1899MS].

Suppose that Christ should deal with all his sons and daughters who learn of him, as the human agent, the teachers deal with those under their charge; that when the law of the Lord, his rules, his injunctions, have been disregarded by us, the guilty were expelled or suspended, turning the erring away from his saving, uplifting,

educating influences, leaving him to pick and choose his own way and course of action without Christ's divine assistance; what would become of our souls? Christ's constant, forgiving love is binding up our souls' interest with himself. O the mightiness of the love of Jesus overwhelms me as I consider it. The yoke of Christ is easy, and his burden is light. When we enter more entirely into the love of Jesus by practice, we shall see far different results in our own advancement as Christians, and in the molding of the characters of those brought into relationship with us. The most difficult business for individuals is the giving up of that which one thinks is his right. Love seeketh not her own. Heaven-born love strikes deeper than the surface. Love vaunteth not itself, is not puffed up. Fortified with the grace of Christ, love doth not behave itself unseemly. He that dwelleth in love dwelleth in God. God is love. We all need love, gentleness, tenderness, compassion, forbearance. Expel from the soul every vestige of selfishness of human dignity. [Cf: Spaulding-Magan Collection p. 145 para. 03] p. 753, Para. 3, [1899MS].

When all hope was excluded from Adam and Eve, in consequence of transgression and sin, when justice demanded the death of the sinner, Christ gave himself to be a sacrifice for the sin of the world. The world was under condemnation. Christ became substitute and surety for man. He would give his life for the world, which is represented as the one lost sheep that had strayed from the fold, whose guilt as well as helplessness was charged against it in the way, hindering its return. Herein is love, not that we loved God, but that he loved us and sent his Son to be a propitiation for our sins. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Every son and daughter of God, if they have an abiding Saviour, will act our Christ. Every soul that has not an abiding Saviour will reveal in unchristlikeness of character. Love is not cherished and put into exercise. "Lift him up, the risen Saviour," in our words, in our conversation, in our dealing with the erring. [Cf: Spaulding-Magan Collection p. 146 para. 01] p. 754, Para. 1, [1899MS].

I know by the burden which is rolled upon me, that many who are officiating in our schools need themselves to learn in the school of Christ his meekness, his tender dealing with the erring, his compassion and love. Until they are melted over and the dross separated from the character, they will work at cross purposes. I am deeply grieved in my heart, for serious results in unwise dealings have followed, more serious than many are willing to admit to their own conscience or to God. Self is so large in many, ever striving for the mastery. There are those who profess to be followers of Jesus Christ who have never died to self. They have never fallen on the Rock and been broken, Until this shall be, they will live unto self, and if they die as they are, it is forever too late for their wrongs to be righted. I love their souls. Jesus loves their souls, and he will do a good work for them, if they will humble themselves under his mighty hand, repent and be converted, surrender every day to God. It must be a constant daily surrender. We must be minute men and women, ever on guard over self, and watching to improve every opportunity to do good and only good for the souls for whom Christ has given his life to make them his own. When the human agents deal with these souls in a hard spirit, they grieve the heart of Christ, and put him to open shame, for they misrepresent in their own character the character of Christ, Said one, "thy gentleness hath made

me great." I pray to our heavenly Father that all connected with our schools may be in Christ as the branch is united to the living vine. [Cf: Spaulding-Magan Collection p. 146 para. 02] p. 754, Para. 2, [1899MS].

The Review and Herald and the College Debt, June 6, 1899.--I read in the G. C. Bulletin proposals that the Review and Herald forgive the indebtedness of the Battle Creek College. That night instruction was given me from the Lord, that there were debts upon the Review and Herald, which would make it unjust for the R. & H. Pub. Co. to do this. The General Conference and the Review and Herald are acting for the whole of the people in the Sabbath-keeping ranks. They take the people's money that is there invested, and use it to relieve the school debt. If the word of the Lord had been heeded, these debts would not now exist. The light the Lord gave years ago was that the school building last proposed should not be erected. But unwise advisers turned from the counsels of God. There should be no more necessities made, no more inducements offered to bring people to Battle Creek. [Cf: Spaulding-Magan Collection p. 147 para. 01] p. 754, Para. 3, [1899MS].

Over and over the word of the Lord has come to us that plants both of churches and schools should be made in other localities. Get the people out of the cities, and establish interests in other places. So many students need not come to Battle Creek if there were other schools in different places. There were too many weighty responsibilities in one place. This was the instruction given. But the additional building was erected just the same. That building should have been located in some favorable situation outside the cities, in some place where there was plenty of land to be cultivated. Thus the standard would have been lifted in a new place. Had two-thirds of the students been taken out of Battle Creek, and a division been made, the money expended on the extra building would have abundantly provided for two new plants in other localities, and there would have been the growing of the tree and the bearing of the fruit that has not been because men choose to follow their own wisdom. The gathering together of so many students in one school is not wise. If two-thirds of the people in Battle Creek would become plants of the Lord in other localities, they would have chance to grow. The time and energy bestowed upon the large school in Battle Creek to make a growth would be far more favorable for the growth of the Lord's plants in other localities. Where there is room for agricultural pursuits to be carried on as a part of the education. If there had been a willingness to follow the Lord's ways and his plans, there would have been light shining in other places. The great expense incurred to add new buildings where there was all there should be, called for additional expense in furnishings, and the tuition was placed too low, for students must be secured to fill the building. When a school is found to be constantly increasing its debts, let the faculty come together and study how the school can be made self-sustaining. This should be done in every school that shall be established. Let teachers lessen their wages by making some personal sacrifice. Let the price of tuition be raised. It is far better to let a whole school share the expense than to run in debt. [Cf: Spaulding-Magan Collection p. 147 para. 02] p. 755, Para. 1, [1899MS].

The debt for the additional building has been hanging over the school as a discouragement, and thus it will ever be until there shall be a deeper consecration and self-sacrifice all through our churches. Every

true character, and no other, will be qualified to cope with difficulties in following a "Thus said the Lord." Men are not prepared to understand their obligation to God until they have learned in Christ's school to wear his yoke of restraint and obedience. Sacrifice was the very beginning of our work in advancing the truth and in establishing institutions. Sacrifice must become habitual in all our building in this life, if we would have a building of God not made with hands, eternal in the heavens. [Cf: Spaulding-Magan Collection p. 148 para. 01] p. 755, Para. 2, [1899MS].

There are lessons to learn daily in regard to offering praise and thanksgiving to God. To praise God and glorify him in the fulness and sincerity of heart is as much the duty of those who love God as is prayer. We are to show to all the heavenly intelligences that we appreciate their ministrations, and that we are expecting and waiting for the goodness and mercy and large blessings of God. Never should we lose sight of his wondrous love for the fallen human family. We are under obligations to God to offer thanksgiving. Whoso offereth praise glorifieth God. After a special outpouring of his Holy Spirit, our cheerfulness, our helpfulness, our joy in the Lord will be increased by recounting his goodness and his wonderful works to the children of men. This will make the Christian courageous and yet simple and trustful as a little child. Read Matt. 18: 1-6. True humility will be evidenced by recounting the mercies of God. Think of his goodness and praise his name. The more we see and tell of the love and goodness and compassion of God, the more will gratitude spring up in our hearts. This will put a stop to grumbling. Distrust, censuring, jealousy, and evil surmising are never cherished in a heart that is thankful because of the mercies of God. True Christian life is that of higher and still higher education. Christian must grow up to the full stature of men and women in Christ Jesus. This is the character we must form if we have the wisdom of the Lord with us, [Cf: Spaulding-Magan Collection p. 148 para. 02] p. 755, Para. 3, [1899MS].

But I am almost forgetting my subject. The Lord does not require the General Conference or the Review and Herald, that is now under a burden of debt, to bear the burden of the College debt. That would be doing injustice to the general necessities of the cause in new fields and in foreign lands. Methods must be devised to stop this continued accumulation of debt. The whole cause must not be made to suffer because of these debts. which will never be lifted unless there is an entire change and the work is carried forward on some different basis. Under the present embarrassment, I could not advise that the interest of the money due from the College to the Review and Herald should be remitted. It can not be done as though the Review and Herald were a person dealing with another person, or even as though it were handling its own goods. Those who are bearing responsibilities in the Review and Herald Office or in any of the interests relating to the General Conference, are dealing with capital which is not their own, which has been brought in by the people; and they have no right to handle these goods as they have been doing. The means should not be grasped as it has been by selfish men, who have not helped to build up the work, but whose selfish hearts, knowing little of sacrifice, have grasped all the wages they could obtain. God has been dishonored by those men who have worked as worldlings work. The means which is in the hands of responsible men should be carefully and faithfully handled. [Cf: Spaulding-Magan Collection p. 148 para. 03] p. 756, Para. 1, [1899MS].

The publishing institution was built up by sacrifice, but by the example men in responsible places have given to the people, this spirit has been lost. The Lord has not stirred hearts to give for the advancement of the cause, and selfishness has leavened the churches. Unfaithful stewardship has been revealed in the payment of large wages to men who have made God's work and cause a matter of merchandise by which to enrich themselves. Those at the very heart of the work have displeased the Lord, and he has turned away from his people. Temptations came to the people, and back sliding was the result. If they had called together the men of the conference and demanded an investigation of matters - which it was their right to do - decisive measures would have been taken to stop the existing evil. But this was not done. Had they changed the order of things, and brought in the same principles which were revealed in the work when the first buildings were erected, the spirit of self-sacrifice would have been retained, and the work have moved onward and upward. God's people would have understood that the way and work of the Lord can not prosper when his people are unwilling to sacrifice self. Heavenly intelligences would have helped them to climb to higher levels, to understand by experimental knowledge that they were to be laborers together with God. God desires that his people shall be conquerors, moving bravely through all difficulties. God is faithful. He will make his people complete in him. [Cf: Spaulding-Magan Collection p. 149 para. 01] p. 756, Para. 2, [1899MS].

There has been a mistake all round; and it is a great work to come back from every wrong path and choose the right. The Lord has honored men by allowing them to unite with his work; but to manifest sympathy for the tempted, to encourage them in an evil course by showing confidence in them will not help the wrong-doer or enrich the experience of those who by their course become partakers of their evil deeds. Those men who should have stood firm as a rock to principle, spoiled their influence by succumbing to temptation when brought into a strait place. The saving power of Christ was not with them. Christ's sympathy was not impaired by his sinlessness. It was his steadfast adherence to righteousness and truth that made him a power of grace to redeem. All emergencies will call the faithful ones to action. All combinations of difficulties which arouse us to seek God's help are really working together for good to those who love God, and who will maintain their integrity at all hazards. When emergencies force men to a decision, and the ones who act their part unselfishly, bravely, are called to resist the working of evil men, they are obtaining a clearer self-knowledge. They see the necessity of standing steadfast to pure, unadulterated principles, if they would save the souls ready to perish. Such a sympathy Christ had when he rebuked wrong. [Cf: Spaulding-Magan Collection p. 149 para. 02] p. 756, Para. 3, [1899MS].

When men were bringing in wrong principles, and were criticizing those who would not vindicate their course of selfishness, if those entrusted with holy interests had refused every approach to selfishness, refused to cover selfishness in any one connected with the work, they would have become followers of Christ, strong in uplifting faith, determined to press close to the side of Christ. They would have realized the ideal of his Sonship, which God has revealed in and through Christ. [Cf: Spaulding-Magan Collection p. 150 para. 01] p. 757, Para. 1, [1899MS].



These thoughts I can not possibly express in the few moments I have to write. I will say, The College has no right to draw from the General Conference or the Review and Herald to pay its indebtedness. Let all who have acted a part in allowing this cloud of debt to cover them now feel it their duty to do what they can to lessen it. Lessen expenses, and raise the fee for tuition. [Cf: Spaulding-Magan Collection p. 150 para. 02] p. 757, Para. 2, [1899MS].

Training of Students.--Brother Sutherland, be careful not to go to opposite extremes. We very much dislike to present wrongs to be corrected, lest the opposite extreme shall be taken. You must not let the students suppose that their education is to be loose and haphazard. Let the students, the young especially, study books that are free from infidelity. As fast as possible let the youth perfect their knowledge of the common branches. Bring in the Word of God and its principles as the foundation of a solid education. Not all the youth are to receive a medical education in order to be fitted for labor. Young boys and girls need to go through the proper period of discipline in the study of the common branches and Bible lessons. But let them have no encouragement that they can engage in medical missionary work, unless they give evidence of thorough conversion. [Cf: Spaulding-Magan Collection p. 150 para. 03] p. 757, Para. 3, [1899MS].

When men and women are sent to our schools to learn how to work for the Master, do not teach them that they must have a five years' drill in Latin and Greek. Many who take this course come from the school deficient in a knowledge of the Bible. They know scarcely anything of the reasons of our faith. Teach the students solidly. Teach them how to learn and how to keep learning. Let them become as efficient as possible, that they in their own turn may be educators, ministers and those who have been fitting themselves for missionary work should not spend years in medical missionary classes. Little boys and girls need thorough discipline in study, but there are those who need only a short time at school. [Cf: Spaulding-Magan Collection p. 150 para. 04] p. 757, Para. 4, [1899MS].

It seem to be unnecessary to go into all these particulars, but I fear lest some may go to extremes that will weaken in the place of strengthening the work of God. May the Lord give sanctified understanding, is my prayer. (Signed) E.G. White. [Cf: Spaulding-Magan Collection p. 150 para. 05] p. 757, Para. 5, [1899MS].

School Diet, Etc., Toowoomba, Queensland, Oct. 21, 1899. Dear Brother Magan:--W. C. White has sent me a copy of his answer to your letter. I think he has answered you wisely. [Cf: Spaulding-Magan Collection p. 151 para. 01] p. 757, Para. 6, [1899MS].

I am much troubled in regard to writing cautions to my brethren in regard to the management of the work and in regard to bringing in reforms; for they mingle their own ideas with the light given. Will my brethren not cease to make appear as one the instruction given and the inferences which they draw from this instruction? [Cf: Spaulding-Magan Collection p. 151 para. 02] p. 758, Para. 1, [1899MS].

The carrying of the indebtedness of the school in Battle Creek by the General Conference is plainly stated to be wrong. The Conference has no

funds with which to do this, and the missions in foreign lands help which they do not receive. This is the game Satan has been playing to bind about the work of God. Through a disregard of the positive directions given by the Lord in various lines, he has sought to bring in his own methods. By human suppositions men have made the instruction given of God of none effect. They have interpreted the plain words of the Lord to mean something after man's wisdom and not after the wisdom of God. Then they have gone straight forward with their own suppositions and plans. [Cf: Spaulding-Magan Collection p. 151 para. 03] p. 758, Para. 2, [1899MS].

Light has been plainly given that those who minister in our schools, teaching the word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the tithe money. This instruction was given long ago, and more recently it has been repeated again and again. Only a few months ago it was plainly defined. Will my brethren use that which has been given them by the Lord just as it is, or will they mislead minds by following their own human devising, making it still harder for those who have been reproved by the Lord, when it is hard enough for them to receive correction? [Cf: Spaulding-Magan Collection p. 151 para. 04] p. 758, Para. 3, [1899MS].

Light was given in regard to the unfair dealing which had been shown in the matter of royalties. This matter could have been arranged in quietude, without giving publicity to the evils corrected. But great publicity was given to the matter, and this brought in claims for royalty which were born entirely of selfishness. People came forward to press claims who were grasping for a chance to secure that which was not really theirs, while the real wrongs, which should have been made right years ago, were entirely neglected, because of a spirit of bitterness and prejudice of which the actors should have been ashamed. [Cf: Spaulding-Magan Collection p. 151 para. 05] p. 758, Para. 4, [1899MS].

When those who had been misused and deprived of their just dues were advised to pass the sponge over the account, it was for them to say they would do it. It was for them to say they would forgive the wrong done them, leaving the matter with the Lord. It was not left for those in authority to take the sponge and erase the figures. I was shown that this also was a test which would reveal hearts. [Cf: Spaulding-Magan Collection p. 151 para. 06] p. 758, Para. 5, [1899MS].

As has been stated before, wrong actions were taken in regard to "The Gospel Primer." Certain selfish men in positions of responsibilities took a decided course in the wrong direction, and Elder Olsen allowed them to follow this course. Thus was done a work which demanded restitution. This work robbed the Southern field of the means which God designed should go to it; and this money, both principal and interest, should be refunded. Not one penny of the money used in the publication of "The Gospel Primer" should have been charged against it. This should have been given as a donation. And the other books that shall be prepared for the Southern field should be published gratuitously. [Cf: Spaulding-Magan Collection p. 152 para. 01] p. 758, Para. 6, [1899MS].

Other dishonest, intriguing actions were done in a secret, artful manner, People were turned away from their rights. Some of these things have never been adjusted. Men were inspired by the suggestions of the

great adversary of souls to turn aside the counsels of God for human inventions. God declares, "Neither will I be with you any more until you put away all these unholy things from you." [Cf: Spaulding-Magan Collection p. 152 para. 02] p. 759, Para. 1, [1899MS].

At the last General Conference a work was started which God desired to have carried to every Seventh-day Adventist church in America. But Satan came in with the sons of God, and the very work that ought to have been carried forward by those who ought to have been worked by the Spirit of God, failed of completion. The high expectations were without proper results. The influence which began to work at the Conference was genuine, but the enemy interposed himself and spoiled the work by the deception he had prepared. The faith of many was dead, being alone. There was a large work to be done in cleansing the temple and the court thereof, but this work was not done. The life and power of God can not be manifested until there is seen that faith which works by love and sanctifies the soul. As far as the work went, it was done with earnestness, fervor, and true zeal. And so far God's blessing was given. But in the case of a large number, especially those in responsible positions in our institutions, the work of the Spirit was quenched by a deception of the enemy. There was a reaping of that which had been sown. These things need to be studied. [Cf: Spaulding-Magan Collection p. 152 para. 03] p. 759, Para. 2, [1899MS].

In regard to the school work, God does not want it to die, but live. But actions directly contrary to a plain "Thus saith the Lord" have been taken. The indebtedness of the school work has been increased by the erection of buildings in places where there were already buildings enough. The reason given for the erection of these buildings were not sound. The money thus used should have been invested in the erection of schools in new localities, thus distributing the light and gathering in a class of students who would not otherwise be reached. The knowledge of the truth should have been extended to places where there are no memorials to tell what truth is. [Cf: Spaulding-Magan Collection p. 152 para. 04] p. 759, Para. 3, [1899MS].

God would have his Word and his wisdom demonstrated. Truth has been so covered with the rubbish of error that it can not shine forth in its native purity and brightness to illuminate the surrounding darkness. God would have his directions followed to the letter, that truth may be rescued from the companionship of error. He calls for all the talents with which he has endowed men. He calls upon his servants to receive from the Holy Spirit his sanctifying power, that the light may shine forth in clear, distinct rays, amid the constantly increasing moral darkness, which is becoming as black as sackcloth of hair over our world. . . . [Cf: Spaulding-Magan Collection p. 152 para. 05] p. 759, Para. 4, [1899MS].

As regard the debt on the Battle Creek College, I think that W.C. White has written wisely. It is your privilege to present the case to the churches, and ask them to help to lessen this debt. Then devise methods by which the school may be made self-supporting. This could have been accomplished in past years by increasing the rates of tuition. Here at Avondale the tuitions at first were too low. Embarrassment was brought upon the school. [Cf: Spaulding-Magan Collection p. 153 para. 01] p. 759, Para. 5, [1899MS].

We need to move solemnly and intelligently, under the sanctification of the Holy Spirit. God has not forsaken his people; but his people have not followed the light given them. Had they obeyed his instruction, the sure result of obedience would have been seen; for heavenly agencies would have cooperated with human instrumentalities. [Cf: Spaulding-Magan Collection p. 153 para. 02] p. 760, Para. 1, [1899MS].

The work would have extended and enlarged, and God would have been glorified. Our people are asleep, upon the very borders of the eternal world. In our publishing houses, the increasing expense of book-making is consuming means which should be used to produce and impart solid instruction, and to multiply the agencies for the extension of truth to places where there are now no memorials of His truth. (Signed) E. G. White. [Cf: Spaulding-Magan Collection p. 153 para. 03] p. 760, Para. 2, [1899MS].

It is expressly stated that Satan works in the children of disobedience, not merely having access to their minds, but working through their influence, conscious and unconscious, to draw others into the same disobedience. If evil angels have such power over the children of men in their disobedience, how much greater power the good angels have over those who are striving to be obedient. When we put our trust in Jesus Christ, working obedience unto righteousness, angels of God work in our hearts unto righteousness. . . . [Cf: Notebook Leaflets, Volume 1 p. 43 para. 01] p. 760, Para. 3, [1899MS].

Power of Satan Limited--Angels came and ministered to our Lord in the wilderness of temptation. Heavenly angels were with Him during all the period in which He was exposed to the assaults of satanic agencies. These assaults were more severe than man has ever passed through. Everything was at stake in behalf of the human family. In this conflict Christ did not frame His words even. He depended upon "It is written." In this conflict the humanity of Christ was taxed as none of us will ever know. The Prince of life and the prince of darkness met in terrible conflict, but Satan was unable to gain the least advantage in word or in action. These were real temptations, no pretense. Christ "suffered being tempted." Angels of heaven were on the scene on that occasion, and kept the standard uplifted, that Satan should not exceed his bounds and overpower the human nature of Christ. [Cf: Notebook Leaflets, Volume 1 p. 43 para. 02] p. 760, Para. 4, [1899MS].

In the last temptation Satan presented to Christ the prospect of gaining the whole world with all its glory if He would only worship him who claimed to be sent of God. Christ must then issue His command. He must then exercise authority above all satanic agencies. Divinity flashed through humanity, and Satan was pre-emptorily repulsed. "Get thee hence, Satan," Christ said, "for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." It was enough. Satan could go no farther. Angels ministered to the Saviour. Angels brought Him food. The severity of this conflict no human mind can compass. The welfare of the whole human family and of Christ Himself was at stake. One admission from Christ, one word of concession, and the world would be claimed by Satan as his; and he, the prince of the power of darkness, would, he supposed, commence his rule. There appeared unto Christ an angel from heaven; for the conflict ended. Human power was ready to fail. But all heaven sang the song of eternal victory. [Cf:

Notebook Leaflets, Volume 1 p. 43 para. 03] p. 760, Para. 5, [1899MS].

The human family have all the help that Christ had in their conflicts with Satan. They need not be overcome. They may be more than conquerors through Him who has loved them and given His life for them. "Ye are bought with a price." And what a price! The Son of God in His humanity wrestled with the very same fierce, apparently overwhelming temptations that assail men--temptations to indulgence of appetite, to presumptuous venturing where God has not led them, and to the worship of the god of this world, to sacrifice an eternity of bliss for the fascinating pleasures of this life. Everyone will be tempted, but the Word declares that we shall not be tempted above our ability to bear. We may resent and defeat the wily foe. [Cf: Notebook Leaflets, Volume 1 p. 43 para. 04] p. 761, Para. 1, [1899MS].

Every soul has a heaven to win, and a hell to shun. And the angelic agencies are all ready to come to the help of the tried and tempted soul. He the Son of the infinite God endured the test and trial in our behalf. The cross of Calvary stands vividly before every soul. When the cases of all are judged, and they are delivered to suffer for their contempt for God and their disregard of His honor in their disobedience, not one will have an excuse, not one will need to have perished. It was left to their own choice who should be their prince, Christ or Satan. All the help Christ received, every man may receive in the great trial. The cross stands as a pledge that not one need be lost, that abundant help is provided for every soul. We can conquer the satanic agencies, or we can join ourselves with the powers that seek to counterwork the work of God in our world. . . . [Cf: Notebook Leaflets, Volume 1 p. 44 para. 01] p. 761, Para. 2, [1899MS].

We have an Advocate pleading in our behalf. The Holy Ghost is continually engaged in beholding our course of action. We need now keen perception, that by our own practical godliness the truth may be made to appear truth as it is in Jesus. The angelic agencies are messengers from heaven, actually ascending and descending, keeping earth in constant connection with the heaven above. These angel messengers are observing all our course of action. They are ready to help all in their weakness, guarding all from moral and physical danger according to the providence of God. And whenever souls yield to the softening, subduing influence of the Spirit of God under these angel ministrations, there is joy in heaven; the Lord Himself rejoices with singing. [Cf: Notebook Leaflets, Volume 1 p. 44 para. 02] p. 761, Para. 3, [1899MS].

Men take altogether too much glory to themselves. It is the work of heavenly agencies co-operating with human agencies according to God's plan that brings the result in the conversion and sanctification of the human character. We cannot see and could not endure the glory of angelic ministrations if their glory was not veiled in condescension to the weakness of our human nature. The blaze of the heavenly glory, as seen in the angels of light, would extinguish earthly mortals. Angels are working upon human minds just as these minds are given to their charge; they bring precious remembrances fresh before the mind as they did to the women about the sepulcher. [Cf: Notebook Leaflets, Volume 1 p. 44 para. 03] p. 761, Para. 4, [1899MS].

A created instrumentality is used in heaven's organized plan for the renewing of our nature, working in the children of disobedience

obedience unto God. The guardianship of the heavenly host is granted to all who will work in God's ways and follow His plans. We may in earnest, contrite prayer call the heavenly helpers to our side. Invisible armies of light and power will work with the humble, meek, and lowly one. . . . [Cf: Notebook Leaflets, Volume 1 p. 44 para. 04] p. 761, Para. 5, [1899MS].

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57:15. [Read also verses 16-19.]-- *Letter 116, 1899*. [Cf: Notebook Leaflets, Volume 1 p. 44 para. 05] p. 762, Para. 1, [1899MS].

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." The work of salvation is a work of co-partnership, a joint operation. No man can work out his own salvation without the aid of the Holy Spirit. The co-operation of divine and human forces is necessary for the formation of right principles in the character. [Cf: Notebook Leaflets, Volume 1 p. 89 para. 01] p. 762, Para. 2, [1899MS].

Man is to make the most strenuous efforts to overcome the tempter, to subdue natural passions; but he is wholly dependent upon God for success in the work of overcoming the propensities that are not in harmony with correct principles. Success depends wholly upon willing obedience to the will and way of God. [Cf: Notebook Leaflets, Volume 1 p. 89 para. 02] p. 762, Para. 3, [1899MS].

Character develops in accordance with conformity to the divine plan. But man must work in Christ's lines. He must be a laborer together with God. He must submit to God's training, that he may be complete in Christ. [Cf: Notebook Leaflets, Volume 1 p. 89 para. 03] p. 762, Para. 4, [1899MS].

God has originated and proclaimed the principles on which divine and human agencies are to combine in temporal matters as well as all spiritual achievements. They are to be linked together in all human pursuits, in mechanical and agricultural labor, in mercantile and scientific enterprises. In all lines of work it is necessary that there be co-operation between God and man. [Cf: Notebook Leaflets, Volume 1 p. 89 para. 04] p. 762, Para. 5, [1899MS].

God has provided facilities with which to enrich and beautify the earth. But the strength and ingenuity of human agencies are required to make the very best use of the material. God has filled the earth with treasure, but the gold and silver are hidden in the earth, and the exercise of man's powers is required to secure this treasure which God has provided. Man's energy and tact are to be used in connection with the power of God in bringing the gold and silver from the mines, and trees from the forest. But unless by His miracle-working power God co-operated with man, enabling him to use his physical and mental capabilities, the treasures in our world would be useless. [Cf: Notebook Leaflets, Volume 1 p. 89 para. 05] p. 762, Para. 6, [1899MS].

We cannot keep ourselves for one moment. We are kept by the power of God through faith unto salvation. We are utterly dependent upon God

every moment of our lives. [Cf: Notebook Leaflets, Volume 1 p. 89 para. 06] p. 762, Para. 7, [1899MS].

God desires every human being in our world to be a worker together with Him. This is the lesson we are to learn from all useful employment, making homes in the forest, felling trees to build houses, clearing land for cultivation. God has provided the wood and the land, and to man He has given the work of putting them in such shape that they will be a blessing. In this work man is wholly dependent upon God. [Cf: Notebook Leaflets, Volume 1 p. 89 para. 07] p. 762, Para. 8, [1899MS].

The fitting of the ships that cross the broad ocean is not alone due to the talent and ingenuity of the human agent. God is the great Architect. Without His co-operation, without the aid of the higher intelligences, how worthless would be the plans of men! God must aid, else every device is worthless. [Cf: Notebook Leaflets, Volume 1 p. 89 para. 08] p. 763, Para. 1, [1899MS].

The human organism is the handiwork of God. The organs employed in all the different functions of the body were made by Him. The Lord gives us food and drink, that the wants of the body may be supplied. He has given the earth different properties adapted to the growth of food for His children. He gives the sunshine and the showers, the early and the latter rain. He forms the clouds and sends the dew. All are His gifts. He has bestowed His blessings upon us liberally. But all these blessings will not restore in us His moral image unless we co-operate with Him, making painstaking effort to know ourselves, to understand how to care for the delicate human machinery. Man must diligently help to keep himself in harmony with nature's laws. He who co-operates with God in the work of keeping this wonderful machinery in order, who consecrates all his powers to God, seeking intelligently to obey the laws of nature, stands in his God-given manhood, and is recorded in the books of heaven as a man. [Cf: Notebook Leaflets, Volume 1 p. 89 para. 09] p. 763, Para. 2, [1899MS].

God has given man land to be cultivated. But in order that the harvest may be reaped, there must be harmonious action between divine and human agencies. The plow and other implements of labor must be used at the right time. The seed must be sown in its season. Man is not to fail of doing his part. If he is careless and negligent, his unfaithfulness testifies against him. The harvest is proportionate to the energy he has expended. [Cf: Notebook Leaflets, Volume 1 p. 90 para. 01] p. 763, Para. 3, [1899MS].

A Divine Relationship--So it is in spiritual things. We are to be laborers together with God. Man is to work out his own salvation with fear and trembling, for it is God that worketh in him, both to will and to do of His good pleasure. There is to be co-partnership, a divine relation, between the Son of God and the repentant sinner. We are made sons and daughters of God. "As many as received Him, to them gave He power to become the sons of God." Christ provides the mercy and grace so abundantly given to all who believe in Him. He fulfills the terms upon which salvation rests. But we must act our part by accepting the blessing in faith. God works and man works. Resistance of temptation must come from man, who must draw his power from God. Thus he becomes a co-partner with Christ. [Cf: Notebook Leaflets, Volume 1 p. 90 para.

02] p. 763, Para. 4, [1899MS].

The infinitely wise and all-powerful God proposes co-operation with His frail, erring creatures, whom He has placed on vantage ground. On the one side there is infinite wisdom, goodness, compassion, power; on the other, weakness, sinfulness, absolute helplessness, poverty, dependence. We are dependent upon God, not only for life and all its blessings, but for our entrusted talents, and for all the resources required in the work we must do if we accept the invitation to work with God. Man's intellect, his understanding, his every valuable thought, the opportunities and privileges that are placed within his reach, all come from Him who is the Way, the Truth, and the Life. We have nothing of ourselves. Our success in the Christian life depends upon our co-operation with Christ, and our submission to His will. It is not a sign of pure, consecrated service for a worker to follow his own way. Every worker is to willingly obey his Leader, to receive and practice every word of God. [Cf: Notebook Leaflets, Volume 1 p. 90 para. 03] p. 763, Para. 5, [1899MS].

Perfection of Character--We are to be individual toilers. Character cannot be bought or sold. It is formed by patient, continuous effort. Much patience is required in the striving for that life which is to come. We may all strive for perfection of character, but all who come into possession of it will earn it step by step, by the cultivation of the virtues which God commends. The Holy Spirit presents before man the agencies provided for his transformation. If he heeds the words, "He that will come after Me, let him deny himself, and take up his cross and follow Me," he will receive help from a power that is infinite. [Cf: Notebook Leaflets, Volume 1 p. 90 para. 04] p. 764, Para. 1, [1899MS].

Man is given the privilege of working with God in the saving of his own soul. He is to receive Christ as his personal Saviour and believe in Him. Receiving and believing is his part of the contract. This means abiding in Christ, showing in Him at all times and under all circumstances a faith that works by love and purifies the soul from all defilement. Christ is the author of this faith, and He demands that it be constantly exercised. Thus we receive a constant supply of grace.-- Article 21, 1899. [Cf: Notebook Leaflets, Volume 1 p. 91 para. 01] p. 764, Para. 2, [1899MS].

Watch, pray, work. Watching, working, and waiting for the Lord: this is our proper position. We are to act as servants who strive faithfully to do the Master's will. I am particularly burdened in reference to home training. The father is the house-band of the family. This is his position, and if he is a Christian, he will maintain right government in every respect. His authority is to be recognized, but in many families parental authority is never fully acknowledged. Various excuses are framed for the disobedience of children, and the life is a scene of endless variance between parents and children. Often the mother works to counteract the influence of the father, who, she thinks, is too severe, too exacting. [Cf: Notebook Leaflets, Volume 1 p. 93 para. 01] p. 764, Para. 3, [1899MS].

If the father is a Christian, he represents the divine authority of God, whose vicegerent he is, and whose work it is to carry out the gracious designs of an infinite God in the establishment of upright



principles and the foundation of pure, virtuous, well-balanced characters. But if the father and mother are at variance with each other, the condition of things in the home is demoralizing. Neither the father nor mother receives the respect and confidence essential to correct management. The mother leaves on the minds of the children the impression that she thinks the father too severe; for children are quick to see anything that casts the slightest reflection on rules or regulations, especially if they restrict them in carrying out their inclinations. [Cf: Notebook Leaflets, Volume 1 p. 93 para. 02] p. 764, Para. 4, [1899MS].

Working in Unity--I would that parents had sanctified intelligence, that they might see the necessity of working in unity. The husband, wife, and children are a firm. They should look upon themselves as God's agents who are to work together intelligently, regarding the family as a divine institution. The parents are to instruct their children wisely, and patiently, teaching them line upon line, precept upon precept, here a little and there a little. With faith and perseverance they are to educate, train, and discipline, requiring their children to be obedient, allowing no disrespect. Thus the seeds of reverence and respect for the heavenly Father are sown. The home should be a preparatory school, where children and youth may be fitted to do service for the Master, preparatory to joining the higher school in the kingdom of God. [Cf: Notebook Leaflets, Volume 1 p. 93 para. 03] p. 764, Para. 5, [1899MS].

Parents need to remember that they occupy the place of God to their children. Just as you deal with your children, parents, so will God deal with you. Their lack of experience is to be supplied by wise precepts and godly practice. This work is to begin in their early years, when the heart is tender and impressible, and is to be carried forward step by step. Every word, every action, of the parents is to be an object lesson of the right kind. They should not act impulsively, but as though realizing that God sees them, that the heavenly universe witnesses every act when dealing with each other and with their children. [Cf: Notebook Leaflets, Volume 1 p. 93 para. 04] p. 765, Para. 1, [1899MS].

Children are the Lord's heritage, purchased by the blood of the only-begotten Son of God. With intense interest heavenly intelligences watch to see how children are dealt with by their parents, guardians, and teachers. And what strange management they witness at times, when father and mother disagree, and express their variance by words and actions. [Cf: Notebook Leaflets, Volume 1 p. 93 para. 05] p. 765, Para. 2, [1899MS].

Sometimes the father casts reflections on the mother. He sternly disciplines the children, as if to disparage the mother's tenderness and love. Because of this the mother thinks she must bestow on them increased affection, and gratify and indulge their inclinations. Thus she seeks to counteract the father's impatience and severity; but oh, how God is dishonored. The family is demoralized, and the children are confused in regard to true discipline and correct education. [Cf: Notebook Leaflets, Volume 1 p. 94 para. 01] p. 765, Para. 3, [1899MS].

Govern with Wisdom--There is danger of too severely criticizing small things. Criticism that is too severe, rules that are too rigid, lead to

the disregard of all regulations; and by and by children thus educated will show the same disrespect for the laws of Christ. [Cf: Notebook Leaflets, Volume 1 p. 94 para. 02] p. 765, Para. 4, [1899MS].

Parents must be converted before they can guide their children aright. They must become submissive to the requirements of God before they can expect their children to submit to them. Then their words and even their thoughts will be brought into captivity to Jesus Christ. Day by day they must learn from Jesus, catching His Spirit, that they may reveal the Christlikeness in their lives. In childhood and youth the powers of imitation are strong, and children should have the most perfect pattern set before them, that they may have unquestionable confidence in the wisdom of their parents. [Cf: Notebook Leaflets, Volume 1 p. 94 para. 03] p. 765, Para. 5, [1899MS].

Religion in the home--what will it not accomplish? It will do the very work that God designed should be done in every family. Children will be brought up in the nurture and admonition of the Lord. They will be educated and trained, not to be society devotees, but members of the Lord's family. They will not be sacrificed to Moloch. Parents will become willing subjects of Christ. Both father and mother will consecrate themselves to the work of properly training the children given them. They will firmly decide to work in the love of God with the utmost tenderness and compassion to save the souls under their guidance. They will not allow themselves to be absorbed with the customs of the world. They will not give themselves up to parties, concerts, dances, to give feasts and attend feasts, because after this manner do the Gentiles. [Cf: Notebook Leaflets, Volume 1 p. 94 para. 04] p. 765, Para. 6, [1899MS].

Vigilance--Eternal vigilance must be manifested with regard to our children. With his manifold devices Satan begins to work with their tempers and their wills as soon as they are born. Their safety depends upon the wisdom, and the vigilant care of the parents. They must strive in the love and fear of God to preoccupy the garden of the heart, sowing the good seeds of a right spirit, correct habits, and the love and fear of God. [Cf: Notebook Leaflets, Volume 1 p. 94 para. 05] p. 766, Para. 1, [1899MS].

Obedience to parental authority must be inculcated in babyhood, childhood, and youth. The will of the parents must be under the discipline of Christ. Molded and controlled by God's pure, Holy Spirit, they may establish unquestioned dominion over the children. [Cf: Notebook Leaflets, Volume 1 p. 94 para. 06] p. 766, Para. 2, [1899MS].

Effects of Misrule--But if the parents are severe and exacting in their discipline, they do a work which they themselves can never undo. By their arbitrary course of action they stir up a sense of injustice. Many parents have to meet in their children their own temper and disposition. But instead of ruling with wisdom and kindness, they are harsh and exacting. They do not make the religious life attractive, and the children say, "If this is religion, we want none of it." Enmity against the rules of God is created. The rebellious spirit which refused to render obedience to parental authority is the last to yield to divine authority. Thus, by misrule, parents fix the eternal destiny of their children. By mismanagement they drive them to the enemy's ranks, to serve the prince of darkness rather than the Prince of light.

[Cf: Notebook Leaflets, Volume 1 p. 94 para. 07] p. 766, Para. 3, [1899MS].

Such parents will have a fearful account to settle with God. In the great day of judgment He will ask them, "What have you done with My heritage? Where are the children I entrusted to your care?" Then with terrible distinctness the parents will see that their neglect has not only proved the ruin of their children, but of themselves, and that the wrong traits of character they cherished have been transmitted from parent to child to the third and fourth generation. The seeds which have been sown have produced a harvest they will not care to garner. The course of action which confirmed the children in irreligious practices has reacted upon themselves, making their influence a curse instead of a blessing. [Cf: Notebook Leaflets, Volume 1 p. 95 para. 01] p. 766, Para. 4, [1899MS].

Educate for the Master--The family should be a school where the father and mother, under the control of Christ, seek to educate their children for the Master. They should not try to evade the responsibilities of this work. They should not give their time to visiting, to the entertainment of visitors, neglecting their children to do this. If parents neglect to teach their children to be useful and helpful, Satan takes them and instructs them in his school, and those who learn in this school show who has been their instructor. [Cf: Notebook Leaflets, Volume 1 p. 95 para. 02] p. 766, Para. 5, [1899MS].

Parents lose much when they are only half converted. Of Abraham Christ said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." [Cf: Notebook Leaflets, Volume 1 p. 95 para. 03] p. 766, Para. 6, [1899MS].

By the combined influence of love and authority, Abraham was to rule his home. He was to walk before his household without hypocrisy or deception. He would do nothing to betray the truth. The rule for master and servant, parent and child, is obedience to the great standard of righteousness. But how few bring religion into the home life! Parents, what course are you pursuing? Are you acting on the theory that in things concerning the religious life your children shall be left free from restraint, that all you have to do is to counsel with them, and then leave them to do as they please? If so, you are neglecting your duty, neglecting the souls for whom God holds you responsible.-- MS. 7, 1899. [Cf: Notebook Leaflets, Volume 1 p. 95 para. 04] p. 767, Para. 1, [1899MS].

The Ministration of Angels.--Over every man good and evil angels strive. It is the man himself who determines which shall win. I call upon the ministers of Christ to press home upon the understanding of all who come within the reach of their voice, the truth of the ministration of angels. Do not indulge in fanciful speculations. The written word is our only safety. We must pray as did Daniel, that we may be guarded by heavenly intelligences.-- Letter 201-1899. [Cf: Notebook Leaflets, Volume 2 p. 155 para. 01] p. 767, Para. 2, [1899MS].

*Accountable For Cruelty.* In the South the spirit of slavery is not eradicated; it has only been smothered for a short time. The desire to show their masterly authority over the blacks is still burning in the

hearts of many who claim to be Christians, but whose lives declare that they are standing under the black banner of the great Apostate. When the whites commit crimes, they are often allowed to go uncondemned, while for the same transgressions the blacks, ignorant, debased, knowing nothing of the word of God, and scarcely knowing their right hand from their left, are treated worse than the brutes. The demon of passion is let loose, and all the suffering that can be devised is instituted against them. Will not God judge these things. As surely as the whites have brought their inhuman cruelty to bear upon the negroes, so surely will God's vengeance fall upon them.--*Letter 99, June 10, 1899.* [Cf: Unpublished Manuscripts, Volume 1 p. 31 para. 2] p. 767, Para. 3, [1899MS].

*Unity and the Outpouring of the Spirit.* In the plan of redemption a place is allotted to every soul, and each one is to take the place assigned him and do the work appointed him. The work of God's people may and will be varied, but one Spirit is the mover in it all. God calls upon the members of His church to receive the Holy Spirit, to come together in love. Christian unity is a mighty agency. When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many more souls will be converted, because of the unity which exists among believers. There is one body and one Spirit. Those who have been building territorial lines of distinction, barriers of color and caste, might better take these down much faster than they put them up. Man is to obey the word of God declared in the seventeenth chapter of John. He is to be one with his fellow-man and with Christ, and in Christ one with God. Then of him can be spoken the words, "Ye are complete in Him".--*Manuscript 83, May 17, 1899.* [Cf: Unpublished Manuscripts, Volume 1 p. 32 para. 2] p. 767, Para. 4, [1899MS].

*Wisdom in Race Relations.* We should be kind and courteous to all, but especially are we to be pitiful and tender toward the unfortunate, as are the African race. God calls upon Christians, high or low, to represent Christ in their treatment of the colored people. God calls for His workers to consecrate themselves to the cause of justice and reform. But in every work there is a right way and a wrong way. In dealing with the colored race there are some who think it right to treat them as if in all respects on an equality with white people. This cannot be done safely. It is not right to say that no distinction should be made in the association of the two races. Let the colored people be treated as human beings. Let them be uplifted. The youth should be educated to become missionaries among their own people. [Cf: Unpublished Manuscripts, Volume 1 p. 34 para. 1] p. 768, Para. 1, [1899MS].

This should not, however, exclude the ministration of the white laborers whom God may send to work for the colored race. Special attention should be given to the education of laborers, both white and colored, for the work to be done in the South under judicious managers. But let no person lead you to believe that the work can be carried on as if there were no distinction to be made. White and colored children are not to be associated promiscuously in the Southern States. You cannot more effectually spoil the colored children of the South than by leading them to think that they are to be placed in every respect on a social equality with the white race. Untold evils will be the outcome. Our way would be hedged up, our work be placed in jeopardy. Lives would

be sacrificed without gaining the least advantage. [Cf: Unpublished Manuscripts, Volume 1 p. 34 para. 2] p. 768, Para. 2, [1899MS].

The age in which we live calls for decided reformatory action; but wisdom must be exercised in dealing with the race that has so long been degraded and abused. That which is now undertaken cannot be carried forward as it might have been had the white churches at the time of the abolition of slavery, acted as Christ would have done in their place. They should have begun for these degraded multitudes the work of uplifting, seeking to correct the degrading habits taught them by the example of the whites. [Cf: Unpublished Manuscripts, Volume 1 p. 34 para. 3] p. 768, Para. 3, [1899MS].

As a nation we have been guilty of a great wrong. In the Judgment the charge of neglect will fall with heavy weight upon those who claim to be Christians, but who have left millions of people, men, women, and children, to become more and more depraved. In comparison with the great need there has been very little outlay of means to improve them by teaching them the knowledge of God. After being deprived of their rights, and for generations treated like cattle, they have been deprived of the means of bettering their condition. Virtually they have been left in heathenism, when they might have been helped to educate and elevate themselves. Their color has closed to them almost every possible avenue to improvement. There have been exceptions, but as a people they have received little labor, and have had little inducement to mental or moral improvement. God will soon take this matter in hand. He will judge the nation for their neglect and abuse of His creatures.--*E. G. White Letter 165, Oct. 22, 1899.* [Cf: Unpublished Manuscripts, Volume 1 p. 35 para. 1] p. 768, Para. 4, [1899MS].

The devotion which God requires reveals itself in unfeigned love for the souls for whom Christ gave His life. Christ dwelling in the heart will be manifested by the love which He enjoins upon His disciples. His true children will prefer others to themselves. They do not seek for the lion's share at any time or in any place, because they do not look upon their talents as superior to those of their brethren. When this is indeed the case, the sign will be given in a revelation of the love which Christ manifested for the souls of men--an unselfish, unfeigned love, which preferred the welfare of others before His own.--*Manuscript 121, 1899, p. 17.* [Cf: Unpublished Manuscripts, Volume 1 p. 86 para. 1] p. 769, Para. 1, [1899MS].

Brother Pocock, is a coachmaker by trade, and he is also a carpenter, but unfortunately he was thrown out of work, and observing the Sabbath has kept him out of work. In appearance he is a refined gentleman, but for several years has been living with his family in a house on the side of a mountain, two miles from the nearest neighbor. He had to carry the material of which his house is built up the mountain on his back. The land is covered with rocks, so that it cannot be cultivated. [Cf: Unpublished Manuscripts, Volume 1 p. 93 para. 1] p. 769, Para. 2, [1899MS].

We knew that Brother Pocock was out of work, and we sent for him to come and paint on the school building. He came a week ago last Sunday, but when we learned from Brother and Sister Starr the situation of his family, their deep poverty and their lack for nourishing food, we advised him to return and bring his family to Cooranbong. [Cf:

Unpublished Manuscripts, Volume 1 p. 93 para. 2] p. 769, Para. 3, [1899MS].

Brother Pocock has been the means of bringing three families into the truth. Brother Starr was sent to baptize these people, and by this means we learned of Brother Pocock's necessity. We borrowed money, and loaned it to him to enable him to bring his family up, and told him to let his shanty go. Come he must. He arrived yesterday. We had secured for them a house of two small rooms from Mr. Hughs, who said that he would charge them no rent. They are now situated where they will be comfortable. We will not see them want. All were glad to get here. . . . We shall now do our best to get them a little home on the school ground, and will help them by giving him work. He has two good trades at his command, and will be able to amply support his family. Their experience has indeed been trying, but they have never murmured, never complained. If they had told us anything of their situation, we would have urged them leaving that place three years ago.--Letter 63, 1899. [Cf: Unpublished Manuscripts, Volume 1 p. 93 para. 3] p. 769, Para. 4, [1899MS].

I saw J in danger. The Lord presented him before me as not understanding himself. He has not humbled his heart before God. He has not been converted anew. Had his mother and Brother K had clear perceptions of their duty, they would have seen that when helping relative or friend to invest means where the Lord could in no way be glorified, they were working in a way which God could not approve. They must render an account for the means thus used. [Cf: Unpublished Manuscripts, Volume 1 p. 120 para. 1] p. 769, Para. 5, [1899MS].

I cannot but write the things which have been presented before me. Brother J's relatives assisted him to continue in a business in which he was transgressing the fourth commandment, and God could not prosper him in his disobedience. Neither could he prosper those who invested their means to sustain him in the path of transgression he had chosen. Those who have helped J in his worldly investments need spiritual enlightenment, that they may be able to look into things unseen, grasping with firm hold things that are as yet intangible. This lack of true faith is evidence of the want of daily conversion. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 120 para. 2] p. 770, Para. 1, [1899MS].

You who exerted your influence directly contrary to the word of God might better undo as fast as possible the work which has been done. Let L free. Your influence bound him in \_\_\_\_\_, and bound his means there also. Now go to work and unshackle him. Let him have the means the Lord desires him to invest in the work here, to set in operation a Sanitarium that must be built. All here will do to the very utmost of their power to advance this work. L can help us, and as you have handicapped him and bound him and his means, when one year ago he should have come to Australia, bringing his means with him. It is your duty among you to hire means, that he may have his means. He should be released in some way. We want L for his own soul's sake, as well as for the sake of the family, and we want him to have his means in his own power, to place where the Spirit of the Lord shall indicate. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 120 para. 3] p. 770, Para. 2, [1899MS].

It is not a light matter even to mingle with worldlings in business interests; for all money is the Lord's talent to be improved and returned to Him again. God will not sanction any such union, and when one who has had great light and unmistakable evidences shall withdraw himself from the people of God and openly transgress the law of Jehovah, he has divorced himself from allegiance and loyalty to God; but God's claims are binding still and unless he repents and is converted, and takes up the work of honoring his Redeemer, God's hand will surely be against him. He has violated the terms of the covenant, and however much men may praise and honor him the Lord does not honor him, for he is a transgressor of His holy law. *Letter 109, 1899.* [Cf: Unpublished Manuscripts, Volume 1 p. 120 para. 4] p. 770, Para. 3, [1899MS].

Do any of us invent places to hide or bind up the means we have no particular use for, thinking that we do not care to have it invested in the work which must be done in saving souls? One soul saved is worth more than the whole world. Then if the money God has placed in the hands of men be hid away so that it cannot be used in doing the very work God designs shall be done, will the Lord be pleased or displeased? We can advance God's work in the earth with the means we do not need. Instead of investing our money in buildings, we can use it to cause the gospel to be heard in new places. The truth must go to all tongues and nations on the face of the earth. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 121 para. 1] p. 770, Para. 4, [1899MS].

"The end of all things is at hand. Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." There is danger that thousands of pounds will be lost through the business management of those who take counsel from the Arch-deceiver, who is laying his plans at this important period of the earth's history to gather to himself all that should be brought to the Lord for the advancement of His work. [Cf: Unpublished Manuscripts, Volume 1 p. 121 para. 2] p. 771, Para. 1, [1899MS].

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. If the Lord's money is invested in worldly enterprises, the mind is constantly directed earthward, instead of heavenward. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 121 para. 3] p. 771, Para. 2, [1899MS].

Worldly schemes, worldly investments, made to please and glorify self, bring no returns worth the having. God condemns them, and what God condemns is not safe for any living soul to practice. [Cf: Unpublished Manuscripts, Volume 1 p. 122 para. 1] p. 771, Para. 3, [1899MS].

"Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." Here is an experience to be gained which will not prove disappointing. The mighty God, who through Jesus Christ created man, calls upon every soul to prove Him, and see what this will bring to all who do this. They are tested and tried, and in conformity to the will of God, they realize what is the good and acceptable and perfect will of their Creator. Worldly conformity is hindered and made

impossible through obedience to the plain, simple "Thus saith the Lord." Gospel sanctification and transformation of soul, body, and spirit sends the feet of all such through the strait gate into the narrow way, the path cast up for the ransomed of the Lord to walk in. In co-operation with God, they work as Christ worked for the souls and bodies of their fellow men. [Cf: Unpublished Manuscripts, Volume 1 p. 122 para. 2] p. 771, Para. 4, [1899MS].

"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." The Lord calls upon you, my dear sister, to look at these things with eyes enlightened not by worldly advisers, but by His Spirit. Take the word as it reads. I want you to place yourself where the riches of the glory of heaven shall shine before you and behind you and on every side of you because you are all light in the Lord. The Lord does not want you to be worried and troubled by seeing the goods He has lent you invested where His blessing is withdrawn from their use. Those who invest their money in this way will become literally poor; for God cannot bless their means. *Letter 110, 1899*. [Cf: Unpublished Manuscripts, Volume 1 p. 122 para. 3] p. 771, Para. 5, [1899MS].

I have some things to say to you. Be careful in your book making. You are in danger of making large calculations, as you have done many times, which will involve you in difficulties. Concentrate your mind on the Lord Jesus Christ. Do not undertake to make books without studying to see how you can do this without involving yourself in debt, thus burdening your books before they are printed. Move slowly. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 123 para. 1] p. 772, Para. 1, [1899MS].

I pray for you, that the Lord may lead you, that I shall not be made very sorry by your involving yourself in debt any longer because you are so anxious to see work go forward. The Lord need not be dishonored by any hasty movements which will involve you in debt. . . . Before you build your tower, spend some time in counsel with God and your brethren. . . . Build no towers without sitting down and counting the cost, to see whether you will be able to finish. If you have any outstanding debts, . . . pay back every farthing before you engage in other investments. I write you this because the name of the Lord is dishonored and your influence injured. When you take a straightforward course in these things, you will have done that which the Lord requires of you. Owe no man anything. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 123 para. 2] p. 772, Para. 2, [1899MS].

The Lord can work in your behalf if you will walk humbly with Him. Do not think I do not understand the difficulties through which you have been passing. But notwithstanding these difficulties, you must bear in mind that in the past your course has not been a financial success. I am dealing with these cases more or less all the time, and therefore I feel that I must warn you to keep out of debt. Settle every debt you have; for it is your duty to do this. Do not borrow. Borrowing makes it hard for you. When you obtain the victory over this vexing point, you will remove one great temptation from the minds of your brethren. You have given them occasion to doubt you and distrust you, to think that you are unreliable. Do not be a stumbling block to any one. *Letter 131, 1899*. [Cf: Unpublished Manuscripts, Volume 1 p. 123 para. 3] p. 772, Para. 3, [1899MS].



The Lord has presented much to me in regard to the stewardship of the W family. The Lord would have them understand from past experience that their talent of means is to be carefully handled. It is not to be bound up in worldly business schemes. Each member of the family is to use his means in such a way that he will teach every other member to use the talents entrusted by God in such a way as to be a blessing to himself and to humanity. Shall the W family shun their responsibility by placing their talent of means where they can have no control of it, where others will do with it as seems best to them? . . . [Cf: Unpublished Manuscripts, Volume 1 p. 124 para. 1] p. 772, Para. 4, [1899MS].

Because donations have been asked for and accepted from them, the enemy has tempted the family to think that it was their money that was wanted. But it was to benefit them that God asks for their money. By some members of the family means has been used unwisely, for the gratification of self, and their investment has brought no returns to God. Far better had it been for those in responsible positions of trust if instead of accepting the stewardship of large sums of money, they had devised some plan by which this means might have been transferred where it could do good and only good to the family and cause. It might have been invested in the work of God, so that its increase, instead of being used to gratify pride and pleasure-loving, would have helped forward the interests of the truth in various lines. The Lord would bless the investment if guarded so that selfishness would not be woven into the work to spoil its purity. If the talent of means were thus devoted to God, He would cause it to increase instead of diminish, and the possessor would have more talents to work with. *Letter 170, 1899.* [Cf: Unpublished Manuscripts, Volume 1 p. 124 para. 2] p. 772, Para. 5, [1899MS].

*The Health Reform.*--There is great need of an increase of knowledge in every line of health reform, and of bringing health reform into the practical life. Those who have had the privilege of hearing the truth are to give the trumpet a certain sound in proclaiming the third angel's message, which embraces all included in the first and second messages. Special lines of work are to be taken up and carried practically, such as the medical missionary work. This work should be done in connection with the gospel message for this time. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 133 para. 1] p. 773, Para. 1, [1899MS].

The workers are to be purified, sanctified, ennobled. They are to rise to the highest point of excellency. They are to be molded and fashioned after the divine similitude. Then they will see that health reform and medical missionary work are one,--the gospel in practice.--*Letter 37, 1899.* (Letter to those in responsible positions in the General Conference and those who are interested and all who work in medical missionary lines.) [Cf: Unpublished Manuscripts, Volume 1 p. 133 para. 2] p. 773, Para. 2, [1899MS].

*POWER FROM CHRIST MAY Be SAFELY EXERCISED.*--Sanctified reason must bear sway. Sanctified intellect must make decisions, inquiring into every cause that solicits attention, and then acting with the thought that God will approve. When the holy principles of the Word of God become the ruling element in a man's life, they will lead him to act

rightly, not impulsively. There is then an abiding Christ in his heart, whose bidding he obeys, and light and grace flow forth in words and deeds. This is the religion of Jesus Christ. This is the inexhaustible source of the only true species of power which the human agent, sanctified to God, may freely exercise. [Cf: Unpublished Manuscripts, Volume 2 p. 89 para. 1] p. 773, Para. 3, [1899MS].

In the cross of Calvary we see our liberty, the claim of power that will be safe for us to exercise. Strong, deep sympathies, pure, powerful heavenly principles, are the indispensable agencies to be brought into the work for this time. Self, with its baleful results, has figured largely enough. We need now an indwelling Saviour, who will supply the pure current of love, and maintain principles that will inculcate the sum of all righteousness, purity, holiness, and perfect benevolence. This will show that we love God with all the heart, and our neighbor as ourselves. The moral taste is to be refined and elevated. Our passions are to be brought under control because we wear the robe of Christ's righteousness. The gospel is to be lived. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, are the fruits borne upon the Christian tree. God help us to be right with Him.--*Letter 138, 1899, pp. 5, 6. (To Mrs. S. M. I. Henry, Sept. 13, 1899. [Cf: Unpublished Manuscripts, Volume 2 p. 89 para. 2] p. 773, Para. 4, [1899MS].*

EVIL OF GOSSIPING--Those who do evil with their gossiping tongues, who sow discord by selfish ideas and thoughts by any jealousies, evil surmisings, or covetousness, they grieve the Holy Spirit of God, for they are working at cross purposes with God, instead of answering the purposes of Christ, instead of answering to the prayer of Christ that His disciples may be one as He is one with the Father. They are working entirely in the lines the enemy has marked out.--*Letter 20, 1899.*) [Cf: Unpublished Manuscripts, Volume 2 p. 151 para. 1] p. 773, Para. 5, [1899MS].

MEDICAL MISSIONARY WORK--There was a time when in America the cause of God was in distressing need of help to work the new fields. The work struggled against difficulties and opposition of every type. Wherever it was received, the entrance of truth was a blessing. The truth elevated the debased, reformed the wrong doer, educated the ignorant, comforted the mourner, restrained the tyranny of slavery, and liberated those that were bound. It introduced reforms in varied lines. The truth presented as it is in Jesus won a place in the world's confidence, and it should have gone forward, attaining victory after victory. [Cf: Unpublished Manuscripts, Volume 2 p. 151 para. 2] p. 774, Para. 1, [1899MS].

The present truth for the time made its way by teaching men to search the scriptures. It attracted the attention of scientific inquirers, of seekers for truth in all lines. Physical reforms, intellectual and moral advantages, were presented in rays of divine light. [Cf: Unpublished Manuscripts, Volume 2 p. 151 para. 3] p. 774, Para. 2, [1899MS].

Wherever the light of truth has penetrated from America to other countries and souls have been converted to the truth the same results have been seen. The evidence will follow the entrance of truth into new territories. ... [Cf: Unpublished Manuscripts, Volume 2 p. 151 para. 4]

p. 774, Para. 3, [1899MS].

In all these fields the medical missionary work was to be connected with the gospel ministry. In new portions of the Lord's vineyard the foreign countries where prejudice is strong and the habits of the people have become stereotyped, the truth could not at first be presented in all its decided points. The medical missionary work must prepare the way for the truth to find entrance. Then the Bible truth should be presented by judicious men, men who are fitted to carry the work because they themselves are worked by the Holy Spirit. Then reforms would be seen. The working of truth will be manifest in elevating the debased, restraining tyranny, liberating the bondmen, and reforming public administrations. [Cf: Unpublished Manuscripts, Volume 2 p. 151 para. 5] p. 774, Para. 4, [1899MS].

Had the work in Africa been carried forward as it should have been, the present war would not have been as it now is. The presentation of Bible truth, accompanied by the medical missionary work, would have found favor with the people who if properly treated are not treacherous and cruel. The truth received by them would have worked changes more decided than have been revealed in a so-called Christian nation that have had the gospel preached to them.--Ms 178, 1899. [Cf: Unpublished Manuscripts, Volume 2 p. 152 para. 1] p. 774, Para. 5, [1899MS].

COUNSEL TO A MISSIONARY IN AFRICA--Letter A--Maitland, N. S. W. Nov. 9, 1899. Dear Brother\_\_\_\_: ... Every institution we establish, every sanitarium and publishing house and church, should bear the inscription, "To Him who hath loved us, and died for us, we dedicate this building, whose foundation and top stones were laid in His precious name." Everything that is done in the furnishing of these buildings should be done with reference to economy. Tasteful, appropriate structures should be erected to give character to the work, but there should be no unnecessary outlay of means. God designs that the work of the ministry shall be regarded as sacred. It is not to be in any way demerited. [Cf: Unpublished Manuscripts, Volume 2 p. 175 para. 1] p. 774, Para. 6, [1899MS].

It is God's plan to work through His instrumentalities, His chosen earthen vessels, and men are honored when He places them as His appointed messengers. The work of preaching the Word, presenting Christ crucified as the world's Redeemer, bears the divine credentials, and proof of its sacred character is given in the conversion of souls. It is not the large buildings erected for show that give character to the work, but the winning of souls to Christ. This seals the teacher as a living oracle, as Christ's apostle. This will demonstrate that the work we are doing is of God. "By their fruits," Christ said, "ye shall know them." ... [Cf: Unpublished Manuscripts, Volume 2 p. 175 para. 2] p. 775, Para. 1, [1899MS].

I will say to my brethren in \_\_\_\_\_, there has not been that wisdom and keen foresight used in dealing with the \_\_\_\_\_ family that there should have been. ... True, they have not been free from mistakes and errors, but others, who have had much greater light, have revealed that they also erred. Have you given these brethren encouragement and wise, judicious help, or have you closed every avenue whereby they might be helped to be laborers together with God? Have you left them to drift whichever way they would? ... Have you not crowded out their influence,

that they might have no part or lot with you? Much more might have been done than has been done to bind them up with the work. ... Lines of work could have been entered into that would have called the young men of the \_\_\_\_\_ family to act a part in God's cause. Then they would not have drifted away into the world. ... [Cf: Unpublished Manuscripts, Volume 2 p. 175 para. 3] p. 775, Para. 2, [1899MS].

There is need of an advance movement on the part of God's professed people. We need to draw nigh to God, and see if there are not jealousies and evil-surmisings that are keeping the Saviour away. Selfishness and self-sufficiency close the door of the heart against Jesus, saying, "I want not thy way but my way." Humble yourselves under the hand of God, and he will lift you up. Your simple, heartfelt confessions of hard heartedness, worldliness, and love of display and pleasure will be heard by God, and these sins will be seen as they appear in the sight of a holy God. The simple prayer of faith is music in the ears of the Lord. But you cannot have faith unless you talk faith and live faith. Then you may expect large things. The Holy Spirit will come upon you, and convert you, soul, body, and spirit, and you will show to all around you that your face is turned heavenward. You will be moved to holy endeavor. There is need of heart searching and seeking after God. Then God will take the stony heart out of your flesh, and give you a tender heart, which he can impress. May the Lord help and teach and lead and guide us by His Spirit, that in life and character we may be fashioned after the divine pattern. [Cf: Unpublished Manuscripts, Volume 2 p. 176 para. 1] p. 775, Para. 3, [1899MS].

I address every church member. Open the door of the heart and let Christ into the soul. I address every laborer: Put on Christ. In this will lie your greatest triumph. Every minister, every worker in any line needs to put on Christ and have the mind which dwelt in Christ. There is revealed too little deep insight into the situation and real necessities of the Lord's blood-bought heritage. Souls have cost too much for us to be careless and indifferent in regard to them. [Cf: Unpublished Manuscripts, Volume 2 p. 176 para. 2] p. 775, Para. 4, [1899MS].

It is a sad fact that not all the men who have come from America as workers have been a help--and blessing in South Africa. They were not living in connection with God. This has cost South Africa much. There are those who have not exercised wisdom in dealing with human minds, who have been too indifferent to reach out a hand warm with sympathy and earnest, intelligent love to help the ones Satan has tried to secure for his service. Circumstances consign every man, whatever his position, to a practical test; and the actual results of this test are offered to the world for inspection. "By their fruits," Christ said, "Ye shall know them." [Cf: Unpublished Manuscripts, Volume 2 p. 177 para. 1] p. 776, Para. 1, [1899MS].

Differences of opinion will always exist, for every mind is not constituted to run in the same channel. Hereditary and cultivated tendencies have to be guarded, lest they create controversies over minor matters. Christ's workers must draw together in tender sympathy and love. Let not any one think it a virtue to maintain his own notions and suppose he is the only one to whom the Lord has given discernment and intuition. Christian charity covers a multitude of that which one

may regard as a defect in another. There is need of much love and far less criticism. When the Holy Spirit is manifestly working in the hearts of ministers and helpers, they will reveal the tenderness and love of Christ. [Cf: Unpublished Manuscripts, Volume 2 p. 177 para. 2] p. 776, Para. 2, [1899MS].

Many things which have reference to outward forms are not all defined in the Scriptures, but are left unsettled; and personal preferences have often been urged too strongly over these matters. When every item is not in accordance with the practice of some other of the body of believers, let not little variances swell into grievances and cause disunion. The methods and measures by which we reach certain ends are not always precisely the same. We are required to use reason and judgment as to how we shall move. Experience will show what is the fittest course to pursue under existing circumstances. Let not controversy arise over trifles. The spirit of love and the grace of our Lord Jesus Christ will bind heart to heart, if each will open the windows of the heart heavenward and close them earthward. [Cf: Unpublished Manuscripts, Volume 2 p. 177 para. 3] p. 776, Para. 3, [1899MS].

The sins marked out in the Word of God must not be allowed to enter the life, as of little consequence. If we would faithfully walk in the light of God's word and will, we must be determined that we will not dishonor God by a lax, loose course of action. It is often the case that the customs and climate of a country make a condition of things that would not be tolerated in another country. Changes for the better must be made, but it is not best to be abrupt. The truth received into the heart sanctifies the receiver. The power of the grace of God will do more for the soul than controversy will do in a lifetime. By the power of the truth how many things might be adjusted, and controversies hoary with age find quietude in the admission of better ways. The great, grand principle, "Peace on earth and good will to men," will be far better practiced when those who believe in Christ are laborers together with God. Then all the little things which some are ever harping upon, which are not authoritatively settled by the Word of God, will not be magnified into important matters. [Cf: Unpublished Manuscripts, Volume 2 p. 178 para. 1] p. 776, Para. 4, [1899MS].

The great want in South Africa in religious lines is a clearer sense of the presence of God in every agency and in every enterprise. The purity and holiness of God is the great subject which must awaken the senses to the necessity of true conversion. While on one hand danger lurks in a narrow philosophy and a hard, cold rule of orthodoxy, on the other hand, there is great danger in a careless, impure liberalism. The great theme ever to be kept before people is the indwelling and co-working of divinity, expressed by Christ in the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Cf: Unpublished Manuscripts, Volume 2 p. 178 para. 2] p. 777, Para. 1, [1899MS].

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. [Cf: Unpublished Manuscripts, Volume 2 p. 179 para. 1] p. 777, Para. 2, [1899MS].

"Be ye therefore followers of God as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." [Cf: Unpublished Manuscripts, Volume 2 p. 179 para. 2] p. 777, Para. 3, [1899MS].

Let this entire chapter be studied by those who claim to believe the truth for this time. Open the heart to the grace of Christ. While we lament deplorable errors, let us receive the precious lessons of instruction the Lord Jesus has given us. God requires every heart to be filled with pure, clean, sanctified, Christlike love. The love of Christ must not be lost out of our humanity. We are laborers together with God. Ye are God's husbandry; ye are God's building. Christ declares, "Without me ye can do nothing." Then open the door of the heart and let Jesus in. He is the great worker as well as the lawgiver. The members of our churches need to awake to the realization that they must have none of self and all of Jesus. We must co-operate with the Lord Jesus. The soul is to be awakened to cry aloud with every aspiration for the living God. Let your swelling, struggling heart break for the longing it has for the indwelling of the Holy Spirit. Let every one who has had an experience in their life in Christ show an earnest faith in God as the true worker. Show that you realize that you are only a channel through which God works. Appreciate the fact that God is our efficiency. We do not remember this, and therefore we lose much in religious experience. We work ourselves in place of being worked by the Holy Spirit's power. We forget to regard ourselves as merely agents. [Cf: Unpublished Manuscripts, Volume 2 p. 179 para. 3] p. 777, Para. 4, [1899MS].

We are to contemplate Christ. We are to do our God-given work in our respective places, and by our own example call out the energies of the church to a strenuous co-operation with heavenly agencies; for it is God that worketh in us to will and to do of His good pleasure. God will honor His own name if we will clear the way by confessing our sins and removing every stumbling block out of the path of those who would be Christians were it not for the imperfect course of action pursued by those who claim to be followers of Christ. [Cf: Unpublished Manuscripts, Volume 2 p. 180 para. 1] p. 777, Para. 5, [1899MS].

Constantly we fall into the error of imputing to the human agent that which should be ascribed to God. This is one great reason why the Lord cannot glorify His name as He longs to do. If He did, the human agent would become self-sufficient, self-exalted. Men would ascribe to themselves and to their human energies the honor that should be given to God alone. We need to walk humbly with God. As teachers, we should be very careful to make straight paths for our feet, lest the lame be turned out of the way. In union with divine agencies, we shall have hope and assurance of success, but not a jot of the glory is to be ascribed to man. Having through faith, living, unwearied, persevering faith, secured the co-operation of an all-powerful agency, men must not make the mistake--... now the reason of the great feebleness seen in the churches--that it is their goodness and their merits that have done this great work. When this feeling is cherished, self-exaltation comes

in and dishonors God. Self appropriates to itself the glory that God should have. As God's human agents we are to work with unremitting diligence, straining every spiritual sinew and muscle to lay hold of a power out of and above ourselves. Only thus can we accomplish our work. The Lord Jesus is beside us. ready to grasp the hand that is outstretched to Him who is omnipotent. When our hopes are fulfilled, self is hid with Christ in God, and all glory is given to the Captain of our salvation, who has anointed us with the oil of gladness by His divine efficiency. Then we go forth, working like inspired laborers together with God. [Cf: Unpublished Manuscripts, Volume 2 p. 180 para. 2] p. 778, Para. 1, [1899MS].

There will always be conditions in God's work. Every man is called upon to dedicate himself unreservedly to God, soul, body, and spirit. Amid self-denial and trial, discouragement and suffering, with the devotion of a martyr and the courage of a hero, he is to hold fast to that hand that never lets go, saying, I will not fail nor be discouraged. ... [Cf: Unpublished Manuscripts, Volume 2 p. 181 para. 1] p. 778, Para. 2, [1899MS].

It grieves my heart to think of what might have been if the ones who enter the missionary field had been humble, devoted, consecrated workers. [Cf: Unpublished Manuscripts, Volume 2 p. 181 para. 2] p. 778, Para. 3, [1899MS].

Those who enter any portion of the Lord's vast vineyard should understand that their supposed acquired abilities will not give them success in their work. A too great recognition of self will place one where he will be alone, terribly alone, without the co-operation of his brethren, and without the co-operation of heavenly agencies. [Cf: Unpublished Manuscripts, Volume 2 p. 181 para. 3] p. 778, Para. 4, [1899MS].

Some of the workers ... (from America) have been hindrances and not helps. The day of God will reveal the results of their work. They made confusion because they were not converted. Self was working without the power of the pure, true agency. Had these workers been sanctified, purified, and cleansed from all selfishness and self-superiority, had they had a genuine experience in the things of God, had their example and influence been right, Africa would not be what it is today. The grand, far-reaching influence of the truth would have embraced other territories. ... [Cf: Unpublished Manuscripts, Volume 2 p. 181 para. 4] p. 778, Para. 5, [1899MS].

If in Africa there had been consecrated workers to push their way into unworked fields, with the full co-operation of the men who are bearing responsibilities, the influence of this work would have added a large number to the Lord's kingdom. But the same error has been committed in Africa that was committed in Battle Creek,--a center was made in one place at a large outlay of means, while other portions of the Lord's vineyard which should have been worked were neglected. God will use in His work humble men who do not think themselves so useful that they trust to their own judgment and efficiency. [Cf: Unpublished Manuscripts, Volume 2 p. 182 para. 1] p. 779, Para. 1, [1899MS].

In Africa there were those who because of their humility were supposed to be unable to do much. Christ worked with these men. God gave them

wisdom. But supposedly wiser men bound about the work, and gave little encouragement for it to advance. ... Had the work been done that needed to be done, men of talent would have come to a knowledge of the truth, men who could have translated our books into different languages. Every dollar expended in America in adding building to building was needed in the fields that might have been entered but were not because many of the workers sent to South Africa were not sanctified. They were unable to take in the situation. They were not willing to deny self, lift the cross, and follow where Jesus led the way. ... [Cf: Unpublished Manuscripts, Volume 2 p. 182 para. 2] p. 779, Para. 2, [1899MS].

The greatest praise men can bring to God to exalt His sovereignty is to make themselves consecrated channels through which He can work. The Lord's work is to be done, and He calls upon the members of His firm to act their part as obedient servants. If they have been fitted for service by the grace they have received, they are laborers together with God, but if they have not received this grace, they will be only hindrances. Through all the ages men have worked contrary to God, as did Balaam, because they have brought selfishness and covetousness into the work, leaving God out of their hearts and plans. The angelic agencies are represented as eager and longing to bring divine resources to human agencies for the conversion of souls that the Lord may be glorified. But there are many men and women who are not daily converted to God. They weave self and their own plans into the sacred work, and they are hindrances. God could bless consecrated human instrumentalities who are willing to let the divine influences use them to encircle the world, yet heaven waits while men get in the way of His work with their own plans and methods. God says, Take up the stumbling blocks; make room for Me to work; prepare the way of the Lord and make His paths straight.--*Letter 183, 1899*. [Cf: Unpublished Manuscripts, Volume 2 p. 183 para. 1] p. 779, Para. 3, [1899MS].

It is a solemn, serious matter to select missionaries for foreign countries. The men whom God will accept for this work must be as true as steel to principle. They must be men who are emptied of self, men who give evidence that they are wearing Christ's yoke and manifesting His meekness and lowliness of heart. [Cf: Unpublished Manuscripts, Volume 2 p. 196 para. 1] p. 779, Para. 4, [1899MS].

The very best talent is required in such fields as Africa and Australia. We have to work in and through Christ, and in some places with the consent of the corrupt churches, although we cannot respect their claims, wherever the church is managed by the state. [Cf: Unpublished Manuscripts, Volume 2 p. 196 para. 2] p. 780, Para. 1, [1899MS].

We have to use wisdom in representing the truth; our speech must be tempered, else we cut ourselves off from gaining access to those who need help. The wisdom of angelic agencies must be imparted to human instrumentalities, else the door will be closed to the message the people need. "Be ye wise as serpents and harmless as doves." . . . [Cf: Unpublished Manuscripts, Volume 2 p. 196 para. 3] p. 780, Para. 2, [1899MS].

The Word of God is to be lived as well as preached. It is to be brought into every phase of the Christian work done in their world. The men God has appointed to do His work must be emptied of self. Let Jesus



in. Open the door of the heart to the heavenly Guest. Let no man be looked up to as God. When those who come nigh God in service are consecrated, cleansed, and purified, approaching nearer and still nearer the divine benevolence, they can voice the commission of God, and be respected. ... [Cf: Unpublished Manuscripts, Volume 2 p. 196 para. 4] p. 780, Para. 3, [1899MS].

God designs that men shall be drawn constantly upward by the strong moral attraction of that which is above. Had the workers in Africa remembered this, they would have done a great work by their God-fearing, unselfish attitude. Those in Africa would have been inspired to use their physical and mental capabilities for God. The work would have gone forward among the Dutch and other languages. Publications containing the truth would have been circulated everywhere. Ministers and rulers would have been converted to the truth. ... Those who work in the South African field must understand the bearing of the situation. Their connection with their African brethren is a reciprocal one. There are men of talent in Africa, and if the workers from America knew how to ... recognize the ability and talent possessed by their African brethren, much more good would be done. Those who love God and obey His work are to be closely united. They are to work together, using their talents in various ways. ... [Cf: Unpublished Manuscripts, Volume 2 p. 196 para. 5] p. 780, Para. 4, [1899MS].

Those in Africa who possessed capabilities should have been united with their American brethren. If the brethren and sisters from America had united with the African believers, songs of joy would have been heard among the heavenly angels, recognizing the human relationship as a union with God. Could the curtain have been rolled back, we would have seen heavenly angels all prepared to cooperate with human intelligence for the advancement of the work.--*Letter 187, 1899*. [Cf: Unpublished Manuscripts, Volume 2 p. 197 para. 1] p. 780, Para. 5, [1899MS].

*Students Going to America*.--It is safer to educate students at home than to send them to America to receive an education; for in America they see and hear much that does them no good, which they would not see and hear were they to remain in their own country. Too many of the methods and habits and fashions have been transported from America to Africa, and the result is not favorable. The very best teachers should be sent from America to foreign countries to educate the young.--*Letter 188, 1899*. [Cf: Unpublished Manuscripts, Volume 2 p. 198 para. 1] p. 781, Para. 1, [1899MS].

ATTITUDE Toward CREEDS. The prayer of Christ to His Father, contained in the 17th chapter of John, is to be our church creed. It shows us that our difference and disunion are dishonoring to God. Read the whole chapter, verse by verse. - Ms. 12, 1899. [Cf: Unpublished Manuscripts, Volume 3 p. 6 para. 1] p. 781, Para. 2, [1899MS].

*SDA SCHOOLS To SHUN DEBT*.--Altogether too large sums of money have been invested in the school building at Battle Creek, and too little wisdom and brain power have been brought into the practical methods to stop the increasing indebtedness of each year. It would have been far better to have closed the school until it should become a science how to conduct the schools in different localities on a paying system. When one year after another passes, and there is no sign of diminishing the

debt, but it is rather increased, a halt should be called. Let the managers say, "I refuse to run the school any longer unless some sure basis is devised." The very highest kind of education you could give is to shun debt as you would shun disease. For Christ's sake, as the chosen people of God, call yourselves to task, and inaugurate a different system in every place. As church schools have been established, the best education the people of God can have is to learn how to conduct their school on a basis of financial success. If this cannot be done, close the school until plans can be devised to carry it on, with the help of God, without the blot of debt upon it. [Cf: Unpublished Manuscripts, Volume 3 p. 39 para. 1] p. 781, Para. 3, [1899MS].

This can be done and should be done. The Lord is not pleased with the kind of management that has been revealed in the past, for it shows a lack of judgment. Let teachers take less wages, and let the students' fees be raised. Let the strictest economy be practiced in the provisions made for the table. Let the one who has charge of the cooking gather up the fragments, that nothing be lost. In families there is often great waste in throwing into the waste pail a large amount of food that could be worked into palatable dishes. There is enough wasted here and there in different places to support one or two families. These are lessons that need to be studied carefully, and practiced diligently and conscientiously. The students should have plenty of good, wholesome food. The fruit should be fresh and palatable, and free from decay. But as to the many dishes for dessert for which we have recipes, I have no light in regard to them, except that they should not be made. We want decided reforms among reformers. We feel the necessity of this matter most deeply. But I am not as well as usual, and will write more fully at another time, if the Lord will give me strength and freedom.--Letter 104, 1899, pp 6,7. (To S.N. Haskell, Aug. 1, 1899.) [Cf: Unpublished Manuscripts, Volume 3 p. 39 para. 21] p. 781, Para. 4, [1899MS].

Does Christ say, "He that will come after me, let him eat and drink with the drunken; let him practice the principles that are followed by Satan's agents" No, no! The words of the Saviour are, "If any man will come after me, let him deny himself, and take up his cross, and follow me" [Matt. 16:24]. Satan's agents have not been sparing of the blood of the saints. Christ's true followers are kind, tender, pitiful. They will realize the meaning of the work of the angel of Revelation 18, who is to lighten the whole earth with his glory, while he cries with a loud voice, "Babylon the great is fallen, is fallen." [verse 2] Many will heed this call. - Ms. 175, 1899. [Cf: Unpublished Manuscripts, Volume 3 p. 42 para. 1] p. 782, Para. 1, [1899MS].

p. 782, Para. 3, [1899MS].

Ms. 38, 1899. THE WILL OF GOD CONCERNING YOU. Through the apostle John God sends the message to His people in these last days: [Rev. 3:15-18, quoted]. [Cf: Unpublished Manuscripts, Volume 4 p. 98 para. 1] p. 782, Para. 3, [1899MS].

As a people we are in danger of being separated from the Sun of righteousness. We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. Sanctification means perfect love, perfect obedience,

entire conformity to the will of God. If our lives are conformed to the life of Christ through the sanctification of mind, soul, and body, our example will have a powerful influence on the world. We are not perfect, but it is our privilege to cut away from the entanglements of self and sin, and go on unto perfection. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." [Cf: Unpublished Manuscripts, Volume 4 p. 98 para. 2] p. 782, Para. 4, [1899MS].

Christ in His prayer to the Father, said: [John 17:15-23, quoted]. [Cf: Unpublished Manuscripts, Volume 4 p. 98 para. 3] p. 782, Para. 5, [1899MS].

These are grand and uplifting truths. Great possibilities, high and holy attainments, are placed within the reach of all who have true faith. Shall we not anoint our eyes with eyesalve, that we may discern the wondrous things here brought before us? Why do we not with persevering earnestness, work out this prayer, advancing onward and upward, reaching the standard of holiness? We are laborers together with God, and we must work in harmony with one another and with God, "for it is God which worketh in . . . [us] both to will and to do of his good pleasure." "When I was a child," Paul said, "I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" Cor. 13:11 . How many men there are who have grown to man's estate, but have not outgrown their childhood, who bring the defects of their child-life into their religious experience. "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding men" Cor. 14:20 . [Cf: Unpublished Manuscripts, Volume 4 p. 98 para. 4] p. 782, Para. 6, [1899MS].

The Lord takes no pleasure in seeing us spiritually weak. "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. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We have conflicts and trials to meet, but we need not fail or be discouraged. The apostle says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" Cor. 4:8-10 . [Cf: Unpublished Manuscripts, Volume 4 p. 99 para. 1] p. 783, Para. 1, [1899MS].

It is the supposed little sins that will exclude us from heaven. We cannot carry with us a part of our sinful selves, that sensitiveness which is always ready to be hurt and cry out. Our refusal to let self die and our life be hid with Christ in God, will leave us in unbelief and transgression of the law. The gospel has not abolished the law, or detracted one tittle from its claims. It still demands holiness in every part. There is no such thing as making the law void through faith in Christ. The law is the echo of God's own voice, giving to every soul the invitation, Come up higher; be holy, holier still. [Cf: Unpublished Manuscripts, Volume 4 p. 99 para. 2] p. 783, Para. 2, [1899MS].

If we would press forward to "the mark for the prize of the high

calling of God in Christ Jesus," we must show that we are emptied of all self, and supplied with the golden oil which through the two golden pipes is communicated by the two anointed ones who stand by the Lord of the whole earth. God is dealing with us through His grace and providence. From eternity He has chosen us to be His obedient children. He gave His Son to die for us, that we might be sanctified through obedience to the truth, cleansed from all the littleness and cheapness of self. As a people, we are far behind. A personal work is needed, a personal surrender of self. We are to be controlled by the Holy Spirit. "Ye are the light of the world. . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God can only be honored when we who profess to believe in Him are conformed to His image. We are to represent to the world the beauty of holiness, and we shall never enter the gates of the city of God until we perfect a Christlike character. If we, with trust in God, strive for sanctification, we shall receive it. Then as witnesses for Christ, we are to make known what the grace of God has wrought in us. [Cf: Unpublished Manuscripts, Volume 4 p. 100 para. 1] p. 783, Para. 3, [1899MS].

The greatest disquietude we can have is uncertainty. The acceptance of the blessings of God brings righteousness and peace. The fruit of righteousness is quietness and assurance forever. We must have simplicity and Godlike sincerity. We must have that wisdom which cometh from above. Our Christian experience must be animated by piety, and instinct with the divine life. You strike too low, my brethren. Set your mark high. Let your works be in harmony with the works of Jesus Christ. It is the privilege of all to grow up to the full stature of men and women in Christ Jesus. "This is the will of God, even your sanctification" Thess. 4:3 . Is it your will also? With intensity of desire, long after God; yea, pant after Him, as the hart panteth after the water brooks. Press to the mark of the high calling of God in Christ Jesus. [Cf: Unpublished Manuscripts, Volume 4 p. 100 para. 2] p. 783, Para. 4, [1899MS].

Why do not all who have named the name of Christ put on Christ? Why do they not awake from their indifference, arouse from the lukewarm state, their self-satisfied condition? God's people must have a fixed purpose. They will never be holy until they put all the energy of their being into the work of conforming to the will of God. [Cf: Unpublished Manuscripts, Volume 4 p. 101 para. 1] p. 784, Para. 1, [1899MS].

Manuscript Release #900.31. Manuscript 93a, 1899. Talk Faith, And Move Forward. [The closing address presented at a General Conference session in South Lancaster, Massachusetts, Sunday afternoon, July 23, 1899.] "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do" (John 17:1-4). [Cf: Unpublished Manuscripts, Volume 4 p. 179 para. 1] p. 784, Para. 2, [1899MS].

While we know Christ in one sense, that He is the Saviour of the world, it means more than this. We must have a personal knowledge and

experience in Christ Jesus, an experimental knowledge of Christ, what He is to us, and what we are to Christ. That is the experience that everyone wants. Now, I cannot have it for any of you, nor can you have it for me. The work that is to be done for us, is to be through the manifestation of the Holy Spirit of God upon human minds and human hearts. The heart must be purified and sanctified. [Cf: Unpublished Manuscripts, Volume 4 p. 179 para. 2] p. 784, Para. 3, [1899MS].

I need not tell any of you that it is so, because you know it. Not one of us needs to feel a doubt as to where we are, or to think, "I wish I knew where I stood before God," but, by living faith, we must sink ourselves in God; and when we do that, His life will shine upon us. There is not a particle of need of our being in a state of inefficiency and coldness. [Cf: Unpublished Manuscripts, Volume 4 p. 179 para. 3] p. 784, Para. 4, [1899MS].

What is the matter with us? "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." It shall be given him. There are no "ifs" nor "ands" about it. "But let him ask in faith, nothing wavering" (James 1:5, 6). [Cf: Unpublished Manuscripts, Volume 4 p. 179 para. 4] p. 784, Para. 5, [1899MS].

You pray, and ask God for wisdom, strength, and efficiency, and feel that you must have them. But perhaps, right after that prayer, it will seem as though a hellish shadow of Satan was cast right athwart your pathway, and you see nothing beyond. What was that? Why, the devil wanted to obscure your faith in that cloud. But there is no necessity for you to do that. Is feeling to be our criterion, or is it to be the word of the living God? Are we to sink our faith in the cloud? That is what Satan wants us to do. But we should not give him so much pleasure as that. What are we going to do? [Cf: Unpublished Manuscripts, Volume 4 p. 180 para. 1] p. 784, Para. 6, [1899MS].

I have had that cloud settle upon me at times, but I knew that God was there just the same. Since this conference began, I have hardly been able at times to sit up. When I came to the meeting first, I came by faith, and I didn't know as I could say anything. I had been in such terrible sickness that I could hardly tell my own name. But I said, I shall go; I am going to put myself in the channel of light, and there I am going to remain; then I shall expect the Lord to help me. (I have a great deal of talking to do with the Lord in the night, and I always know He will help me.) When I came in here I was so weak I did not know if I could speak or not. But you know how He gave strength to me, and the last time when I read that long paper to you, He gave me strength, and I thank Him that I had strength to do it. I have been astonished at the measure of strength given me. [Cf: Unpublished Manuscripts, Volume 4 p. 180 para. 2] p. 785, Para. 1, [1899MS].

"Ask in faith, nothing wavering." Don't let one single suggestion of the devil come in. It is to be "nothing wavering. For he that wavereth is like a wave of the sea" (verse 6). The Lord will do great things for us if we will only show our trust in Him. [Cf: Unpublished Manuscripts, Volume 4 p. 180 para. 3] p. 785, Para. 2, [1899MS].

I remember when I was in Switzerland, the darkness of the enemy came over the pathway when I was trying to do a work for God there. I wanted

them to do a special work in erecting some buildings, and I tried every way to bring them around. Finally, after standing there so long, and I could do no more, the meeting closed, and I went in my room. I said, I will take right hold of the promises of God, and those promises are "yea, and amen," and I believe they are mine. [Cf: Unpublished Manuscripts, Volume 4 p. 181 para. 1] p. 785, Para. 3, [1899MS].

Well, I said, "Lord teach me what to do in this emergency, for I am not going to give this up, or waver in the matter at all." Now, the Lord helps them that are of one mind, and it had seemed that there were as many different minds as there were different people. We wanted a school building as a meeting place. [Cf: Unpublished Manuscripts, Volume 4 p. 181 para. 2] p. 785, Para. 4, [1899MS].

While I was praying, I said, "I put my trust in Thee. Thou wilt keep that which I have committed to Thee. Thou must strengthen my faith." I kept holding right on; and as I prayed it seemed that the sweet Spirit of God just went right through the room, wave after wave, and every particle of unbelief or anything like it was brushed away, and we carried every point; and so the building was put up. [Cf: Unpublished Manuscripts, Volume 4 p. 181 para. 3] p. 785, Para. 5, [1899MS].

What we want is that faith that will not let go, a faith that will not fail or be discouraged. I know your faith is to be tried, and I know the banner of truth has got to be lifted in places all around here. "Why," says one, "how can we do all this if the Lord is coming so soon?" Why, the Lord can do more in one hour than we can do in a whole lifetime, and when He sees that His people are fully consecrated, let me tell you a great work will be done in a short time, and the message of truth is to be carried into the dark places of the earth, where it has never been proclaimed. [Cf: Unpublished Manuscripts, Volume 4 p. 181 para. 4] p. 785, Para. 6, [1899MS].

When we first came to Melbourne I was very sick. Some of you know something about that. I had to be propped up with pillows, and they would carry me in their arms up into the hall, and there I would speak to the people. But all the time I had the presence and blessing of God. It was a most precious time to me. [Cf: Unpublished Manuscripts, Volume 4 p. 182 para. 1] p. 786, Para. 1, [1899MS].

When we come to the hardest places, we may know that all heaven is interested and will bear us up, if we will not fail or be discouraged. Cling to the mighty One. Do not talk unbelief at all, because the more you talk unbelief the more unbelief you will have; and the more you talk darkness, the more darkness you will have; and the more you talk light, the more light you will have; and the more you talk faith, you will have faith. [Cf: Unpublished Manuscripts, Volume 4 p. 182 para. 2] p. 786, Para. 2, [1899MS].

I want to read a few more verses. [Verses 14-19, quoted.] The truth of God must sanctify the whole man, body and soul. It is not the truth to you unless you practice it. [Cf: Unpublished Manuscripts, Volume 4 p. 182 para. 3] p. 786, Para. 3, [1899MS].

Our precious Jesus gave up all heaven to come to this world that He might sanctify us through the truth. Will we be sanctified? In His life and example, His lessons and His words, there was the sanctification of

the Spirit of God. Sanctification was upon Him for us. God Himself worked through humanity, just as humanity must work through humanity. That is why He took humanity upon Himself that He might teach humanity how to work for itself. He took humanity that He might experience death in our behalf, that we might have life and immortality through His life and death. [Cf: Unpublished Manuscripts, Volume 4 p. 182 para. 4] p. 786, Para. 4, [1899MS].

Neither pray I for these alone, but for them also which shall believe on Me through their word" (verse 20). Now, that prayer of Christ's is for us that we may be sanctified through the truth. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me" (verse 21). Get out the coldness from your heart; get out the evil surmisings; get out every bad thought; and let the Lord Jesus take the throne of the heart and reign there. [Cf: Unpublished Manuscripts, Volume 4 p. 183 para. 1] p. 786, Para. 5, [1899MS].

"And the glory which Thou gavest Me I have given them" (verse 22). The character that God gave Him, He has given us. "That they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (verses 22, 23). [Cf: Unpublished Manuscripts, Volume 4 p. 183 para. 2] p. 786, Para. 6, [1899MS].

Can we take that in? It is a wonderful thing, that God loves them that believe on Him as He loves Christ Himself. We are made one with God, and we want that oneness. We want to seek Him earnestly for the faith once delivered to the saints, and we want the spirit of the Third Angel's message. We want to realize that the end of all things is at hand; that speech is a talent; and that faith is the gift of God; and we must work and pray that God may preserve that faith. [Cf: Unpublished Manuscripts, Volume 4 p. 183 para. 3] p. 786, Para. 7, [1899MS].

You must put your foot right on the Word, and say, I believe; I will believe; I will press to the mark of the prize, and everything that hinders me shall be swept away; I will not allow anything to interpose between my soul and God. [Cf: Unpublished Manuscripts, Volume 4 p. 183 para. 4] p. 787, Para. 1, [1899MS].

No, the dark shadow of Satan will come right across our pathway if we let our faith sink into it. But we must do as the eagle does when he is in the cloud and bewildered in the fog. He does not go one way and another as though distracted, but presses upward through the cloud, until he comes into the light above. And so we should press upward beyond the hellish shadow of Satan, when he tries to eclipse the rays of light that come from God. [Cf: Unpublished Manuscripts, Volume 4 p. 184 para. 1] p. 787, Para. 2, [1899MS].

Now, we want the life of Christ in our hearts to make us one, and there will be united action. We must press to the mark of the prize of the high calling which is in Christ Jesus our Lord; and what we need is that living, active faith that takes God at His word. We must have it, and God will let us have it if we will. [Cf: Unpublished Manuscripts, Volume 4 p. 184 para. 2] p. 787, Para. 3, [1899MS].

We must not be discouraged. We want to get rid of unbelief; we do not want to talk it, or act it, or think it, but press forward to the mark of the prize of the high calling that is in Christ Jesus our Lord. I feel anxious, because I know that the time has come when God's people should put on their beautiful garments. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." It is the word of infinite power that He wants you to eat and drink. He wants you to eat His flesh and drink His blood, and then the power of God will be in your midst. Then the voice will be touched with a peculiar power. [Cf: Unpublished Manuscripts, Volume 4 p. 184 para. 3] p. 787, Para. 4, [1899MS].

After the passing of the time in 1844, I remember we were a sorrowful little company. There was a little boy who had twenty-five cents, and he threw it into the mud puddle, because he said he would not need it, for the Lord was coming. And afterward he was seen hunting in the mud puddle for his twenty-five cents. I thought, How many of us would do just like that. There was one brother who had been out praying with others, and he began to say in a loud voice, "Great, great, great is the Lord; and greatly to be praised." I think he repeated that over many times, and his face was shining. Before he finished, the power of God was upon us. While it is true that we were disappointed, yet we had the blessing of God. [Cf: Unpublished Manuscripts, Volume 4 p. 184 para. 4] p. 787, Para. 5, [1899MS].

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1). Let everyone inquire, "Is my name written there?" Do not think about your brethren and sisters for fear they are not ready, but think about yourself. You want to know where you are, and to know that Christ is formed within, the hope of glory. You want to be constantly singing, and when you do that you will stop your criticizing. If you are beholding Him, you will not have time for anything else. And if you see His face, it will be reflected in your face, and all this mourning and groaning is dishonoring God, for "whoso offereth praise, glorifieth God." [Cf: Unpublished Manuscripts, Volume 4 p. 185 para. 1] p. 787, Para. 6, [1899MS].

You are going to have trials in your churches because there are murmurers and complainers and faultfinders there. Go straight ahead and be cheerful. And when Brother Irwin and Brother Haskell return to America, they are going to have trials there. Do not let your head be cast down, or feel discouraged, but go forward, firm in Jesus Christ, keeping your eye fixed on the crown of life which Christ, the righteous judge, shall give you in that day. [Cf: Unpublished Manuscripts, Volume 4 p. 185 para. 2] p. 788, Para. 1, [1899MS].

Just keep praising God, and when the devil tempts you, sing. When Christ was a child He was tempted in every way, and what did He do? He sang psalms, and praised God, and there was music in His voice. And there was an impression made upon the hearts and minds of those who heard Him. He wants you to have heaven in view, and heaven is a good deal nearer than you think. God's holy, anointed ones are right by you,



and here is His church, the greatest object of His love that it is possible for Him to have. He is watching over every one of us. [Cf: Unpublished Manuscripts, Volume 4 p. 186 para. 1] p. 788, Para. 2, [1899MS].

I love Him because He first loved me. I love Him because He gave His life for me. And God forbid that I should be a coward. When the children of Israel went out to fight, God told them to sing, and as soon as they began to sing, their enemies fled, for they saw the whole army of heaven before them. They were afraid of their destruction and fled. God wants us to vanquish the enemy. Let us pray as we never prayed before. We do not pray half enough We ought to pray and have regular praise meetings together. May God bless you, and may the Spirit of God be with us. - Manuscript 93a, 1899. [Cf: Unpublished Manuscripts, Volume 4 p. 186 para. 2] p. 788, Para. 3, [1899MS].

Manuscript Release #900.18. Ms. 38, 1899. THE WILL OF GOD CONCERNING You. Through the apostle John God sends the message to His people in these last days: [Rev. 3:15-18, quoted]. [Cf: Unpublished Manuscripts, Volume 5 p. 147 para. 1] p. 788, Para. 4, [1899MS].

As a people we are in danger of being separated from the Sun of righteousness, We are to be sanctified to God through obedience to the truth. Our conscience must be purged from dead works to serve the living God. Sanctification means perfect love, perfect obedience, entire conformity to the will of God. If our lives are conformed to the life of Christ through the sanctification of mind, soul, and body, our example will have a powerful influence on the world. We are not perfect, but it is our privilege to cut away from the entanglements of self and sin, and go on unto perfection. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." [Cf: Unpublished Manuscripts, Volume 5 p. 147 para. 2] p. 788, Para. 5, [1899MS].

Christ in His prayer to the Father, said: [John 17:15-23, quoted]. [Cf: Unpublished Manuscripts, Volume 5 p. 147 para. 3] p. 788, Para. 6, [1899MS].

These are grand and uplifting truths. Great possibilities, high and holy attainments, are placed within the reach of all who have true faith. Shall we not anoint our eyes with eyesalve, that we may discern the wondrous things here brought before us? Why do we not with persevering earnestness, work out this prayer, advancing onward and upward, reaching the standard of holiness? We are laborers together with God, and we must work in harmony with one another and with God, "for it is God which worketh in . . . [us] both to will and to do of his good pleasure." [Cf: Unpublished Manuscripts, Volume 5 p. 147 para. 4] p. 789, Para. 1, [1899MS].

"When I was a child," Paul said, "I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things" [ 1 Cor. 13:11]. How many men there are who have grown to man's estate, but have not outgrown their childhood, who bring the defects of their child-life into their religious experience. "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding men" [ 1 Cor. 14:20]. [Cf: Unpublished Manuscripts,

Volume 5 p. 148 para. 1] p. 789, Para. 2, [1899MS].

The Lord takes no pleasure in seeing us spiritually weak. "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. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." We have conflicts and trials to meet, but we need not fail or be discouraged. The apostle says, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body" [ 2 Cor. 4:8-10]. [Cf: Unpublished Manuscripts, Volume 5 p. 148 para. 2] p. 789, Para. 3, [1899MS].

It is the supposed little sins that will exclude us from heaven. We cannot carry with us a part of our sinful selves, that sensitiveness which is always ready to be hurt and cry out. Our refusal to let self die and our life be hid with Christ in God, will leave us in unbelief and transgression of the law. The gospel has not abolished the law, or detracted one tittle from its claims. It still demands holiness in every part. There is no such thing as making the law void through faith in Christ. The law is the echo of God's own voice, giving to every soul the invitation, Come up higher; be holy, holier still. [Cf: Unpublished Manuscripts, Volume 5 p. 148 para. 3] p. 789, Para. 4, [1899MS].

If we would press forward to "the mark for the prize of the high calling of God in Christ Jesus," we must show that we are emptied of all self, and supplied with the golden oil which through the two golden pipes is communicated by the two anointed ones who stand by the Lord of the whole earth. God is dealing with us through His grace and providence. From eternity He has chosen us to be His obedient children, He gave His Son to die for us, that we might be sanctified through obedience to the truth, cleansed from all the littleness and cheapness of self. As a people, we are far behind. A personal work is needed, a personal surrender of self. We are to be controlled by the Holy Spirit. "Ye are the light of the world . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." God can only be honored when we who profess to believe in Him are conformed to His image. We are to represent to the world the beauty of holiness, and we shall never enter the gates of the city of God until we perfect a Christlike character. If we, with trust in God, strive for sanctification, we shall receive it. Then as witnesses for Christ, we are to make known what the grace of God has wrought in us. [Cf: Unpublished Manuscripts, Volume 5 p. 149 para. 1] p. 789, Para. 5, [1899MS].

The greatest disquietude we can have is uncertainty. The acceptance of the blessings of God brings righteousness and peace. The fruit of righteousness is quietness and assurance forever. We must have simplicity and Godlike sincerity. We must have that wisdom which cometh from above. Our Christian experience must be animated by piety, and instinct with the divine life. [Cf: Unpublished Manuscripts, Volume 5 p. 149 para. 2] p. 790, Para. 1, [1899MS].

You strike too low, my brethren. Set your mark high. Let your works be in harmony with the works of Jesus Christ. It is the privilege of all

to grow up to the full stature of men and women in Christ Jesus. "This is the will of God, even your sanctification" Thess. 4:3 . is it your will also? With intensity of desire, long after God; yea, pant after Him, as the hart panteth after the water brooks. Press to the mark of the high calling of God in Christ Jesus. [Cf: Unpublished Manuscripts, Volume 5 p. 150 para. 1] p. 790, Para. 2, [1899MS].

Why do not all who have named the name of Christ put on Christ? Why do they not awake from their indifference, arouse from the lukewarm state, their self-satisfied condition? God's people must have a fixed purpose. They will never be holy until they put all the energy of their being into the work of conforming to the will of God. [Cf: Unpublished Manuscripts, Volume 5 p. 150 para. 2] p. 790, Para. 3, [1899MS].

*The Selection of Articles for our Papers.* Our power and efficiency as Seventh-day Adventists is largely dependent on the literature which comes from our presses. An indiscriminate class of articles should not be published in our periodicals. Cheap, worthless stories should find no place in them. There are articles of romance and fiction which contain no seeds that will bear good fruit. I would say to our editors, Be careful in the selection of the matter which is to go to the world. Show the greatest caution and discernment. Be careful that the *Review and Herald*, and the *Signs of the Times* are kept free from worthless matter. Precious matter from what has already been printed can be found for our papers. [Cf: Pamphlet 070 p. 2 para. 01] p. 790, Para. 4, [1899MS].

The tastes of some who write for our papers need to be educated and refined. The editors of the *Review and Herald* and the *Signs of the Times* should refuse to fill the columns of these papers with articles manufactured by minds which reveal themselves in their productions. Articles in any way coarse should be refused as matter unworthy of notice,--the production of those who know nothing of pure, elevated, and sanctified communion with God. Let no rough, uncouth presentation find place in our papers. The articles which go to thousands of readers should show purity, elevation, and sanctification of soul, body, and spirit on the part of the writer. The pen should be used as a means of sowing seed unto eternal life. This is a "Thus saith the Lord." [Cf: Pamphlet 070 p. 2 para. 02] p. 790, Para. 5, [1899MS].

The articles published in our papers should contain pure provender, thoroughly winnowed from chaff. We are living in a most solemn time. Let our editors call for articles giving living experience. Let the ministers regard it as a part of their duty to send short articles of experience to our papers. It will be food for those who are laboring in isolated places, in foreign countries, and the islands of the sea, to hear in this way from the friends with whom they have been associated. These experiences may be to the readers as a love-feast, because the writers have been eating the bread which came down from heaven. [Cf: Pamphlet 070 p. 3 para. 01] p. 791, Para. 1, [1899MS].

We do not need romance, for in the daily life we meet with real experiences, which, if told in short articles and in simple words, would be helpful to many. Let our workers try this. We want truth, solid truth, from solid, consecrated men, women, and youth. You who love God, whose minds are stored with precious bits of experience, and with the living realities of eternal life, kindle the flame of love and

light in the hearts of God's people. Help them to deal with the problems of life. [Cf: Pamphlet 070 p. 3 para. 02] p. 791, Para. 2, [1899MS].

Speech and pen are to be under the control of the Holy Spirit. If this is not the case with the writers for our periodicals, they might better lay aside the pen, and take up work of another order. God calls us into the mount to talk with Him, and when by faith we behold Him who is invisible, our words will not be cheap and common. The space in our papers is too precious to be filled up with articles that are not the best. Crowd in subjects weighty with eternal interests. Put not the crib too high for the minds of the common people. Let the articles be written with Christlike simplicity, and let them be free from all chaff and stubble, for this will be consumed as worthless. God calls for consecrated pens. The articles published in our papers should be full of practical, elevating, ennobling thoughts, which will help and teach and strengthen the mind that reads them. God help our editors to choose wisely. [Cf: Pamphlet 070 p. 3 para. 03] p. 791, Para. 3, [1899MS].

*Words of Counsel in Regard to the Publication and Sale of Books.*  
Letters have come to me with inquiries regarding the publication of books, asking whether there was not danger of placing before the people many things which do not relate to the truths so important to us as a people. I have been instructed that the common stories put into book form are not essential to our well-being. The world is flooded with this class of literature, and the fact that such books find a ready sale is by no means evidence that they are the books which should be circulated. The passion for stories is bringing into existence many thousands of worthless books, which are as hay, wood, and stubble. These books are written by those whose minds have been educated to run in a channel of romance. Everything that the imaginative mind can think of is woven into the book, and presented to the world as mental food. But very often it has no food value. "What is the chaff to the wheat?" We do not need novels; for we are dealing with the stern realities of life. [Cf: Pamphlet 070 p. 4 para. 01] p. 791, Para. 4, [1899MS].

Cheap, worthless romances are not to be advertised or sold by our publishing houses. Many of the books now offered for sale are not after God's order. There might have been a time when the sale of these books would have been more seemly, but we are now altogether too near the close of this earth's history to keep before the attention of the people a class of books which do not contain the message which our people need. Draw their attention to books treating on practical faith and godliness. Cleanse and sanctify the camp. There is an abundance of books which will give light to the world. [Cf: Pamphlet 070 p. 5 para. 01] p. 792, Para. 1, [1899MS].

I can not understand why our papers should contain so many notices of books unessential for this time. Plenty of such books can be obtained in all bookstores. Why not draw the minds of the people to subjects relating to the words of eternal life? Why not make an effort to obtain communications, simple, real, and true, from our workers in all parts of the world? God calls for this class of reading. We have no time to devote to commonplace things, no time to waste on books which only devote to commonplace things, no time to waste on books which only amuse. [Cf: Pamphlet 070 p. 5 para. 02] p. 792, Para. 2, [1899MS].

The matter published in our papers should be such as will help those who read it. The space in these papers should be devoted to the publication of living, earnest matter, which concerns the salvation of the soul. Will our brethren consider this matter, and keep hay, wood, and stubble out of our papers? [Cf: Pamphlet 070 p. 5 para. 03] p. 792, Para. 3, [1899MS].

The work of ministers and writers is to prepare a people to meet God. The standard of truth has been lowered in the dust. Family religion, family holiness, is now to be honored as never before. As a sanctifier, reprover, and comforter, the Holy Spirit is to do the work essential for this time. If ever a people needed to walk before God as did Enoch, Seventh-day Adventists need to now, showing their sincerity by pure words, clean words, words full of sympathy, tenderness and love. But it is not to end here. There are times when words of reproof and sharp rebuke are called for. Those who are out of the right way need more than soft words to bring them back. Moral renovation must take place in every heart, else souls will perish in their sins. If we brought the instruction contained in the twelfth chapter of Romans into the practical life, we would be true believers. Those whose faith is spurious will show by their daily exhibition of character that they are not true Christians. Those who have put on Christ are transformed by the renewing of their minds. By their own experience they prove what is the good and acceptable and perfect will of God. Ellen G. White. [Cf: Pamphlet 070 p. 5 para. 04] p. 792, Para. 4, [1899MS].

*Special Instruction Regarding Royalties.* "Sunnyside," Cooranbong, March 11, 1899. Dear Brethren Irwin, Sisley, Smith, and Jones. -- I have read the letter which came in the last mail from Dr. Kellogg and Elder Moon and Brother Sisley. The mail came yesterday (Sabbath noon), but we do not go for it until after the Sabbath, so we could not read the letters until this morning. I rose at half past three o'clock, and perused all my mail. I had placed my diary in the hands of my copyists, that they might copy from it two articles. You can see by these what I wrote in 1890 and '91. This matter has been copied without much correction, just as I wrote it. There is much more of the same tenor, which I have talked over and over again to our people in Battle Creek. [Cf: Pamphlet 079 p. 1 para. 01] p. 793, Para. 1, [1899MS].

I was sorry that we could not get the mail from America before the letters had to be sent. But the mailboat arrived in Sydney late, and my mail came one day after our mail went to Sydney. I felt very sorry about this happening so. [Cf: Pamphlet 079 p. 1 para. 02] p. 793, Para. 2, [1899MS].

I received your statement in reference to the royalties on books. I have not had light that there was to be a restitution of royalties according to the ideas of the writers of books. Nothing of the kind has been presented to me. There are many books written, and the publishing house would be bankrupt should those who have had books published all put in their plea. There is, and ever will be, a flood of books issued if a large remuneration is given to authors. The little story books written are not a great tax on the writers, neither are books of this character of vital consequence to the world. A difference must be made in the books written. They can not be classed together. But I will say nothing more about this. Fearing something will come in to interrupt me, I write out the most important matter first. Light has not been

given me embracing that which your minds are taking in,--going back over the ground and paying additional royalties on all the books that have been published. I answer that this is not wisdom. [Cf: Pamphlet 079 p. 1 para. 03] p. 793, Para. 3, [1899MS].

I have read the letter written, which contains the arguments that have been in existence for a long time, voiced by ----- . There may be plenty of suppositions, but when we consider these arguments in a candid manner, when we know what gave birth to these propositions, they are weighed in the balance and found wanting. The wisdom of those who have advocated these wise sayings has been found to be foolishness. There is a long train of evils, of selfish, dishonest scheming, of underhand work in dealing with authors. Dishonest methods have been practised. Hard hearts have devised injustice, unfaithfulness, untrustfulness, giving their word, and then breaking it, so that nothing could be relied on. This has created sedition and light-mindedness, causing the people to lose respect and reverence for the servants of God. If this is an evidence that men have the mind of Christ, then we shall have to learn anew what constitutes true Christianity. [Cf: Pamphlet 079 p. 2 para. 01] p. 793, Para. 4, [1899MS].

Shall we follow the judgment of men who have had the rebuke of God upon them for years. Their history is a declaration as to how much weight should be given to their sentiments. The inwardness of the actions of these--what shall I call them--false prophets, has been shown; with many words they have set things forth in a false light. The Lord has declared that their counsel should not stand. Their intriguing, their gathering together men whom they thought would voice their methods, was an offense in God's sight. They were themselves deceived, and their deception has been deepening. They were deceived by their own manufactured logic. They have been separating farther and farther from God, and soon, I was instructed, would realize that they were weighed in their own balances, by the very principles they forwarded and advocated with the greatest assurance. The Lord would give them an opportunity to come under the rules and sentiments they acted a part in creating. They would know by experience how it would feel to have their own principles brought to bear upon them. These men, from the first to the last of their experience, have done an injury to the work and cause of God by perverting justice and judgment, and making crooked paths with their own wandering feet, to their great loss and confusion. [Cf: Pamphlet 079 p. 3 para. 01] p. 794, Para. 1, [1899MS].

I present this matter just as the Lord presented it to me when in Europe, and those who have taken a part in that question had not wisdom from God. Every man is accountable to God for the use he makes of his talents. We have no confidence in the principles devised by men who can betray the cause of God and work at cross purposes with him. Their unsanctified dispositions will work contrary to God, and their principles have nearly ruined the cause of God, and have brought in a condition of things that the General Conference is laboring hard to undo. If those men who, by their course of action, by working at cross purposes with God, have done the cause of God an injury, will lay down their supposed wise reasonings and listen to the messages of mercy sent them, they will find pardon. But if they continue to hinder the work of God as they have done, the Lord will say, He is joined to his idols,

let him alone. [Cf: Pamphlet 079 p. 3 para. 02] p. 794, Para. 2, [1899MS].

In the past, publishers have placed themselves as God, to dictate, to control, to manage as they pleased, and to lord it over God's heritage. They have done a deceptive work in dealing with authors. I have been taken into private councils, and have heard the plans laid down. Men have managed to make an author believe that his work is naught, and that they do not want to have anything to do with the book. The author has no means. He feels that his hands are tied. Men talk and think over the whole process, and succeed in bringing him to their terms, to take the royalty that they offer on the book. [Cf: Pamphlet 079 p. 4 para. 01] p. 794, Para. 3, [1899MS].

The dealing with ----- was not true and righteous in all its points. Justice was not done to him. The effort made to grind down [Cf: Pamphlet 079 p. 4 para. 02] p. 795, Para. 1, [1899MS].

The dealing in regard to "Gospel Primer" was unjust. Another book, "His Glorious Appearing," was crowded in to kill the sale of the Primer. The way in which "The Gospel Primer" was handled has left a record on the books of heaven which those concerned in the matter will not be pleased to meet in the judgment. The young men who were handling the books did not understand the diplomacy and scheming, but some knowingly took part in these wrong practises, diverting from the Southern field a book specially prepared for that field. The profits from this book should have gone into that field. Not a penny should have been charged for the publication of the book for that field. This donation would have been small enough for the Office to make to the Southern field. [Cf: Pamphlet 079 p. 4 para. 03] p. 795, Para. 2, [1899MS].

The scheming and inventions of men whose wisdom had departed from them, led to crooked transactions, of which business men should be ashamed. But I will state no more. This is the principle which has controlled again and again in different ways. [Cf: Pamphlet 079 p. 5 para. 01] p. 795, Para. 3, [1899MS].

God commanded that certain warnings and the presentation of events to take place should be placed without delay before the people. Had the very book God appointed to stand in its lot and place been handled as earnestly as "Bible Readings," men would have co-operated with the angels of God to make the very impression essential for that time. But men not standing in living connection with God could not discern the necessity for the present truth for that time. All my entreaty and urging were of none effect. False statement after false statement was made. And why? The President of the Conference might, if he had been moved by the Spirit of God, have helped to change the whole matter. But I had to press my claims, and should have pressed them still more strongly. The light given me was never to make large donations to any phase of the work, never again to place myself in an embarrassing position, as I had for years. [Cf: Pamphlet 079 p. 5 para. 02] p. 795, Para. 4, [1899MS].

I have been broken off to have a talk with Brother Martin. I furnish him with papers and tracts to do missionary work. He is not a minister, but a farmer of considerable intelligence. He sells fruit, and thus

becomes acquainted with the people. Many souls have been converted through his zealous influence. I have just told him he needed the *Review and Herald*, and that he must take it. He put his hand in the pocket and handed me the money. I am going to send in all the names I can get; for every family ought to have our church paper. Please send the *Review* to F. Martin, Kellyville, New South Wales, Australia, and charge the same to my account. [Cf: Pamphlet 079 p. 6 para. 01] p. 795, Para. 5, [1899MS].

After the publishers refused to handle my books, I had to draw from the *Review and Herald* for means to live on. They humiliated me in the dust by telling me they could not honor my order, for I had overdrawn. [Cf: Pamphlet 079 p. 6 para. 02] p. 796, Para. 1, [1899MS].

Then light came to me in the night season that the Lord would not have me passing out means in large sums. I had donated one thousand dollars to erect the mission building in Illinois. I would be solicited to do this from every quarter, but the Lord would not have me dependent upon any of our institutions. He had a message for me to bear which would cut like a two-edged sword, right and left. He would have me so situated that I would be free from financial embarrassment. I must not trust in man, nor make flesh my arm. The enemy would exercise his ingenuity through the men who should uphold and sustain me wherever I was called to go, that I might lead out in the work that God in his wisdom would have done. Then, if my brethren did not awake to the situation, I was to make no delay in taking the books into my own hands, and the Lord would prepare the way before me. He would not have the work delayed. [Cf: Pamphlet 079 p. 6 para. 03] p. 796, Para. 2, [1899MS].

Calls were made for me to go here and there, and I made earnest efforts. At last the spell was broken, and the books were circulated. The light given was that "Thoughts on Daniel and the Revelation," "Great Controversy," and "Patriarchs and Prophets," would make their way. They contained the very message the people must have, the special light God had given his people. The angels of God would prepare the way for these books in the hearts of the people. [Cf: Pamphlet 079 p. 7 para. 01] p. 796, Para. 3, [1899MS].

Do you think any amount of money could recompense me for the loss I and many have sustained through the devising of men who worked in such a way and on such principles? This work has been done after the manner of men who were not worked by the Holy Spirit. Money taken in such ways, brought in through such methods, would not be to the glory of God's name. It would be a blot upon the work. Men could not see that in these devisings they were closing the door to great light, which would have shone in the place of lesser light. The methods followed were all contrary to the principles of justice and honor. [Cf: Pamphlet 079 p. 7 para. 02] p. 796, Para. 4, [1899MS].

To define every particular of the scheming and conniving of these men would fill a volume. When men are converted, there will be a clearing up that can never be done by any mere investigation you may endeavor to make. It would be useless now to try to arrive at exact justice in all past transactions. By doing this, you would place yourself in a hopeless puzzle. Some have received all the royalty they should on their books. The Lord does not require the *Review and Herald* Office to



do the intricate work of apportioning to each author a sum on back royalties. By doing this, you would make a worse error than has been made. This proceeding would awaken in some a selfishness that would prove a great injury to them. I might name many persons, but I forbear. [Cf: Pamphlet 079 p. 7 para. 03] p. 797, Para. 1, [1899MS].

Come now to your senses, and do not create a second error. Let us consider these matters. Those who handle the books should have a fair remuneration for their work. But let me tell you that should such a move be made as you propose, all authors would feel themselves at liberty to put in claims in accordance with the estimate they place upon their books. There would be a representation of selfishness that would astonish you. Now brethren, your dearth of means at the present time is the result of just such selfishness. It has been introduced into the work when it should not have obtained a breath of life, but been strangled to death at the beginning. God abhors the practices that have been followed. Do not now open a door to let Satan in where he can work with human minds. Do not give those who have made books an opportunity to destroy themselves. The most selfish, irrespective of the present dearth of means, will consider themselves of such consequence that they will draw away from the publishing house the last penny that they can obtain, and God would be ashamed to call them his brethren. [Cf: Pamphlet 079 p. 8 para. 01] p. 797, Para. 2, [1899MS].

Let us not open a door whereby Satan shall find easy access. We want large, sound souls. The windows of the soul must always open heavenward. We must see that the danger is great in the work of reconsidering past royalties and making restitution. Some who have received all the real value of their books will think them of much greater value than they are. Their windows are opened earthward and not heavenward. Throw open the windows heavenward, and let the sunshine of Christ's righteousness in, and the windows of the soul now opened earthward will close of themselves. [Cf: Pamphlet 079 p. 9 para. 01] p. 797, Para. 3, [1899MS].

No one can have been hurt financially more than I was hurt when "The Great Controversy" lay for nearly two years dead in the Office. Just work was not done in this matter. The book "Bible Readings" was crowded in before "Great Controversy," which was already printed, and which should have been placed in the canvasser's hands first, because it was first, and contained important matter which the people needed to have as soon as possible. It seemed that I was mocked because of my intense earnestness in regard to that book, and what it might have done had it not been dropped as it was, and through unsanctified influences and selfish, unprincipled methods shut away from the people. This was a dishonest transaction toward me, and it was unfaithful stewardship toward God. [Cf: Pamphlet 079 p. 9 para. 02] p. 798, Para. 1, [1899MS].

But I would not now take any restitution money. I accepted the lowest royalty on my books, under a most solemn promise that they would be pushed forward vigorously. This promise was not kept. There was fraud in the management. But I want no restitution; I want no increase of royalty for any books of mine sold in the past. God forbid, when the pressure is strong and means limited, that I should draw one penny from the resources for the carrying forward of the work. [Cf: Pamphlet 079 p. 9 para. 03] p. 798, Para. 2, [1899MS].

I have felt it my duty in a number of cases to forgive debts that have been incurred by my brethren, and I have now a heart to forgive all the debts that have been incurred against me by the publishing institution from first to last. I call upon my brethren, all who have had books, small or large, published, to stand with me in this matter. Those who put too large an estimate on their own productions can not rightly estimate souls. These are the very ones who will draw, whether or not they are entitled to anything. Let the sponge be passed over the board containing the figures, and let all say, Amen. Let each appropriate his share as an offering to sustain the work of God. [Cf: Pamphlet 079 p. 10 para. 01] p. 798, Para. 3, [1899MS].

I know that Brother Smith feels as I do in this matter. We will stand together, Brother Smith. Of all the books that have come forth from the press, those mentioned are of the greatest consequence in the past and at the present time. I know that "Thoughts on Daniel and the Revelation" has done a great work in this country. I know also that the light given me by God in the books I have published has done a good work, and I praise the Lord for this. Other books have stood in their lot and place. [Cf: Pamphlet 079 p. 10 para. 02] p. 798, Para. 4, [1899MS].

It is too late in the day, after so much light has been given, to have controversy over this subject of royalties. I have reason to thank God that he has given me strength of intellect to write out the truth and get it before the people, and that I can use the means the Lord in his providence has permitted to pass into my hands in establishing his work in new places, aiding in the building of churches and the educating of students. I could use thousands of pounds in advancing the work in these new fields, which are all ripe for the harvest. [Cf: Pamphlet 079 p. 10 para. 03] p. 799, Para. 1, [1899MS].

I wish to say to authors, that I can not see that they have any liberty to either give away or sell their right to books they have written. When you do this, a door of temptation is opened before the publishers to repeat the history of the past. They will obtain for a small sum books that are not of vital importance. They will be tempted to say to the authors, "It is naught, it is naught." They will make some little changes, and then exalt these books to the highest in their notices. They will deceive the people, and while doing this will treat valuable books indifferently, as they have done Brother Smith's work. [Cf: Pamphlet 079 p. 11 para. 01] p. 799, Para. 2, [1899MS].

The publishing house should receive their share of the profits from the books published. This should be proportionate to the work they do in getting out notices, etc. But let the publishers be careful not to claim that they are the ones who do the greatest amount of work in preparing these books for the market. Let the authors take a reasonable sum for their work, but they are not to sell their right to any institution. This will not be a blessing to the institution. [Cf: Pamphlet 079 p. 11 para. 02] p. 799, Para. 3, [1899MS].

Unless care is taken, the market will be flooded with books of a cheap order, and the people will be deprived of the light and truth which it is essential they should have to prepare the way of the Lord. This has been done and will be done again, unless right principles control in

the publishing work. Let those who have brain power to write books remember that they have power to manage the royalty they receive. They should lead out in some lines of benevolence in the cause and work of God. They are not to allow the means to be taken from them by making other minds of stewards of their productions. To every man and woman the Lord has given his work, and the responsibility of the use of God's gifts rests with the one who has been entrusted with means. There are ways in which each one entrusted with talents can use these talents. They should have keen perception to know where means are needed, and be able to give something to relieve the need. [Cf: Pamphlet 079 p. 11 para. 03] p. 799, Para. 4, [1899MS].

I have used the royalty on the foreign books to create a fund for the education of students. In the past I have allowed all the books sold in Europe to be used in Europe under the management of some one. This fund is now being used for the translation of my books into other languages. In the future I shall use these royalties in the work of entering new fields. The work in Europe was much farther advanced than the work in Australia. But when I had been in Melbourne a few months, Brother Lewis Johnson wrote me that they had in Europe a thousand dollars belonging to me as royalty. I wrote that I needed it to invest in the establishment of a school here in Australia. He wrote back pleading for a portion of this money: for they wished to educate promising young men for the ministry. I answered, If you need it so much, I will not withdraw it. Since then they have had all the royalties on the sale of foreign books, until about one year ago. Then I told them to use this money in translating my books into other languages, that the truth which the Lord has signified should go to every place, might be placed before the people. [Cf: Pamphlet 079 p. 12 para. 01] p. 800, Para. 1, [1899MS].

Let others judge me if they will, and yet I testify before God that I am free from the charges that they make against me. I had set my heart on using the money sent from California in the building of the hospital so very much needed in Cooranbong. But when I learned of the need of a meeting-house in Brisbane, I immediately sent them one hundred pounds. It was decided at the sanitarium in Sydney that they must have temporary bath-rooms before they could work to advantage. I put means in the hands of the Union Conference, to be held until we know whether John Wessels is coming to Australia. If he is not, I must let them have that money to keep the work moving in different lines. We know not how our hospital will be built or furnished, but the Lord knows all about our necessities. Our part of the work is to go forward. Outside interests have taken all the means, so that my workers have been paid only a part of their wages for the past year. Patiently they have waited, understanding the situation. We are praying, waiting, trusting, and believing. [Cf: Pamphlet 079 p. 13 para. 01] p. 800, Para. 2, [1899MS].

We are all in possession of talents, and we are not to give to another person our entrusted capabilities. We are to trade upon them, that we may gain other talents to use in the advancement of the Lord's work. For me to give up my stewardship of means for some one else to use would be unfaithfulness on my part. There are some persons in Battle Creek who pay a faithful tithe, and there are others who do not. Should any one put it out of their power to do this by selling their capabilities, and letting another become steward for him? It is our

duty to improve our talents. The Lord would have every person manage his own business and handle his own talents. He does not desire his people to give away the only means they have to invest in his cause for their individual selves. [Cf: Pamphlet 079 p. 13 para. 02] p. 800, Para. 3, [1899MS].

Some think that only a portion of their means is the Lord's, but this is a mistake. All is the Lord's. All should feel their accountability to appropriate the means as the different necessities of the work shall demand. There are poor to be helped. If you put out of your power the talents lent you of God to do this work, you are held responsible for the work you should have done. You place man as God, and he feels fully authorized to use the purchased talents just as he pleases, when he might listen to the calls for help. You put it out of your power to do the work you felt impressed to do. [Cf: Pamphlet 079 p. 14 para. 01] p. 801, Para. 1, [1899MS].

All that we have, every dollar, belongs to God. Wise trading is to be done, and every man and woman is to pray and work and study and plan, all the time acquiring a more correct knowledge of how to work. This is the plan of God. There are men acting a part in the work of God who would help in an emergency, but they have placed thousands in the hands of other men to use for them. They have given over their stewardship to another. Did the Lord plan it thus?--No. He would have used them to lift up the standard of truth in places that should open. [Cf: Pamphlet 079 p. 14 para. 02] p. 801, Para. 2, [1899MS].

The Lord will plan for us if we will let him do this. It is his money, not ours, and he expects that every one will ask wisdom from him in regard to the use he makes of his means. Places that have so great need of workers and facilities as Europe and London are a world in themselves, and yet, while thousands upon thousands of dollars have been invested in buildings in Battle Creek. London has scarcely been touched. England has needed many more men and much more means, but the supposed wise men have managed in a remarkable manner to reveal that their wisdom was foolishness, while they were so filled with conceit that the Lord could do nothing for them. They were working at cross purposes with God, pursuing a course in the management of their business transactions that made them feel independent, and they have taken money for their supposed capabilities, which they did not earn. The Lord does not want men to pile up buildings as they have done in Battle Creek. There is a large field to be worked, and a variety of talents in money and intelligence and experience are to be transferred to England. [Cf: Pamphlet 079 p. 15 para. 01] p. 801, Para. 3, [1899MS].

God marks the neglect of portions of his vineyard, and he writes against the names of many of his workers, Unfaithful stewards. God would have had the facilities that have been continually increasing in America divided and subdivided. He has invested men with power, but they have worked at cross purposes with him. They have disregarded his warnings, and walked in the sparks of their own kindling. These will be called to account for the warnings and light which they have received, but have not heeded. [Cf: Pamphlet 079 p. 15 para. 02] p. 802, Para. 1, [1899MS].

We wish to lay out before you now the fields that are unworked. We

wish you to see that men can not be trusted unless they have a living connection with God. The Southern field was presented to me, and I presented the light given me to the people. They were aroused. They set to work to raise means for that field. But where is that means now? What has become of it? It has been diverted from its rightful place. Money was raised for the special purpose, so it was stated, of helping the Southern field, and was then used for a different purpose. This reveals the great blindness and presumption on the part of responsible men. Had they been workers in the Southern field, how different would have been their treatment of this matter. But it made every difference who were the ones to be disappointed and cramped for means. I feel my heart burn with righteous indignation when men thus plan and maneuver to divert everything into lines which serve their own purposes, to make less conspicuous the gap their mismanagement has made. The principles of righteousness have been departing from the Conference. Brethren, for Christ's sake, begin to work on a right basis! [Cf: Pamphlet 079 p. 15 para. 03] p. 802, Para. 2, [1899MS].

Let men be estimated as men, and not as gods. God has given men the ability to use and increase their talents, and they are to cherish a sense of their moral responsibilities. It may be asked, What shall be done in reference to the work now? Work on correct principles. Let men and women who have a burden to produce books, work to bless the cause of God by the use of their pens. Let them work, and if they have an income from their work, let them make use of that income to do their part in uplifting the standard of truth where God shall direct. Let them seek counsel from God. Let them believe the promise of Christ that he will send the Comforter to teach them all things and bring all things to their remembrance. Let them not allow themselves to be drawn into any snare. [Cf: Pamphlet 079 p. 16 para. 01] p. 802, Para. 3, [1899MS].

God is our counselor. We have let men take the place of God. The Lord will let his light shine into the chambers of the mind and into the soul-temple, if men when they lack wisdom will go to their closets in prayer, and ask God, who giveth to all men liberally and upbraideth not. The promise is, "It shall be given him, but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed." [Cf: Pamphlet 079 p. 17 para. 01] p. 803, Para. 1, [1899MS].

He who would have all from Christ must give all to Christ. Where there is a complete surrender of the being to God, there will be a far deeper meaning in the words of John, chapter one. They speak, "As many as received him, to them gave he power to become the sons of God." When these words are understood, there will be a knowledge of God and his will that will have a controlling power over the whole man. When the talent is considered as a gift from God, to be doubled by use, and returned to the Giver in consecrated service, there will be a sacred regard for every human instrumentality. Masterly overbearing and a dishonest use of the talents God has given to any of his heritage will be seen in all their cruelty. Only when every human agent realizes that he helps to compose the web of humanity, and must act his part for God; when he understands that it is not only his privilege, but his duty to trade with his talents, to improve his capabilities, to acquire means and souls, will he be blessed by God. Men are to regard their talents as a trust. God rewards every man according to his work. Then let all

stand in a right position. Let them use every jot of ability. Let them acquire spiritual and temporal talents, that they may invest them for God. God has entrusted talents to human beings, that they may cooperate with him in the use of their powers. All their money, all their influence, is to be regarded as the Lord's, who graciously condescends to use them in carrying forward his work. [Cf: Pamphlet 079 p. 17 para. 02] p. 803, Para. 2, [1899MS].

God calls upon us to awake. Every living Christian is to act his part as a faithful steward. The methods of God are sensible and right, and we are to trade on our pence and our pounds, returning our freewill offerings to him to sustain his work, to enlighten the world in darkness, to bring souls to Jesus Christ. Large and small sums should flow into the treasury of the Lord. What shall we do who have misapplied our means? Shall not those in responsible places restore all they have received unjustly? This means was the Lord's, and should have been used by the stewards upon whom it was bestowed. No man, whatever his position of trust, is to consider himself capable of being conscience for any man. If those in responsible positions deal truly with God, they will render to God his due. But when men become conscience for others, by buying their talents and appropriating them according to finite judgment, they take upon themselves a responsibility which the Lord has not placed upon them. [Cf: Pamphlet 079 p. 18 para. 01] p. 803, Para. 3, [1899MS].

There is to be an understanding between every child of God and his Redeemer. Christ calls upon every human being to understand and know the only true God and Jesus Christ whom he has sent. Practical work is to be done by every believing child of God. Each is to answer to God for his own individuality, for the use he makes of the Lord's entrusted talents. [Cf: Pamphlet 079 p. 18 para. 02] p. 804, Para. 1, [1899MS].

I would say to my fellow laborers. The Lord would have us obtain new experiences, a growth in grace and in the knowledge of God, by using for the Master the gifts we have. We are dependent upon Christ for spiritual food and vitality. It is only by feeding upon Christ that we can have sanctification and power, that we can know Christ and be a faithful co-worker with God. Let no man become your substitute. Christ is your substitute. Go to Him who has taken you under his charge. "Ye are not your own; for ye are bought with a price." All you have in mental, physical, and spiritual capacities comes from God, and you are to render to him perfect service in every line, holding fast the Lord Jesus Christ. This is our availing power for the purity of the soul. This will cleanse and purify us, day by day and hour by hour. [Cf: Pamphlet 079 p. 19 para. 01] p. 804, Para. 2, [1899MS].

Let an abiding Christ live in the soul, and we shall show far greater wisdom than we have done. We shall know more of God and of Jesus Christ, and of the Holy Spirit which opens the door for us to advance. We need to manifest the Spirit of Christ. If we have not received all we should have had, shall we now say, "Pay me that thou owest?" It is the Lord's, and we will say, "Return to God his own. As for me, I dare not now receive that which I might have had." Say, "Take these means, which we ought to have received, and let them be used in helping in foreign missionary work." The great doors of necessity stand wide open. I call upon each and all to appropriate all that you feel clear to restore to the great work which is in need of being done in our world.

I would not receive an additional penny on any back royalties, and I ask my brethren and sisters to stand with me, and heal this wound by transferring the extra royalties they think they might have had to work in God in the place where the need is greatest. We are to make every effort to keep our principles of management correct. Let Jesus be seen, walking on the tempestuous billows, and saying, "Peace, be still." "It is I, be not afraid." [Cf: Pamphlet 079 p. 19 para. 02] p. 804, Para. 3, [1899MS].

When the sacred work of God shall be purified from all the rubbish which has been accumulating for years, the name of God will be glorified in your midst. When the Holy Spirit controls human agents, there will be none of the underhand business which has been practised. Honesty, truthfulness, and a willingness that all should understand the methods of working, will be seen. The characters of the workers will be built up with pure, solid timbers. Straightforwardness in deal will be seen in all God's commandment-keeping people. Every thread of the web will be originated by the Lord, and each worker will draw his thread into the web to help compose the pattern. The pattern will come from the great loom perfect in its design. [Cf: Pamphlet 079 p. 20 para. 01] p. 805, Para. 1, [1899MS].

Three thousand years ago, David asked the question, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Souls already impure need to be cleansed, purified, and sanctified. Then the testimony can be borne, "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." In this world we are to shine in good works. The Lord requires his people who handle sacred things to be alone with God, to reflect the principles of heaven in every business transaction, to reflect the light of God's character, God's love, as Christ reflected it. Looking unto Jesus, all our lives will be aglow with that wondrous light. Every part of us is to be light; then whichever way we turn, light will be reflected from us to others. Christ is the way, the truth, the life. In him is no darkness at all; therefore, if we are in Christ, there will be no darkness in us. [Cf: Pamphlet 079 p. 20 para. 02] p. 805, Para. 2, [1899MS].

The fruit of the Spirit--what is it? Gloom and sadness, and mourning, and tears? No, no; the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These graces will be seen in every stone that helps to compose the temple of God. All the stones are not of the same dimension or shape, but every stone has its place in the temple. In the temple there is not one misshapen stone. Each is perfect, and in the diversity there is unity, making a complete whole. One thing is sure, every stone is a living stone, a stone that emits light. Now is the time for the stones taken from the quarry of the world to be brought into the workshop of God, and hewed, squared, and polished, that they may shine. [Cf: Pamphlet 079 p. 21 para. 01] p. 805, Para. 3, [1899MS].

*Christians*, is Christ revealed in us? We must labor to have sound bodies and strong minds, that are not easily enfeebled, minds that look beyond self to the cause and result of every movement made. Then we are in a fair way to endure hardness as good soldiers. We need minds that can see difficulties and go through with them with the wisdom that

comes from God; that can wrestle with hard problems and conquer them. The hardest problem is to crucify self, to endure hardness in spiritual experience, training the soul by severe discipline. This will not, perhaps, bring the very best satisfaction at the first, but the after-effect will be peace and happiness. [Cf: Pamphlet 079 p. 21 para. 02] p. 806, Para. 1, [1899MS].

Temptations will come to every soul to pursue a course which will make him a spiritual weakling. Let those who have the cause and work of God at heart say, I will do nothing to place the publishing institution in embarrassment in order to satisfy personal demands; for such an example will open the door to increased selfishness, and lessen the means which should be used in the lifting the standard in foreign countries. Christ is our strength. He can enable us to stand uncorrupted, true, pure, holy, under temptation. In his strength alone we can endure hardness as good soldiers. With Christ enthroned in our hearts we are enabled to reach the highest standard, and in heaven our names appear as overcomers, because we are complete in him. E. G. White. [Cf: Pamphlet 079 p. 22 para. 01] p. 806, Para. 2, [1899MS].

*Church Schools The Need of Church Schools.* -- "The education that is generally given in the schools of the world is not that which can be accepted as true education." [Cf: Pamphlet 131 p. 5 para. 01] p. 806, Para. 3, [1899MS].

"Can we wonder that children and youth drift into temptation and become educated in wrong lines when they are continually associating with other neglected children? Can we wonder, neglected as they have been, that their energies become devoted to amusements which do them no good, that their religious aspirations are weakened, and their spiritual life darkened? [Cf: Pamphlet 131 p. 5 para. 02] p. 806, Para. 4, [1899MS].

"There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Strike the blood upon your door posts, and go not out until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever." [Cf: Pamphlet 131 p. 5 para. 03] p. 806, Para. 5, [1899MS].

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:4. [Cf: Pamphlet 131 p. 6 para. 01] p. 807, Para. 1, [1899MS].

*Establish Schools.* -- "In all our churches, and wherever there is a company of believers, church schools should be established." [Cf: Pamphlet 131 p. 6 para. 02] p. 807, Para. 2, [1899MS].

"Is obedience to all the commandments of God taught the children in their very first lesson? Is sin represented as an offense toward God? I



would rather that children grow up in an ignorance of school education as it is today, and employ some other means to teach them. But in this country (Australia) many parents are *compelled* to send their children to school. Therefore, in localities where there is a church, a school should be established, if there are no more than six children to attend." [Cf: Pamphlet 131 p. 6 para. 03] p. 807, Para. 3, [1899MS].

"Establish schools for the children where there are churches. Where there are those who assemble to worship God, let there be schools for the children." [Cf: Pamphlet 131 p. 7 para. 01] p. 807, Para. 4, [1899MS].

"We are far behind in what the Lord would have us do in this matter. There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the children and youth may be educated in their own churches." [Cf: Pamphlet 131 p. 7 para. 02] p. 807, Para. 5, [1899MS].

*The Nature of Church Schools.* -- "The Lord would have our primary schools, as well as those for older persons, of that character that angels of God can walk through the room, and behold in the order and principles of government, the order and government of heaven. This is thought by many to be impossible; but every school should begin with this, and should work most earnestly to preserve the spirit of Christ in temper, in communications, in instruction, the teachers placing themselves in the channel of light where the Lord can use them as his agents, to reflect his own likeness of character upon the students." [Cf: Pamphlet 131 p. 7 para. 03] p. 807, Para. 6, [1899MS].

"These schools established in different localities . . . should be built upon the same principles as were the schools of the prophets." [Cf: Pamphlet 131 p. 8 para. 01] p. 808, Para. 1, [1899MS].

*How Should Church Schools Be Supported.* -- "Let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God." [Cf: Pamphlet 131 p. 8 para. 02] p. 808, Para. 2, [1899MS].

"Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan? What the Lord Jesus expects in all believers is something besides being occupied and active; this activity should be trained in Christ's lines. God requires wholeness of service." [Cf: Pamphlet 131 p. 8 para. 03] p. 808, Para. 3, [1899MS].

"The church is asleep, and does not realize the magnitude of this matter of educating the children and youth. . . . The church should take in the situation, and by their influence and means seek to bring about the desired end. Let a fund be created by generous contribution for the establishment of schools for the advancement of educational work."--S. T., p. 200. [Cf: Pamphlet 131 p. 8 para. 04] p. 808, Para. 4, [1899MS].

[Notice that the testimony does not instruct us to contribute *occasionally* for the support of church schools, but we are to make "*generous*" contributions. Too often the schools are hampered for means, and the teacher is insufficiently paid. The church school teacher is a

missionary; but not a slave. To expect her to give her time and energy with no recompense save board and room is an imposition. She has worked hard, and spent much money for her preparation; her talent should be recognized. "Let a fund be created by generous contribution." [Cf: Pamphlet 131 p. 9 para. 01] p. 808, Para. 5, [1899MS].

*Proper Relation of Parents to the Schools.* -- "Then, whenever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy, and with kindly admonitions, and all the pleasantness possible should be brought into the religious exercises."--C. E., p. 47. [Cf: Pamphlet 131 p. 9 para. 02] p. 808, Para. 6, [1899MS].

"Parents and teachers should work for the accomplishment of this object--the development of all the powers, and the formation of a right character; but when parents realize their responsibilities, there will be far less for the teachers to do in the training of their children."--S. T., p. 42. [Cf: Pamphlet 131 p. 10 para. 01] p. 809, Para. 1, [1899MS].

"Parents must come to view this matter in a different light. They must feel it their duty to cooperate with the teacher, to encourage wise discipline, and to pray much for the one who is teaching their children. You will not help the children by fretting, censuring, or discouraging them; neither will you act a good part to help them to rebel, and to be disobedient, and unkind, and unlovable, because of the spirit you develop."--C. E., p. 155. [Cf: Pamphlet 131 p. 10 para. 02] p. 809, Para. 2, [1899MS].

*The Result of Such Schools.* -- "Children who are properly instructed will be witnesses for the truth." [Cf: Pamphlet 131 p. 10 para. 03] p. 809, Para. 3, [1899MS].

"We may bring hundreds and thousands of children to Christ if we will only work for them." [Cf: Pamphlet 131 p. 10 para. 04] p. 809, Para. 4, [1899MS].

"Church schools will be the means of lifting the standard of truth in the places where they are established." [Cf: Pamphlet 131 p. 11 para. 01] p. 809, Para. 5, [1899MS].

"The promises spoken by the Great Teacher will captivate the senses and animate the soul of the child with a spiritual power that is Divine. There will grow in the fruitful mind a familiarity with Divine things, which will be a barricade against the temptations of the enemy. [Cf: Pamphlet 131 p. 11 para. 02] p. 809, Para. 6, [1899MS].

"In the last days children's voices will be heard proclaiming the message. As Christ in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children in their simplicity will speak words which will be an astonishment to men who now talk of 'higher education.'" [Cf: Pamphlet 131 p. 11 para. 03] p. 809, Para. 7, [1899MS].

*The Curriculum. The Common Branches Important.* -- "The common branches of education should be fully and prayerfully taught." [Cf: Pamphlet 131 p. 12 para. 01] p. 810, Para. 1, [1899MS].

"The little ones should be trained to be obedient, upright, and practical."--S. T., p. 70. [Cf: Pamphlet 131 p. 12 para. 02] p. 810, Para. 2, [1899MS].

"The youth should be taught to look upon physiology as one of the essential studies." [Cf: Pamphlet 131 p. 12 para. 03] p. 810, Para. 3, [1899MS].

"Our schools should teach the children all kinds of simple labor. Teach them that all their faculties of body and mind were given to them to use, and that all are the Lord's, pledged to His service." [Cf: Pamphlet 131 p. 12 para. 04] p. 810, Para. 4, [1899MS].

"If teachers were receiving light and wisdom from the Divine Teacher, . . . they would measure the relative importance of the things to be learned in school; the *common, essential* branches of education would be *more thoroughly* taught, and the Word of God would be honored and esteemed as the bread sent down from heaven."--S. T.. p. 165. [Cf: Pamphlet 131 p. 12 para. 05] p. 810, Para. 5, [1899MS].

*The Bible.* -- "Let them employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries themselves." [Cf: Pamphlet 131 p. 13 para. 01] p. 810, Para. 6, [1899MS].

"It is the Third Angel's Message that needs attention in our schools. . . . The urgent necessities that are making themselves felt in this time demand a constant education in the Word of God. . . . Students need lessons which they have not received. We are not at liberty to teach that which shall meet the world's standard of the standard of the church, simply because it is the custom to do so." [Cf: Pamphlet 131 p. 13 para. 02] p. 810, Para. 7, [1899MS].

"The Bible must be made the ground-work and subject matter of education." "When teachers become connected with the Great Teacher, we shall see the golden mixture of heaven in every line of study, binding all together, and enabling each one to do its work in revealing the character and purpose of God. Much is lost by the students because there is brought into their lessons studies that have an influence merely to make them ambitious to master them, while the truth is overshadowed and buried out of sight." [Cf: Pamphlet 131 p. 13 para. 03] p. 810, Para. 8, [1899MS].

*Nature.* -- "In the song of the bird, the sighing of the trees, and the music of the sea, we still may hear His voice."--*Desire of Ages*, p. 281. [Cf: Pamphlet 131 p. 14 para. 01] p. 811, Para. 1, [1899MS].

"While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."--S. T., p. 58. [Cf: Pamphlet 131 p. 14 para. 02] p. 811, Para. 2, [1899MS].

"In itself the beauty of nature leads the soul away from sin and worldly attractions, towards purity, peace, and God. For this reason the cultivation of the soil is good work for the children and the youth."--S. T. p. 60. [Cf: Pamphlet 131 p. 14 para. 03] p. 811, Para. 3, [1899MS].

"God has, in the natural world, placed in the hands of the children of men the key to unlock the treasure house of His Word. . . . [Cf: Pamphlet 131 p. 14 para. 04] p. 811, Para. 4, [1899MS].

Then let the children become acquainted with nature and nature's laws. . . . The little children should come especially close to nature. . . . Let them become familiar with its beautiful, varied, and delicate forms. Teach them to see the wisdom and love of God, and His created works; and as their hearts swell with joy and grateful love, let them join the birds in their songs of praise. Educate the children and youth . . . to imitate the attractive graces of nature in their character building.--S. T., pp. 61, 62. [Cf: Pamphlet 131 p. 14 para. 05] p. 811, Para. 5, [1899MS].

*Will the Bible Grow Old if Constantly Used in School.* -- "O, for a clearer perception of what we might accomplish if we would learn of Jesus. The springs of heavenly peace and joy, unsealed in the soul of the teacher by the magic words of inspiration, will become a mighty river of influence to bless all who connect with Him. Do not think that the Bible will become a tiresome book to the children. *Under a wise instructor*, the Word will become more and more desirable. It will be to them as the bread of life, and will never grow old. There is in it a freshness and beauty which attracts and charms the children and youth. It is like the sun shining upon the earth, giving light and warmth, yet never exhausted. By lessons from Bible history and doctrine, the children can learn that all other books are inferior to this. They can find here a fountain of mercy and love." [Cf: Pamphlet 131 p. 15 para. 01] p. 811, Para. 6, [1899MS].

*Manual Labor.* -- "Life is not given us to be spent in idleness or self-pleasing; but great possibilities have been placed before every one who will develop his God-given capabilities. For this reason the training of the young is a matter of the highest importance. Every child born into the home is a sacred trust. God says to the parents, Take this child, and bring it up for me, that it may be an honor to my name, and a channel through which my blessings shall flow to the world. To fit the child for such a life, something more is called for than a partial, one-sided education, which shall develop the mental at the expense of the physical powers. All the faculties of mind and body need to be developed; and this is the work which parents, aided by the teacher, are to do for the children and youth placed under their care. . . . [Cf: Pamphlet 131 p. 15 para. 02] p. 812, Para. 1, [1899MS].

"When the child is old enough to be sent to school, the teacher should cooperate with the parents, and manual training should be continued as a part of his school duties. . . . "The greatest benefit is not gained from exercise that is taken as play or exercise merely. There is some benefit derived from being in the fresh air, and also from the exercise of the muscles; but let the same amount of energy be given to the performance of helpful duties, and the benefit will be greater, and a feeling of satisfaction will be realized; for such exercise carries with it the sense of helpfulness and the approval of conscience for duty well done. . . . [Cf: Pamphlet 131 p. 16 para. 01] p. 812, Para. 2, [1899MS].

"In the children and youth an ambition should be awakened to take

their exercise in doing something that will be beneficial to themselves and helpful to others. The exercise that develops mind and character, that teaches the hands to be useful, and trains the young to bear their share of life's burdens, is that which gives physical strength, and quickens every faculty."--S. T. pp., 36-40. [Cf: Pamphlet 131 p. 17 para. 01] p. 812, Para. 3, [1899MS].

*The Teacher. The Teacher Characterized.* -- "The teacher should be himself what he wishes his students to become."--S. T., p. 48. [Cf: Pamphlet 131 p. 18 para. 01] p. 812, Para. 4, [1899MS].

"Every teacher should be under the full control of the Holy Spirit." [Cf: Pamphlet 131 p. 18 para. 02] p. 813, Para. 1, [1899MS].

"The youth are in need of educators who shall keep the word of God ever before them in living principles."--S. T., p. 238. [Cf: Pamphlet 131 p. 18 para. 03] p. 813, Para. 2, [1899MS].

"In these schools should be teachers who have the true missionary spirit; for the children are to be trained to become missionaries." [Cf: Pamphlet 131 p. 18 para. 04] p. 813, Para. 3, [1899MS].

"The great aim of the teacher should be the perfection of Christian character in himself and in his students." "No one should have a part in the training of youth who will be satisfied with a lower standard."--S. T., pp. 50, 51. [Cf: Pamphlet 131 p. 18 para. 05] p. 813, Para. 4, [1899MS].

"If the instructors themselves have a religious experience they will be able to communicate to the students that knowledge of the love of God which they have received. These lessons can be given by those only who are themselves truly converted." [Cf: Pamphlet 131 p. 18 para. 06] p. 813, Para. 5, [1899MS].

*Qualifications of Teachers.* -- "Special talent should be given to the education of the youth." [Cf: Pamphlet 131 p. 19 para. 01] p. 813, Para. 6, [1899MS].

"The *principles* and *habits* of the teacher should be considered of greater importance than even his literary qualifications."--C. E., p. 8. [Cf: Pamphlet 131 p. 19 para. 02] p. 813, Para. 7, [1899MS].

"One may have sufficient education and knowledge in science to instruct; but has it been ascertained that he has tact and wisdom to deal with human minds?" [Cf: Pamphlet 131 p. 19 para. 03] p. 813, Para. 8, [1899MS].

"Let none feel that having an earnestness in religious matters is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences."--C. E., p. 51. [Cf: Pamphlet 131 p. 19 para. 04] p. 813, Para. 9, [1899MS].

"The cause of God needs teachers who have high moral qualities, and can be trusted with the education of others--men who are *sound* in the *faith*, and have tact and patience; who walk with God, and abstain from the very appearance of evil; who stand so closely connected with God, that they can be channels of light--in short, Christian gentlemen."--C.

E., p. 213. [Cf: Pamphlet 131 p. 19 para. 05] p. 813, Para. 10, [1899MS].

"We cannot in this day of peril accept teachers because they have been in school two, three, four, or five years. The question which should decide whether they are qualified for their work should be--have they, with all their acquisition of knowledge, searched and dug beneath the surface for truth, as for hidden treasures? Are they partakers of the *fruit of the tree of life?*" [Cf: Pamphlet 131 p. 19 para. 06] p. 814, Para. 1, [1899MS].

"The teacher may understand many things in regard to the physical universe; he may know all about the structure of animal life, the discoveries of natural science, the inventions of mechanical art; but he cannot be called educated, he is not fitted for his work as an instructor of youth unless he has in his own soul a knowledge of God and of Christ. He cannot be a true educator until he is himself a learner in the school of Christ, receiving an education from the divine Instructor."--S. T., p. 49. [Cf: Pamphlet 131 p. 20 para. 01] p. 814, Para. 2, [1899MS].

"Again and again has the educator of youth carried into the school room the shadow of darkness which has been gathering upon his soul. He has been overtaxed, and is nervous; or dyspepsia has colored everything a gloomy hue. He enters the school room with quivering nerves and irritated stomach. Nothing seems to be done to please him: he thinks that his scholars are bent upon showing him disrespect, and his sharp criticisms and censures are given on the right hand and the left. . . . No one who will become impatient and irritated should be an educator."--C. E., pp. 26, 154. [Cf: Pamphlet 131 p. 20 para. 02] p. 814, Para. 3, [1899MS].

*How the Teacher's Work should be Regarded.* -- "This is the noblest missionary work that any man or woman can undertake." [Cf: Pamphlet 131 p. 21 para. 01] p. 814, Para. 4, [1899MS].

"It is the nicest work ever assumed by men and women to deal with youthful minds."--C. E., p. 5. [Cf: Pamphlet 131 p. 21 para. 02] p. 814, Para. 5, [1899MS].

"The smaller children should not be neglected. This work is fully as essential as the work of the older pupils." [Cf: Pamphlet 131 p. 21 para. 03] p. 814, Para. 6, [1899MS].

*The School Room.* -- "If people would encourage the church in which they are members to establish small, humble school buildings, in which to do service for God, they would accommodate their own children within their borders." [Cf: Pamphlet 131 p. 24 para. 01] p. 814, Para. 7, [1899MS].

"The place dedicated to God should not be a room where worldly business is transacted. If the children assemble to worship God in a room that is used during the week for a school or store room, they will be more than human if, mingled with their devotional thoughts, they do not also have thoughts of their studies, or of things that have happened during the week."--Vol. 5, p. 496. [Cf: Pamphlet 131 p. 24 para. 02] p. 815, Para. 1, [1899MS].

"When a company of believers is raised up, careful provision should be made for the permanence and stability of the work. A house of worship will be needed, and a school where Bible instruction may be given to the people. The workers should not leave their field of labor without building a church and providing a school room and a teacher. . . . All this has been presented before me as a panoramic view. I saw workmen building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. A school room was prepared for the children. Teachers were selected to go to this place. The number in the school was not large, but it was a happy beginning. I heard the songs of children and of parents. Except the Lord build the house they labor in vain that build it. Except the Lord keep the city, the watchman watcheth but in vain . . . The establishment of churches, the erection of meeting houses and school buildings was extended from city to city, and the tithe was increasing to carry forward the work. There was a class, not only in one place, but in many places, and the Lord was working to increase his forces. Something was being established that would publish the truth. The work is to be done not only in Australia, but in the cities of America as well." [Cf: Pamphlet 131 p. 25 para. 01] p. 815, Para. 2, [1899MS].

"No pains should be spared to select places for our schools where the moral atmosphere will be as healthful as possible; for the influences that prevail will leave a deep impress on young and forming characters. For this reason a retired locality is best."--S. T., p. 43. [Cf: Pamphlet 131 p. 26 para. 01] p. 815, Para. 3, [1899MS].